

Vol. 21

**Jan. 1 - Dec. 15,
1884**

THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Asst. Editor.

VOLUME XXI.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103-105.

Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.

ELKHART, INDIANA.

Mennonite Publishing Company, Publishers and Printers.

1884.

THE NEW YEAR.

Fleethly hath passed the year; the seasons came
Duly as they were wont,—the gentle Spring,
And the delicious Summer, and the cool
Rich Autumn, with the nodding of the grain,
And Winter, like an old and hoary man,
Frosty and stiff,—and so are chronicled.
We have read gladness in the new green leaf,
And in the first-blown violets; we have drunk
Cool water from the rock, and in the shade
Sunk to the noontide slumber; we have plucked
The mellow fruitage of the bending tree,
And girded to our pleasant wanderings
When the cool winds came freshly from the hills;
And when the tinting of the Autumn leaves

Had faded from its glory, we have sat
By the good fires of Winter, and rejoiced
Over the fullness of the gathered sheaf.
“God hath been very good.” ’Tis He whose hand
Moulded the sunny hills, and hollowed out
The shelter of the valleys, and doth keep
The fountains in their secret places cool;
And it is he who leadeth up the sun,
And ordereth the starry influences,
And tempereth the keenness of the frost;
And, therefore, in the plenty of the feast,
And in the lifting of the cup, let Him
Have praises for the well-completed year.

—Willis.

SET OUT AFRESH FOR HEAVEN.

And now my soul, another year
Of this short life is past;
I cannot long continue here,
And this may be my last.

Much of my dubious life is gone,
Nor will return again;
And swift thy passing moments run,
The few that yet remain.

Devoutly yield thyself to God,
And on his grace depend,
With zeal pursue the heavenly road,
Nor doubt a happy end.

Awake my soul, with utmost care,
Thy true condition learn;
What are thy hopes, how sure, how fair,
And what thy great concern?

Now a new scene of time begins,
Set out afresh for heaven!
Seek pardon for thy former sins,
In Christ so freely given.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

“How beautiful are the feet of them that preach the Gospel of Peace.”

—Vol. 21—No. 1.

ELKHART, IND., JANUARY 1, 1884.

Whole No. 265.

For the Herald of Truth.

NEW YEAR.

How swiftly we are hastening on,
Unchecked by earthly powers!
For now another year has gone,
How soon had fled its hours!

A days, and months, and years roll on,
Our lives are wasting too:
Like vapor they are quickly gone,
Alas! our days how few.

But through the hand of mercy still,
We're spared to see this day—
To do a heavenly Father's will,
While in this house of clay.

But this may be the last New Year
We ever here shall greet;
Ah! soon, how soon, we may appear,
Before the judgment-seat!

If then prepared the Lord to meet,
Beyond the pearly gates,
Our pleasures there will be complete,
Yon, where the Savior waits.

There time shall never cease to be,
Nor pleasures ever end,
Beyond the rolling jasper sea,
Where dwells our Savior, Friend.
A. METZLER.

For the Herald of Truth.

IS AN INFANT BORN IN SIN?

The claim of some persons is, that infants are born in sin; that man does not stand in the same image and likeness to God as the first man (Adam) did, and that by eating the forbidden fruit this image was lost. The transgression, and sin of our first parents, which neither man, angels, nor any other creature in heaven or on earth, except Jesus Christ, was able to cancel, was redeemed by Jesus Christ. This is very well known to those who are versed in the Scriptures. Although fallen mankind was redeemed again by Jesus Christ. Yet the image, which was lost by transgression, was never restored. For this reason, it is maintained by some with a verified assertion, that infants are born in sin. But they are born free, because sin is not imputed unto them, since Christ has died to take away sin; as Jacques the Martyr, who suffered death for the testimony of Jesus Christ, when he was asked by the Inquisitor whether he believed that infants are born in original sin, declared and said,

“David said, indeed that he was conceived in sin, as all children are; but sin is not imputed unto them since Christ has died to take away all sin.”

It is asserted by some that sin is innate, instead of that undefiled image and nature of God, which was lost by the transgression of our first parents. Let us consider the original state of man. God created him in the image resembling his likeness in righteousness and true holiness. Was his mind then not endued with true knowledge, so that he knew his Maker, with his glorious perfections, his power, his wisdom, and his holiness? Was not his mind calm, and his conscience easy? Did he know of any guilt, or feel any shame? Fear must have been a stranger to him, and no angry passions disturbed his soul. He conversed with God and was undoubtedly as happy as Paradise could make him. But alas! though God made man so happy, so free, and so upright, yet the crown is fallen from his head; the glory is departed from him. The image and purity of his original state is lost. This is one of the first principles of our religion on which all the rest depend.

Let us take a view of man in his fallen state. If man is not at variance with his Creator, what need is there of a Mediator? If he be not depraved and lost, what necessity is there of a Restorer and Savior? If he is not enslaved by sin, why is he redeemed by Jesus Christ? If he is not polluted, why must he be washed in the blood of the Lamb? If his soul is not disordered, what occasion is there for a divine Physician? In short, if he is not born in sin, why is a new birth so necessary. When we consider the carnality of man do we not find the heart gone from God? Does it like to retain God in its knowledge? How many, if they could see themselves as God sees them, and know themselves as God knows them, might see and understand that they say to God “Depart from us, we desire not the knowledge of thy ways! Oh! vain man, why do you take pleasure in company of the wicked, laughing and scoffing at serious people and true piety! your conscience sometimes smites you for this; for you know they are right, and you are wrong. If you were at the same time, placed on your death-bed, you would anx-

iously wish to occupy their position. You have an immortal soul, which you know must be saved or forever lost, yet you live as though you had no soul at all. Religion is the great business of man to bring the soul to eternal happiness, and it is the very business you neglect; and it seems the only business you hate to see others mind. If so, does it not convince you at once that you are carnal indeed.

Is not a child known by his doings? Foolishness is bound in the heart of a child; Proverbs 22:15. Is it not clearly apparent that all the evil tempers such as envy, pride and passion, could not be well learned altogether from others, but are inherited because the child is born in sin? The Scripture says, “Who can bring a clean thing out of an unclean? not one.” “What is man, that he should be clean? and he which is born of a woman, that he should be righteous?” “How can he be clean that is born of a woman?” David said, “Behold I was shapen in iniquity, and in sin did my mother conceive me:” also, “The wicked are estranged from the tomb; they go astray as soon as they be born.” Then how can we say a child is born in perfect purity, and teach people that sin is not imputed unto them when there is no sin? Is it not more consistent to say sin is not imputed unto them if we allow that they are born in sin?

Christ says, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.” He also said with a verily, That whosoever shall not receive the kingdom of God as a little child, shall not enter therein. Now, how does a little child receive the kingdom of God? The Scripture says, It is by grace through faith, that we are saved. Why must a child then receive the kingdom or be saved by grace, if children are altogether born in perfect purity? For where there is no law, there is also no transgression; and where no transgression is, no remission of sin is required; and where no sin is committed, there is no necessity of grace; for which reasons we claim to have a right to say that infants are born in sin, but sin is not imputed unto them, and therefore infant baptism is not required.

All the difference then that we can see between an adult and a child is, that the former must receive the kingdom of God by

grace, through the works of faith, and a child, by grace without any works of faith because a child can have no faith. If a child then grow up to the age of maturity, that is to an understanding and power of comprehending the difference between right and wrong, good and bad, justice and iniquity, that sin then, which occasions his first convictions is the first sin he has committed. It is not only the first sin that is imputed unto him, but it convinces him of other sins wrought by him previous to his knowledge of sin. If so, then, it appears that children must incontrovertibly be born in sin. Now friendly reader, if these arguments should seem to be a misconstruction, would you feel kind enough to give a clear and perfect understanding of the facts?

S. I. H.

For the Herald of Truth.

NEW YEAR'S REFLECTIONS.

Through God's grace and mercy we have been spared, to behold to-day, the dawn of another year. How many New Years, dear reader, have you already lived to see? and how many more have you the assurance of seeing? For the answer look around you, and let your memory recall all you knew on earth one year ago to-day. Are they all here yet? I know they are not. But where are they? Their bodies lie beneath the fresh mounds in yonder graveyards; but fond memory cherishes the hope that their spirits were borne through the golden gates, into the land where joys are complete, and where time shall not cease. They have not sunk into oblivion but abide in the memory as living witnesses that, ere another year dawns, our bodies may be as low as theirs, and the spirit—whither will it go?

We feel like pausing here for reflection; for on earth there is nothing sadder than death yet nothing more uncertain than at what moment it will come! The solemnity of this fact should constantly cause us to realize that our lives are entirely in the hands of a Supreme Being. What folly then, to live unconcerned as to our readiness for the great change! To-day is the day of grace; to-day, if ye hear His voice, harden not your hearts; to-day is the day of salvation, and this is the last day we have the promise of! The Lord may grant us another day, but we know not, much less are we assured, of another New Year's day. How, then, does your account stand with God to-day? Have you, as the old year died out, paid all the debts you owed the Lord, and resolved to put your whole trust and reliance in him, and thus begin anew this new year?

Many are beginning this year with a bright hope and prospect before them, blessed with health and earthly comforts, that the close of the year—if God permits

this wicked world to see its end—will witness sleeping beneath the sod, and you who are now reading these words may be among this number! The change may be the work of a moment.

Reflect, O man, you who are yet in your sins of darkness! Should the Lord withdraw from you now, his hand of mercy, where would you be? and this may become a sad reality with you this day, or at most this year. We must realize that this is not our home, and seek a city which we can now behold with the eye of faith; but if faithful unto the end, we can then enjoy its blessed realities, its unbounded joys, its never-ending bliss, its unspeakable glories, with all the happy ones who have gone before. We must all, some day, change this mortal for immortality, and if that day finds us still trifling with earthly joys and vanities, oh, what remorseless woe must we then endure! but if we have made our calling and election sure, how welcome the change! "Choose ye this day whom ye will serve."

A. METZLER.

For the Herald of Truth.

THE STORM AMONG THE LEAVES.

The cold breeze of Autumn, the frost and the sun, had done their work among the leaves, had decked them in gorgeous hues, preparatory for their dying. I stood in the porch one morning watching them as they fell in showers to the earth with an almost noiseless motion, until the ground was covered with a heavy carpet of russet, and amber, and gold, more beautiful than artist hands can trace.

Dying leaves, the summer is ended, your work is done. Or not yet finished, you have yet a lesson of patience, of hope, and trust to teach to this poor doubting spirit. When I specially noticed the leaves again, the storm was tossing them here, and there, and everywhere; whirling them through the air, hurling them into corners only to be driven out again, skipping over the ground and finally to drift into a spot where they were safe from the storm. Some were carried directly into the nook, others were carried over a circuitous route and brought to the same shelter; some lay peacefully near for awhile, then caught by the current and swept away and at last brought back and driven into the shelter. When the storm was over there were but few leaves outside of this sheltered corner.

How like our life. Life's morning dawns upon us with roscate hues—serene and beautiful. Cares and sorrows are unthought of. We follow the fleeting pleasures of this world, and the soul is left far from the haven of rest. We need discipline to bring us back to the ark of safety. There is an eye of mercy upon us. There is a voice that lovingly calls to us. There is a hand that would draw us within the veil. But we will not. We

will yet a little longer roam. The storms of adversity sweep over our life, and like the leaves, unsheltered we are driven and tossed of the tempest. There are bleeding wounds and the smarting of cruel blows. There are crumbling hopes and mocking joys. Struggle not—faint not. It is the Master's hand stretched forth to break the chains that bind the spirit to earth. It is the voice of the Father striving—pleading for the love of his straying child. It is the Master training the soul to a willing obedience. It is King Jesus cleansing the temple, making room for Himself within. It is the presence of the Lord moved aside, that the storm might spend its fury upon us, that, finding no other resting place, we seek it in Christ our Savior. Here is sweet rest indeed. It is wonderful what ways and means the Lord uses to bring us to Himself and accept his love. Through what sorrowful experiences we must sometimes be led before we realize his power and mercy! And when we have been "almost persuaded" we are sometimes swept away again by the current of doubt to be reclaimed after many weary and needless footsteps have been taken.

Let us honor our Lord by a full trust and strive to hide our life with Christ in God where we may rest secure.

BARBARA HERR.

WHAT SIN WILL DO.—There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body.

One sin destroys the soul.

It matters little how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by its strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gates of entrance to our enemies. O, Jesus, if Thou hadst indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end.—*Spurgeon.*

For the Herald of Truth.
CHRISTMAS.

To you is born a King this day,
Of David's royal race;
A priest to teach the heavenly way,
And point to God's free grace.

A loving Savior meek and mild,
Was born in Bethlehem;
That lowly babe, that lovely child,
Was humbly born to them:

Was in a manger lowly laid,
Was wrapt in swaddling clothes,
Came as his heavenly Father bade,
Each saint His mission knows.

And suddenly an angel came,
With heaven's shining host,
To sing His goodness and His fame,
And peace to man that's lost:

Sang glory to the Lord most high
On earth be peace, good will
To all that dwell below the sky,
And His commands fulfill.

Now let us go and see this King
The watching shepherds said,
The child of whom the angels sing,
And the glad tidings spread.

Ye angels, shepherds, all sing praise,
And bless the new-born King;
May all the earth their voices raise,
The heavenly song to sing.

Ye heralds, spread the glorious song,
And all the earth invite
To join on mortal tongues the throng
That sings in heavenly light
SAMUEL GODSHALK.

For the Herald of Truth.

THOUGHTS OF HEAVEN AND ETERNAL LIFE.

Oh, how will it in Heaven be,
It we shall reach its portals;
And there can enter in and see
The numberless immortals;
Where friends long separated here
Shall ever be together there,
And never more be parted?

There we with many kindred ones
And friends shall meet together;
And sin shall with earthly wrongs,
Forgotten be forever.
The saints shall join the heavenly throngs,
Adoring God in glorious songs
Forever and forever.

Though often we must suffer here,
In sickness, pain and anguish,
Which sometimes seem so hard to bear
We almost feel to languish;
Yet all our sufferings here below
Are nothing, when the bliss we know
That God reserves in Heaven.

O Lord, this favor grant to me:
That I may Heaven enter;
Thy face forevermore to see
In all Thy glorious splendor;
And with the sainted loved ones there
All free from every pain and care
Sing, glory hallelujah.

The above was originally written in German lines by Leah Sherk, and has been translated by her sister. The author died June 5th, 1883, and during her sickness was a great sufferer, but she

bore it with a fortitude seldom equaled. We doubt not that she is now in that heavenly home for which she longed.
BOSTON, ONT. BARBARA SHERK.

For the Herald of Truth.

A PURE HEART.

"Blessed are the pure in heart."

A pure heart is a clean heart. David prayed, "Create in me, O God, a clean heart." That is, a heart cleansed from sin, made free from sinful thoughts and desires. Our Savior says: "From within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." These things proceed from, and are the fruits of an impure heart.

It is God's work to "create" in us clean hearts, which, as we may learn from the Beatitudes in Matt. 5, He will do upon repentance and sorrow for sin. The heart being now purified, it becomes necessary and our duty to "watch" and "labor" and "pray" that those many lusts may be kept down which would otherwise spring up in the heart, and having conceived, would bring forth sin.

It has been said that "God does not look so much upon our actions as he does upon the condition of our hearts." But we should bear in mind that our actions and words are but a reflection of the heart, and by them it is the condition of the heart made manifest. "A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart bringeth forth that which is evil."

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

"Seeing ye have purified your souls in obeying the truth through the spirit, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Pet. 1:22.

"Now the end of the commandment is charity out of a pure heart."

J. SHERK, Elida, O.

For the Herald of Truth.

"HOSANNA." (Mark 11:9.)

A new scene of time now begins; put up thy Hosanna. O my soul, that the Lord may save, bless and prosper thee. May he grant thee a happy new year indeed. For this purpose begin it with a dedication of thyself to God; thy time, circumstances and life are in his hands; implore his blessing and protection over the ensuing year.

Begin this and every following day

with prayer. Let God have thy first thoughts in the morning; the impression they make will not be easily erased by worldly matters. Be thou diligent, then, and punctual in the performance of them. Let thy daily request be for an increasing knowledge of thyself, and of Jesus Christ in his offices; for a sense of pardoning mercy; for a lively, vigorous faith; for communing with the Father and the Son through the spirit; for true holiness in heart and life, for strength and protection against the spiritual foes, and for persevering grace to hold out to the end. Pray for the prosperity of Zion; they prosper that love her—for thy friends and relatives, begging the Almighty to take them into a covenant relation to himself; for a blessing on thy worldly affairs; for a sanctified use of health or sickness, prosperity or adversity, as God shall please to send.

Perhaps, O my soul, this may be the last year of the Lord's pilgrimage. Is thy state safe? Art thou a real believer in Jesus? Is the oil of grace in thy vessel? If so, thou art prepared for every emergency.

"And now, my soul, another year
Of our short life is past;
I cannot long continue here,
And this may be my last.

Now a new scene of time begins,
Set out afresh for heaven;
Seek pardon for thy daily sins,
In Christ so freely given."

—C. S. WENT.

For the Herald of Truth.

THE WORD IS A LIGHT.

"Thy word is a lamp unto my feet
and a light unto my path." Ps. 119:105.

The Psalmist in one of his many beautiful expressions declared the word of God to be as a lamp unto his feet and a light unto his path. Such it will be unto every one of us, if we, like David, are not only willing, but entreat to be guided by the sweet counsel of the Lord.

We can plainly observe that it was not in servile fear that David served God, but out of love, and with a fervent zeal. His delight was in the law of the Lord. He loved the commandments, we are told, above gold, yea, above fine gold. It afforded him more pleasure and happiness than this vain world in all its splendor, wealth and honor could bestow upon him.

He found in God's word a basis upon which he could rest a sure hope and consolation under all circumstances. It was a comfort to him in affliction and adversity as well as his joy in prosperity. It conveyed to him the divine oracles and the will of the Most High, in which, by humble submission and self-surrender, he could entertain a hope of eternal life

beyond this vale of tears. We may well say it was a lamp unto him, and a light, for it brightened his pathway and made it more pleasant and easy.

The object, however, at present is not a narration only of David's experience with God's word, but that it might be light and guidance to us, who are living in this benighted and sin-polluted age. Unless we are illuminated by the true light, and as David, regard the word of God as a lamp unto our feet, we will walk in the darkness, which leads to destruction, where darkness reigns supreme.

Oh that we would all be wise and follow the path of the just, which is as the shining light that shineth more and more unto the perfect day. The light grows brighter as we get farther on. It leads, as the wise man Solomon says, "In wisdom's ways," which are the ways of pleasantness, and all its paths are peace. How necessary it is that we think upon our way; that we follow not the pernicious ways of the ungodly. And if we find that we are erring let us do as David did, turn our feet unto the testimonies of the Lord and make haste to keep his commandments. E. M. H.

For the Herald of Truth.

SAVE THY HOUSE.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Often have I read the above words, but never have they appeared to me in such a light as at the present time, especially the latter clause: "Thou shalt be saved, and thy house."

Dear reader, have you read and considered these words well, that if we believe on the Lord Jesus Christ, we can also, besides saving ourselves, save our house, or those or our household? If I understand the language of Paul and Silas, this is what they meant.

What consoling words. Oh, let us pray for a faith that will save ourselves and our house! Never yet have words made deeper impression on my mind, and I hope they may not only continue to make a deep impression, but increase and strengthen my faith so that it will be manifested in words and actions, which speak louder than words. May they also impress all others who claim this saving grace. May we all have received a faith like a grain of mustard seed, which, though small as it appears, is a full-grown seed, from which grows a large herbal tree.

How much it is to be feared that our faith is not perfect enough to influence those of our house that we may be the means of saving them.

Fathers and mothers, if we have been too careless in the past, let us be more earnestly engaged in prayer in the future

for the dear ones entrusted to our care; not only pray for them, but with them openly, that they may know that we love them tenderly. Let us with much sympathy pray to God for them. How many children would rejoice if their parents would fall on their knees and pray with them and for them.

I do not claim to be perfect myself, but to have the prayers of all the faithful in my prayer, that we may join hands and hearts and go on to perfection.

ELIZABETH GABBER.

For the Herald of Truth.

KINDNESS.

Dear young friends, never speak unkind words; never act so as to make others feel unhappy; never make sport of those who are blind, or deaf, or crippled, or in any way deformed, even when they are not present.

"Be kind, young friends, to those who are poor, And ne'er against sorrow and want shut the door;

Be kind and be gentle to those who are old, For dearer is kindness and better than gold."

Be kind to your friends, their love is what you need. Be kind to those who dislike you, and treat you ill; they may become your friends when they learn that your kindness is sincere.

Hold your tongue when you are tempted to speak untruly, harshly or profanely, or utter a word that is displeasing to God. Hold your hand when about to strike in anger, or grasp some sinful pleasure. Hold your foot when it would run in the paths of error, shame and crime. Hold your temper when about to become angry. Hold your heart when in the society of those who would teach you to love that which God abominates, and to hate that which is right and pure in his sight. If you have a good name, hold to it at all events, for it is of more value to you than gold, high positions, or Scripture forbidden gay clothes.

Who are lovely? Those who scatter sweet smiles, loving words and good deeds all along their pathway of life. Better are these than pearls and precious stones, which please only the eye, while kind words and noble acts brighten the lives that give them existence, and gladden the hearts of them that hear and see them.

If you have a never-failing supply of pearls and precious stones, would you not be willing to scatter them around you, that all who wished might pick them up? You have a never-failing supply of something better—kind words and sweet looks.

The more you use them, the more you will desire to use them. Give a friendly hand to the friendless; smile on those whose hearts are filled with sorrow; speak kindly to those who are in trouble; and always spread around you joy and

sunshine. Do this, and you will make more hearts happy than if you were to scatter pearls. LEVI BLOUGH.

WEAR ON.

A New England manufacturer kept his mills running at a time when trade was depressed and the demand for his goods was intermittent. A neighbor who knew this to be a fact, asked him if he was not running his mill at a daily loss. "Well, that depends on how you count the loss," replied the manufacturer. "I get less money than I pay out every day I run these mills. But after all, I lose less by running at that loss than I should lose by stopping the mills and letting the machinery rust, and everything about the establishment go to waste from not being used." And that manufacturer stated a truth which is operative in every department of human action. Rust is more destructive than friction. It is very common to say, "It's better to wear out than to rust out;" but the proverb would be truer if we said, "It's better to wear on than to rust out." There is nothing that keeps one's strength like tireless activity. There is nothing that wastes one's strength like idleness. This truth is admirably re-emphasized in a recent little poem by Alice Wellington Rollins, wherein she tells of watching a potter at his work, whose one foot was kept with "never-slacking speed, turning his swift wheel round," while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil, "How tired his foot must be!" the potter corrected the common mistake as to the real source of weariness:

"Slowly he raised his patient eyes,
With homely truth inspired:
'No, marm, it isn't the foot that kicks,
The one that stands get tired.'"

That's it! If you want to save your strength, keep using it. If you want to get tired, do nothing. As a matter of fact we all know that the last man in the world to go to for a helping hand in any new undertaking is one who has plenty of time on his hands. (Time on one's hands is a heavy load; so heavy, that one with that load cannot very well use his hands for anything else.) It is the man or woman who is doing most—who can easiest do one thing more.—S. S. Times.

ARE you in trouble? Christ was also in trouble. Are you poor?—so was he; in pain?—he suffered; approaching death?—he set his face steadfastly to go to his doom. He suffered in all points as we, and what was the outcome of it all? He died, but he rose again! That was the end of all the darkness and sorrow and pain. You that are following Christ amid so much grief and weariness, remember that every step you take is one nearer to its final triumph, which shall be yours!

For the Herald of Truth. LIVING FAITH.

O for a faith that will not waver,
When tempestuous storms arise;
That keeps in view, through all their raging,
God's fair haven in the skies.

A faith that knows no doubtful murmur,
'Neath the chafing of the rod;
That in the hour of trying sorrow
Leans devoutly on its God.

A faith that shines with brighter luster,
When beset with trials dire,
And higher graces round it cluster
Passing through refining fire.

That sacred faith, that living blessing,
Once delivered to the just!
Why may not we, the same possessing,
Give to God our whole-soul trust?

That faith will bear us o'er the Jordan,
There to meet loved ones again
Will move at last life's weary burden,
Giving thrones with Christ to reign.

S. GODSHALK.

For the Herald of Truth.
If we suffer a wrong,
We should pass it along;
Each one that we suffer
Makes lighter some other:
We'll pass steadily on
Until our life's work is done.
All trials are ended,
The victory won.
Kentucky.

ADELLA KINYD.

INCIDENTS AND REFLECTIONS.

RESULTS OF LITTLE THINGS.

That important consequences often flow from causes, which in themselves are very trivial, is a curious, yet well-settled fact. A word thoughtlessly spoken may awaken trains of thought, the results of which may reach through time into eternity. An action, which seems to us of no moment, may bring in its train others which involve interests of great magnitude. A single spark of fire may cause the explosion of a whole magazine of powder, or may kindle a conflagration of which may sweep over a large part of a city. The Proverbs of the wise king Solomon declare the same truth when they say, "The beginning of strife is as when one letteth out water." The force of this comparison will be appreciated by those who have observed the rapidity with which, in some soils, a body of water will enlarge a small opening which has been made, and wash out a channel which is difficult to close.

A curious illustration of this principle is presented by the "grasshopper quarrel," between the Shawnee and Delaware Indians which occurred about the middle of last century. Years before some of the Southern Shawnees, who had been expelled from Georgia, applied to the Delawares, who gave them territory in the Valley of Wyoming. The women of the two tribes were gathering berries by the side of the Susquehanna, when some

of the Shawnee children fell into a wrangle with the Delaware children over the possession of a grasshopper. The mothers took sides with the children; the Delaware women maintaining that, though a Shawnee child had caught the grasshopper, it was caught on the side of the river belonging to the Delawares, hence the Delaware children were entitled to it. From arguments they came to blows; upon which the Shawnee women were speedily driven to their canoes by the superior number of their assailants. On their return, the Shawnee hunters, influenced by the angry complaints of the squaws, prepared to avenge the insult, but found the Delawares ready to meet them. The battle began while the Shawnees were crossing the river, and lasted afterwards until many of the Delawares, and full half of the Shawnees were killed. Soon after this the latter abandoned the Wyoming valley and moved out to Ohio where some tribes of their nation had previously settled.

The Christian, who recognizes in what is going on in the world the controlling hand of his Father in Heaven, will ascribe to his blessing, the good results which sometimes follow when a word fitly spoken, or an act performed in the Divine fear; which may be followed by effects much greater than one would naturally expect.

It is related of the late Mary Wright, of Leeds, England, who was not originally a member, but became a valuable minister in our Society, that when young she was very gay and full of spirits. One day she had been visiting at the house of a friend in London, and, to use her own expression, as "she came flying out of the house," she saw two very sober-looking friends, one of whom had on a beaver bonnet and a green apron. They met her at the door and stood still a moment, when Sarah Stephenson, the friend with the green apron, laid her hand on Mary Wright's arm, and said to her, "Be thou faithful unto death, and I will give thee a crown of life." She thought it strange such language should be addressed to her, but it impressed her mind, and weeks afterwards seemed more vividly before her mind than at the time it was uttered. From that period one thing after another opened before her, until she became a member among friends, and finally a minister. That remark of Sarah Stephenson seemed as a turning point in her life.

She lived to be very aged, and the day she was an hundred years old she stood up in meeting, it being week-day and she said, "This day I am 100 years old," she then told them she could testify that in all that time she had never seen "the righteous forsaken, nor his seed begging bread." I think she also gave them some words of encouragement, particularly the young; and a young man who related

the incident said, he would not have missed being there for a great deal. She told her grand-children that if she lived to be over one hundred, she intended to knit a purse for the queen, which she did. As there is a law prohibiting the queen receiving any presents from her subjects, she gave it to a French Friend who was acquainted with the governess in the royal family, and in that way it reached its destination. She wrote a note to accompany the purse requesting the queen to accept it from her aged subject who was over 100 years; she also said she wished that wisdom might be afforded her rightly to govern her realm, and desired her to bring up her children in the fear of the Lord.

The queen received the present, and desired it to be placed where she could easily get at it to show to visitors. Mary Wright received a letter from the palace stating that the queen, the prince and the princesses were gratified by the present from her aged subject, that she would remember the counsel given her.

Whitefield was once lodged and entertained at the house of a military man—a general of distinction. The host and his family, though not Christians, loaded the preacher with kindness, and showed themselves in every respect so tenderly obliging, that when he wished to say something to them about their spiritual welfare he found it impossible to speak. Still to leave the house without speaking would, in his view, be a breach of duty to his Lord, and he was perplexed to know what he should do.

Whitefield happened to have a diamond ring in his possession at the time, with which he wrote upon the window pane, "But one thing thou lackest."

The writing was read by the general and by his family, and, being taken as kindly as it was meant, it proved, through the Divine blessing, a means of awakening them from their careless condition.

A poor woman in one of the Southern States, who had gone to religious meetings for a time and afterwards ceased her attendance, was effectually aroused, while at her wash-tub by the admonition of a friend, "No man having put his hand to the plough and looking back, is fit for the kingdom of God."

Do not these incidents teach us the importance of living so near in spirit to the Fountain of light and life, that we may be prepared to hear the gentle commands of the Savior, and thus be made instruments in promoting his cause in the earth?

Sux up at night what thou hast done by day,
And in the morning what thou hast to do;
Dress and undress thy soul; mark the decay
And growth of it. If with thy watch, that
too
Be down, then wind up both. Since thou
shalt be
Most surely judged, make thine accounts
agree.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us by the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON THE LABEL OF YOUR PAPER gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and not any other date. By this you can always tell if your paper is paid up, or in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL ON YOUR PAPER IS NOT CHANGED IN THE SECOND NUMBER AFTER YOU HAVE SENT MONEY for it send us a card stating the case.

IF YOU WISH YOUR PAPERS CHANGED FROM ONE POST OFFICE TO ANOTHER, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

A HAPPY NEW YEAR to all our readers. May the Lord bless and prosper you all in a true devoted Christian life.

SUBSCRIBE for the Herald of Truth and ask your neighbor to do the same.

TITLE PAGE AND INDEX to the Herald of Truth will be printed and sent to all our subscribers who desire them free of charge.

THE PREMIUMS offered for clubs seem to encourage many to work for the circulation of our paper, and many have already sent in quite large lists. We trust many more will avail themselves of this opportunity to get a good book without the outlay of any money.

NEW SUBSCRIBERS.—We have already had the pleasure of adding quite a number of new subscribers to our list for the coming year. Also quite a number of renewals have been made. We trust many more will be sent during the coming weeks, and that we shall have a largely increased subscription list for the 21st volume of our paper. A number of our subscribers have begun to

work for some of the larger premiums with good success. Our Family Bible and Webster's Unabridged Dictionary are valuable books and can be obtained in this manner without any outlay of money.

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

A SUBSCRIBER from Mattawana sends us \$1.00 for the Herald and 10 cents for an Almanac, without signing his name. Please send name and full address, and your order shall have our prompt attention.

DANIEL S. MILLER sends one dollar for the Herald of truth, but fails to give his address. Please send address so that we may be sure that we credit the right party.

NOTICE.—The Annual Meeting of the Valuers of "The Mennonite Aid Plan" occurs on the first Monday in January, (7th) in the Church in Elkhart (City). The Valuers of the different churches are expected to be present, as business of importance will be brought before the meeting.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "
12 " "	.60 "
22 " "	\$1.00 "

By Express, express charges to be paid by the purchaser.

Per 100	\$3.75
Per gross	5.00

All orders by mail to be accompanied by the cash.

SIMON P. YODER now resides in Mahoning Co., Ohio, and his Post office address is East Lewistown, Mahoning Co., Ohio. His correspondents will please notice this change.

BRO. JOHN E. BORTREGER, of Elkhart Co., writes us that the church in his neighborhood has again organized a German week-day school for the purpose of instructing their children in the German language. Their school numbers 27 scholars, is taught by Daniel J. Bortreger, and the scholars make good progress in their studies. The brethren there hire the teacher and bear all the expenses of the school themselves. If we are not mistaken the school law of the state of Indiana provides that if there are 20 scholars in one district deserving instruction in the German language the directors may hire a competent teacher and have a German school under the same privileges as the English schools; but it is sometimes difficult to get the consent of an entire district to do this, and we are glad to see that our Amish brethren have such a strong love for our mother tongue that even though the entire expense of the school falls upon them, they are determined to give their young people an opportunity to learn to read and write the German.

THE NEW VOLUME.—With this number of our paper we enter upon our twenty-first year as publisher of the Herald of Truth. During these years we have witnessed many changes, and experienced many sorrows as well as joys, but we can still say as always, "Hitherto hath the Lord helped us."

Many of those who twenty years ago were co-workers with us and aided and encouraged our work have passed away to their final reward; many have passed their day of usefulness and activity and are now only waiting for the day of their redemption, when they shall be at rest. Some, too, we remember with sorrow, who labored with us for awhile, and found the way too wearisome, allured by the love of the world and more liberty of the flesh, went out to seek other pastures, yet through all these changes and trials the Lord has wonderfully sustained us, and we are moved to praise him and give him all the glory, for that we have experienced, whether of joy or of sorrow, and with his help and grace it is our purpose to press forward in the same path, and hold fast to what the Lord has given us, and endeavor to put our pound to usury, so that the treasure which we have with the Lord, may increase continually, and we be found a faithful servant in the end.

Our paper will continue under the same management, devoted to the same work, with the same purposes and principles; will be published on the same terms, only that we shall try continually to get nearer to God and improve in our work; and we kindly ask our friends to aid us as the Lord gives them means and opportunity, and we will work together in the Master's vineyard on earth, and by and by, if found faithful stewards, we shall be received together in his glorious kingdom above.

"WHAT HAVE THE OLD MENNONITES TO SAY?"—One who is a descendant of the Mennonite Church subscribes for the Herald, and in a private note to the editor says in the words at the head of our article, I want to see what the Old Mennonites have to say.

There may be many others who would like to know and hear what the Old Mennonites have to say, and this shows us how needful it is to have a paper and books, in other words, a publishing house,

and to send out ministers into different localities to preach the Gospel in the way that Mennonites understand it. When Paul preached at a certain place some said, "What will this babbler say?" but this babbler says, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Likewise say the Old Mennonites. And with Christ and Paul they teach that there is salvation in none other name save in the name of Jesus, and that his blood alone can cleanse from all sin. That by repentance, faith in Christ and a willingness to obey the word of God in all things we become converted and true children of God, and by obedience, the exercise of a faith that worketh by love, a full and sincere consecration to God we can live a life acceptable to God, and that without obedience and self denial we can never be saved. Humility, meekness, sincerity, a holy life, industry, economy, charity, providing things honest in the sight of all men, are characteristics of a true Christian and a faithful Mennonite.

There would be much more to say on this subject, but our friends who are desirous of knowing our doctrine will find it lighting forth in the articles of our paper from time to time, and if they desire more we would recommend them to read Menno Simon's Complete Works, Martyrs' Mirror, Dietrich Philips, the Mennonite Confession of Faith, The Mennonite Church and her Accusers, all of which may be obtained at the office of the Herald of Truth, together with a number of other works, given in our list.

BE DILIGENT in the service of the Lord. This year may be your last one; this year you may be called to your account; Oh! be sure that you have laid up treasure in heaven.

SAD ACCIDENT.—Brother John H. Funk of Tiffin, Ohio, writes to us giving the sad news of the death of one of his sons, which occurred by accidental shooting. The following account is from the *Calcasieu* (Mich.) *Leader*:

"On Monday morning, Nov. 15, Christian H. Funk, of Tiffin, O., a brother of John G. Funk, of Calcasieu, was accidentally killed by a bullet from a rifle in the hands of Walter C. Shank, also of Tiffin, Ohio, and an intimate friend of the deceased. The parties of the sad affair,

together with others, had for some time been in camp near Manistee Lake, and on the morning of the accident the two had started out after deer. C. H. Funk was the first to leave camp, his friend following a little later; and after going a short distance the latter commenced to load his gun, and while doing so it was accidentally discharged, the bullet striking Mr. Funk who was in the bushes hidden from the view of Mr. Shank, who was only apprised of his presence by his cries of pain and distress. Everything possible was done for the unfortunate man, but he died soon after. The remains were brought to Calcasieu, and the following morning taken to his home in Ohio. The age of the deceased was 39 years, 2 months, and 6 days.

NEW RESOLUTIONS.—Now is a good time to break off old habits to enter upon new resolutions and to begin with all the heart to serve the Lord.

A SAD LOSS.—About three o'clock on the morning of the 14th of Dec., the family of Bro. Mathias Cooper, in the vicinity of Newton, Kansas, was awakened to the sad reality that their house was on fire. The fire had already gained such headway that in a few minutes more grandfather Cooper and two of the children would have fallen with a sudden crash, from the loft where they were sleeping into the devouring flames below. The family slept up stairs, and had it not been that the wind blew from the side of the house opposite to that of the fire, probably most of them would have perished, as their only escape was through the stairway leading into the kitchen, where the fire was raging to the top of the house when first discovered. As it was, thanks to a kind Providence, they all escaped unhurt.

The fire originated from a box filled with ashes which they had placed outside of the house, about noon the previous day, for the purpose of packing sweet-potatoes, upon which a sheet, which was tossed out of doors at a late hour in the night had accidentally fallen.

The loss is estimated at \$1400, upon which there is no insurance. This loss falls heavily upon the brotherhood in Kansas; but may we not rejoice that the family escaped uninjured. We would readily have given all our possessions rather than have one perish in the flames,

and to make a spiritual application of this, how many souls will be slumbering in sin when the heavens shall be rolled together as a scroll and the elements shall melt with fervent heat, and who would not give ten thousand worlds like this, if they had them to give, to save their souls from the eternal sufferings? As suddenly as these flames burst upon this dwelling of our brother, even so shall the day of the Lord be.

R. J. HEATWOLE.

CHURCH NEWS.

Henry Wismer was ordained to the ministry in the Church at Skippack, Montgomery Co., Pa. May the Lord be with him and make him a fit instrument in his hand to the conversion of many souls.

FROM CLAY CO., IND. Bro. Jacob Kilmar writes from Clay county, Ind., stating that they have their new church house completed (the old one was blown away by one of last summer's tornadoes), and have had meeting in it several times, and will meet in it for worship on the 23rd of December, and thereafter every two weeks if the Lord will. They still lack fifty or sixty dollars to pay for it, but got along much better in paying for it than they expected.

FROM MONTGOMERY CO., PA.—Bro. Samuel Godshalk writes that it was the expectation of the Brethren Jacob Menseh and Jacob Loueks to visit in Lancaster county during the last week in December. It was their purpose to begin at Baumansville, and go as far as Millersville to Bro. Amos Shenk, stopping also with several other churches.

On the 9th of Dec. several persons were received into the church at Blooming Glen, Bucks county, Pa. The brethren I. Overholt and Samuel Gross officiated on the occasion.

TWO MINISTERS ORDAINED.—On Sunday, Dec. 16, Two ministers were ordained at Brenneman's Church, in Rockingham Co., Va. There were eight brethren in the lot. Lewis Shank and Henry Wenger, both young men were chosen. May the Lord bless them and direct them in the full discharge of their duties; that they may be instrumental in doing much good, and labor to the saving of many souls, and the building up of the Church of Christ on earth, is my prayer. At the same time and place; three precious souls were added to the church by water baptism. May they hold out faithful to a happy end in Christ Jesus, is the ardent wish of the writer. SAMUEL BRUNK.

GENERAL CONFERENCE.—We have received a very interesting letter from a brother, in which he has called attention to the subject of a General Conference.

His remarks are worthy of notice, and we will here present some of his ideas for the consideration of our readers:

"I will endeavor to give a few thoughts in reference to a General Conference. I do not think one can be brought about by congregational accession thereto; for there is probably not a conference in the United States whose members would all be in favor of it, and anything that would savor of coercion might cause division, and the last error would be worse than the first. Every sheep was once a lamb, and every lion was once a whelp, so a General Conference must begin with a few members, and grow by individual accession. You are aware how long the church has been laboring to get English preaching into practice, and it is not fully accomplished yet. In like manner a General Conference will require a lifetime to get its full growth.

Any monarchical element would never agree to a General Conference, and it would be all the better for that, because a G. C. ruled by such an element would be less charitable and forbearing than the rulings at present in the congregations generally.

The question with me is not so much what shall be done at a G. C. as how it may be brought about. The body which I have in my mind could not properly be called a General Conference, because the churches could not generally be brought into it at once. Suppose a number, and it may be a very small number, of brethren meet and confer with each other concerning a system of legislation—lay plans and rules—by which that body shall be governed, and see whether they themselves could agree and become a unit. The object I have in view is unity of sentiment, unity of feeling, unity of action. Of course while that body is in its infancy it could not carry out all the measures it might advise. Neither would there be delegates representing conference districts till each conference would agree to be represented. Great care would have to be exercised that the General conference actions would not change the relation its members sustain to the conference of which they are members.

I know there are numbers of brethren who are far more able to urge this matter than myself, but since I know that this element has been almost dormant for fifty years or longer, and will always remain so unless some one makes an effort. I have ventured to give you these thoughts. If I do not use my talent, simply because I have but one, I will be numbered with the unprofitable servants.

To say that I love the church does not tell half the story, neither am I only concerned for her while I live, but my desire and prayer is that long after I am numbered with the dead she may prosper and grow, not only in numbers, but more particularly in all the Christian virtues

and graces. O that the heart of every brother and sister might be aroused to concert of action in building up the church of the living God."

I desire to receive information on the subject of a General Conference, and invite private correspondence from such as feel interested concerning it, whether they be for or against it. Those who are in favor of a General Conference will please state the advantages the church would be likely to receive from it, and those who are opposed to it are requested to mention the evil or disadvantages which might arise from it.

MICHAEL SHANK.

Dayton, Va.

CORRESPONDENCE.

COLUMBUS GROVE,
Cherokee Co., Kan.

I received your kind letter containing the money you sent for our church building. We have not yet commenced to build, because we have not yet sufficient means, but I hope some of the brethren who have means will soon open their hearts and lend a helping hand.

Bro. B. F. Hamilton is getting up a club for the Herald, and I will endeavor to assist him.

Bro. Brundage of McPherson county requested that the Conference of this state should be held here and we have so arranged that the Conference will meet in this place on the first Friday in May, that is May 2nd, 1884, and we herewith extend a cordial invitation to bishops, ministers, brethren and sisters to meet with us at that time.

Those coming by railroad will stop at Columbus or at Neutral, six miles south of Columbus. Those coming to the latter place will write to me, and I will provide conveyance. Those coming to Neutral will inquire for Bro. Nice who lives only half a mile from the station.

If any desire to move west, we would kindly invite them to visit and examine this part of the country and judge for themselves. We have now a church of thirty-three members and hope our church will increase still more.

S. A. MISHLER.

A VISIT TO OHIO AND INDIANA.

On the 17th of October, I left my home, in Lee Co., Iowa, and on the 19th I arrived safely in Butler County, Ohio, where I have a brother and sister living. Here I remained five weeks and attended several meetings. On the 23rd of November I took the cars and went to visit my brother in Fulton County, Ohio, and on the 30th my brother and I went to Elkhart Co., Ind., and were received by Bro. David Plank, in Goshen. We went home with him, and to our sorrow found his

aged father, now in his 80th year, sick in bed, and quite helpless. Here I was quite a stranger, but spent about two weeks in the neighborhood, and made the acquaintance of many brethren and sisters, and also attended several meetings. Here I met Bro. Christ. Plank, whom I had not seen for forty years; also my cousin Bro. Chr. Naffziger. We had a very pleasant time together, and the love and friendship shown me, both in Butler Co., Ohio and in Elkhart Co., Ind., I have not often met with.

At the request of the afflicted brother Amos Yoder and wife, who for eight years have been entirely helpless, a meeting was appointed at their house on the forenoon of Dec 13th, where Bro. Naffziger and myself were present. In the afternoon I again boarded the cars in Goshen and the next day arrived safely and in good health, at my home with my children, whom, thanks to God, I found all well. My prayer to God is that we may all be blessed with heavenly wisdom.

P. S.

QUESTIONS ON THE COVERING.

A number of letters were exchanged between Sister Lear and a brother on the subject of the covering mentioned in 1 Cor. 11:1—15. Below we give the brother's queries and Sister L.'s answers.

1. If a man would permit hair to grow as long as nature would make it, would it be a covering?

I would say, yes. But as a man ought not to cover his head, forasmuch as he is the image and glory of God, he ought not permit his hair to grow long.

2. If a woman permit her hair to grow as long as nature will make it, would it be a covering?

I would say, yes. And as woman is the glory of the man, she ought to wear this natural covering as a token of her respect for man, her natural head.

3. When one thing is substituted for another, what words in the English express it?

I suppose you mean by the "one thing" that "is substituted for another," that the hair is substituted for another or special covering. This cannot be, my dear brother, as the hair was given first, hence could not be put in the room of another or special covering. The hair is nature's protection. If suffered to grow long as it should on a woman's head, it is then a covering. There are two words used in the original for the two coverings. *Kalupto* applied to the special covering, means to spread over, to conceal. The other *Peribalaion* from *Puri* and *Bello* applied to the natural covering and means to cast around, to envelop, as with a veil. The long hair of woman if left unconfined would carry out this idea beautifully.

4. In 1 Cor. 11:13 what constitutes the covering a woman should have?
The *Kalupto*, or special covering.

5. In 1 Cor. 11:15, is the hair a covering?

Long hair would be a *Peribalaion*, or natural covering, but as man is the image and glory of God, designed by his Creator as his crowning work on earth, it would be a shame, a disgrace for him to wear his hair long, thus having a natural covering, for by this he would show that he acknowledged a natural superior. This would be effeminate; it would show that he did not appreciate his high, his exalted, and his responsible position. That he was not willing to stand forth in the dignity of his nature and take his proper place.

6. When one thing is substituted for another, what words in English express it?

I suppose you allude to the word "instead" in verse 15, "instead of a veil." The definition which Webster gives of the word instead, is, "in the place or room." Instead is Wilson's translation. The meaning of for, the common rendering, is, because, by reason that, for that, indicating the reason for any thing.

Wilson's translation is evidently wrong. The Greek word translated "instead of," is *anti*. Liddell and Scott give the following renderings of "*anti*:" over against, opposite, before, against, set against, put for, in opposition to, equal to, corresponding, counter. Put for, is the rendering that has the least idea of substitution in it. Again we would answer the hair is substituted for the special covering. How could that be? The hair was the first covering given, it had nothing to supersede, nothing to take the place of. The hair was not substituted for the special covering for the hair. Each has its own design.

What is your authority for a special covering?

My authority is founded upon 1 Cor 11:5. But every woman praying or prophesying with her head uncovered disgraces her head; for it is just the same as if she were shaven." If you will permit I will here paraphrase a little. In the fourth verse Paul tells the man that if he prays or prophesies having his head covered he dishonors his head, which is Christ. Man has no other head, neither spiritually nor temporally than Christ. Woman has no other spiritual head, but she has another temporal head which is man.

Now if it would be a shame, a dishonor, a mark of disrespect toward her natural head to have her cut short or shaven, it would be no less such a mark of disrespect toward her spiritual head to appear in his presence without her special covering. It is just as disgraceful in a spiritual sense to be without the special covering, as it is in a natural sense to be without the natural covering. We know that the

apostle does not allude to hair in verse 5, by the word he uses, *anatakalupto*, translated uncovered. It is disgraceful to pray or prophesy without this *Kalupto* on her head.

8. If a woman's hair were short, would you consider it a veil, *Peribalaion*?

I would consider it a covering, but not a *Peribalaion*. *Peribalaion* means to hang loosely, to envelop, and those ladies, who have such beautiful graceful veils should highly appreciate nature's rich gift.

9. If a woman have long hair and pray or prophesy, would she be veiled?—1 Cor. 11:13.

She certainly would be veiled, that is would have the *Peribalaion*, but not the covering the apostle alludes to in verse 13th. The word there translated unveiled in the original is *Akatakalupto*. Paul appeals to their sense of propriety and says, "Judge for yourselves, is it becoming for a woman to pray to God unveiled without the *Kalupto* on? Indeed, my dear brother, I wish all the Scriptures were as clear to my mind as that under consideration.

10. If a man should keep a hat or special artificial covering on his head while he prays would that be a disgrace?—1 Cor. 11:14.

In the first place I do not consider the hat a covering. It is worn for protection, and not as a covering. It is worn just as any other article of clothing is worn, to give comfort and protection to the body. But it would indeed be a disgrace for a man to wear on his head a *Kalupto* when he prayed or prophesied, or indeed at any other time.

11. Did not women veil themselves prior to Paul's time?

We answer, they did. See Gen. 24:65; Ruth 3:15. And the ladies of the Orient still keep up this ancient custom. To take away the veil of a married woman was one of the greatest indignities that she could receive, because it deprived her of the badge which distinguished and dignified her in that character, and betokened her alliance to her husband, and her interest in his affection. Hence the spouse so touchingly complains, "They took my veil from me." What the veil betokened to the women of the old dispensation (respecting their interest in their husband's affection, and their dignity as being allied to man in the solemn marriage covenant), the *Kalupto*, or special covering is to the Christian woman respecting her union with Christ her spiritual head, and her interest in his affections.

12. Does woman sustain the same relation to men, that man does to Christ?—1 Cor. 1:3.

In a temporal sense she does. That is, man is woman's natural head. Man has no natural head but Christ. But they both have the same spiritual head. Nature

merable multitude which John saw before the throne of God, were of all nations, kindreds, people and tongues. Wherever the rays of righteousness shine, there we find it, and there also we find heresy.

As a rule, it is admitted among all orthodox Christians that baptism is a prerequisite to admission into the church, and millions are baptized into—what? The name of Paul, Apollon or Cephas will not do; how much less modern titles of sect or creed! And which often receives the more honor, creed or Christ? O what a field for reflection! Now what is the cause of all this confusion? Is it not indulgence of carnality? Is not Christianity silently, but surely drifting deeper and deeper into the world? But it was so already 1800 years ago. John said, "There are many antichrists, and they went out from us, that they might be made manifest. Here antichrist may have reference to the arrogant power of the church of Rome only, but Satan, that instigator of all heresy, is as envious and malicious against the church, and as diligent and eager to destroy it now as then.

We are living in a land of unbounded Christian liberty, and it is to be feared that in this unrestrained state, we become too negligent in our duties to God and the world; for here Satan is plying and wielding his treacherous wiles with alas! too little opposition. And with what success he is uniting and blending with the world in many ways much of so-called Christianity. This much abused word is supposed to have been first applied in derision to the followers of Jesus and is now used for a cloak, engraved upon the banners and wafted to the breeze, by many organizations which most sadly lack its merit.

In the beginning God planted a garden, and put man into it. Here grew every tree that was pleasant to the sight. But of the tree of knowledge of good and evil he was not to eat. God did not tell the man to destroy it or root it out to prevent temptation, but to let it alone. Herein is a moral which needs more culture than it is receiving.

In the parable of the tares, when the servants asked the householder, Wilt thou that we gather them up? he said nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together. Could a clearer illustration of the true Christian's duty to the world be given? To sow and cultivate the good in the world, is our duty, but the rest belongs to God alone.

We have the most liberal, generous and forbearing civil government that God ever granted any people, at least in the Christian era, yet instead of even submitting to its rulings in the meekness of Christ, how often do men censure it, murmur and rail against it, because it does not prevent certain evils, or compel

men to do as they desire it should. Paul censured the Romans for going to law before the world to adjust their difficulties, but modern Christians even advocate the right to grasp the reins of civil government, assuming authority to aid the enactment of laws to compel men to submit to their desires. Be this heresy, antichrist, or what else it may be called, it surely does not characterize that humble spirit of Jesus.

Again, are we free directly or indirectly to use the liberty to serve that seductive tyrant fashion, which, with his enticing allurements, demands, as a sacrifice, piety, decency, and, in fact, all the principles of moral virtue. Thousands are engulfed in this way in spiritual and financial ruin. Then, too, we may adhere to mere forms and customs in wearing apparel, the manner of wearing the hair, and in many other ways not grounded upon the foundation laid by that "wise Master builder," and unreasonably cling to, and contend for them beyond the limits of love and forbearance. These extremes have probably been the cause of more di-cord, variance, and heresy than any other thing that has of late troubled us as a people.

But it is written, "There shall arise false Christs, coming in His name, saying, 'I am Christ.'" "Lo here is Christ, or there, believe it not." "Behold, I have told you before." "For as the days of Noah were, so shall also the coming of the Son of man be." "Watch therefore." These sayings, at least in part, have reference to the destruction of Jerusalem, but may apply to the present eventful period of the world as well. For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and are written for our admonition, upon whom the ends of the worlds are come." J. K. ZOOK.

Gunn City, Mo.

For the Herald of Truth.

RELIEVE THE NEEDY.

"If thy brother be poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger."

The writer of these words died on the top of Mount Nebo, in the land of Moab, about 145 years before Christ. His body has long ago turned to dust yet he speaks to us to day, asking us to help our poor brother, and open wide our hands to the needy. We may go where we will, and we are sure to find such that are in want.

God designed when he gave Moses these words, that they should be observed. How is it with you, reader? Have you plenty of this world's goods? If so, help the unfortunate ones. The Psalmist says, "The needy shall not always be forgotten." "Blessed is he that remembereth

the poor." And the apostle John says, "But whose bath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Frequently as we pass through life, we see the aged, grayheaded, struggling against poverty; many times weak and suffering pains and sickness, sinking still lower under the burden of life. Not unfrequently aged, friendless ones have not so much as a place to repose their wearied bodies through the cold winter night. We that are clothed in purple and fine linen, and fare sumptuously every day, do we lend a helping hand to our brother that has fallen into decay? If we do not, these words will stand against us when Christ comes to make up his jewels. JOHN A. BLOSSER.

For the Herald of Truth.

ALCOHOL AND FASHION.

Much has been said of late years through the press and pulpit of almost all denominations about intoxicating drinks, or King Alcohol, and not without sufficient cause; for when we look around us and see the misery and poverty to which it leads a great many poor beings that might have been useful in a better cause than the one they are engaged in, it is pitiful indeed to think about.

But there is another king equally as powerful if not more so, in my estimation; and the press and pulpit with a few exceptions are quite silent upon that subject; namely, the pride and fashions of the world. I heartily wish that they could see this folly and sin as they do that of drunkenness. I cannot see the difference, or would not venture to say which ruins the greatest number of souls, alcohol or pride and fashion. It appears to me that the saloon called milliner's shop is equally as dangerous, if not more so than the drinking saloon; for there is also spent money for that which does no good to any one. These things intoxicate the admirer with pride and what is more plainly forbidden in Scripture than pride, and yet so little condemned in these days by the professed ministers of the Gospel of Christ? And if they are admonished in the matter they make light of it. They say if the heart is right all is right. Very well, so say I, but you might as well tell me that when the heart is right all is right when a person is dead drunk from drinking intoxicating drinks, as to tell me that all can be right when there is no end to ruffles, fringes and puffers in a person's dress, so that she has no natural shape, just as though the shape the Almighty has given ought to be improved. Poor souls, Alas! Do the Scriptures speak in vain? Search them carefully and prayerfully with a desire to become wise unto salvation and you will find the error of your ways most assuredly.

Written out of love to all mankind. J. B. H.

WEATHER REPORT FOR 1883.

The following table shows the variations in every department of the weather as taken from the horizon of Dale Enterprise, Va. The whole is an extract from my private daily journal in which I have kept a record of the weather for every day since Jan. 1st, 1871.

TEMPERATURE.		PRECIPITATIONS.		VARIATIONS.	
Maximum	Minimum	Average		Amount of snow, rain, &c. in inches.	No. of times in each month when fog, F., &c.
		Rain	Snow		
53	20	21	12½	4	1
72	24 above	18	23	7	1
73	26	14	13	9	1
74	28	16	13	9	1
75	29	16	13	9	1
76	30	16	13	9	1
77	31	16	13	9	1
78	32	16	13	9	1
79	33	16	13	9	1
80	34	16	13	9	1
81	35	16	13	9	1
82	36	16	13	9	1
83	37	16	13	9	1
84	38	16	13	9	1
85	39	16	13	9	1
86	40	16	13	9	1
87	41	16	13	9	1
88	42	16	13	9	1
89	43	16	13	9	1
90	44	16	13	9	1
91	45	16	13	9	1
92	46	16	13	9	1
93	47	16	13	9	1
94	48	16	13	9	1
95	49	16	13	9	1
96	50	16	13	9	1
97	51	16	13	9	1
98	52	16	13	9	1
99	53	16	13	9	1
100	54	16	13	9	1
101	55	16	13	9	1
102	56	16	13	9	1
103	57	16	13	9	1
104	58	16	13	9	1
105	59	16	13	9	1
106	60	16	13	9	1
107	61	16	13	9	1
108	62	16	13	9	1
109	63	16	13	9	1
110	64	16	13	9	1
111	65	16	13	9	1
112	66	16	13	9	1
113	67	16	13	9	1
114	68	16	13	9	1
115	69	16	13	9	1
116	70	16	13	9	1
117	71	16	13	9	1
118	72	16	13	9	1
119	73	16	13	9	1
120	74	16	13	9	1
121	75	16	13	9	1
122	76	16	13	9	1
123	77	16	13	9	1
124	78	16	13	9	1
125	79	16	13	9	1
126	80	16	13	9	1
127	81	16	13	9	1
128	82	16	13	9	1
129	83	16	13	9	1
130	84	16	13	9	1
131	85	16	13	9	1
132	86	16	13	9	1
133	87	16	13	9	1
134	88	16	13	9	1
135	89	16	13	9	1
136	90	16	13	9	1
137	91	16	13	9	1
138	92	16	13	9	1
139	93	16	13	9	1
140	94	16	13	9	1
141	95	16	13	9	1
142	96	16	13	9	1
143	97	16	13	9	1
144	98	16	13	9	1
145	99	16	13	9	1
146	100	16	13	9	1
147	101	16	13	9	1
148	102	16	13	9	1
149	103	16	13	9	1
150	104	16	13	9	1
151	105	16	13	9	1
152	106	16	13	9	1
153	107	16	13	9	1
154	108	16	13	9	1
155	109	16	13	9	1
156	110	16	13	9	1
157	111	16	13	9	1
158	112	16	13	9	1
159	113	16	13	9	1
160	114	16	13	9	1
161	115	16	13	9	1
162	116	16	13	9	1
163	117	16	13	9	1
164	118	16	13	9	1
165	119	16	13	9	1
166	120	16	13	9	1
167	121	16	13	9	1
168	122	16	13	9	1
169	123	16	13	9	1
170	124	16	13	9	1
171	125	16	13	9	1
172	126	16	13	9	1
173	127	16	13	9	1
174	128	16	13	9	1
175	129	16	13	9	1
176	130	16	13	9	1
177	131	16	13	9	1
178	132	16	13	9	1
179	133	16	13	9	1
180	134	16	13	9	1
181	135	16	13	9	1
182	136	16	13	9	1
183	137	16	13	9	1
184	138	16	13	9	1
185	139	16	13	9	1
186	140	16	13	9	1
187	141	16	13	9	1
188	142	16	13	9	1
189	143	16	13	9	1
190	144	16	13	9	1
191	145	16	13	9	1
192	146	16	13	9	1
193	147	16	13	9	1
194	148	16	13	9	1
195	149	16	13	9	1
196	150	16	13	9	1
197	151	16	13	9	1
198	152	16	13	9	1
199	153	16	13	9	1
200	154	16	13	9	1
201	155	16	13	9	1
202	156	16	13	9	1
203	157	16	13	9	1
204	158	16	13	9	1
205	159	16	13	9	1
206	160	16	13	9	1
207	161	16	13	9	1
208	162	16	13	9	1
209	163	16	13	9	1
210	164	16	13	9	1
211	165	16	13	9	1
212	166	16	13	9	1
213	167	16	13	9	1
214	168	16	13	9	1
215	169	16	13	9	1
216	170	16	13	9	1
217	171	16	13	9	1
218	172	16	13	9	1
219	173	16	13	9	1
220	174	16	13	9	1
221	175	16	13	9	1
222	176	16	13	9	1
223	177	16	13	9	1
224	178	16	13	9	1
225	179	16	13	9	1
226	180	16	13	9	1
227	181	16	13	9	1
228	182	16	13	9	1
229	183	16	13	9	1
230	184	16	13	9	1
231	185	16	13	9	1
232	186	16	13	9	1
233	187	16	13	9	1
234	188	16	13	9	1
235	189	16	13	9	1
236	190	16	13	9	1
237	191	16	13	9	1
238	192	16	13	9	1
239	193	16	13	9	1
240	194	16	13	9	1
241	195	16	13	9	1
242	196	16	13	9	1
243	197	16	13	9	1
244	198	16	13	9	1
245	199	16	13	9	1
246	200	16	13	9	1
247	201	16	13	9	1
248	202	16	13	9	1
249	203	16	13	9	1
250	204	16	13	9	1
251	205	16	13	9	1
252	206	16	13	9	1
253	207	16	13	9	1
254	208	16	13	9	1
255	209	16	13	9	1
256	210	16	13	9	1
257	211	16	13	9	1
258	212	16	13	9	1
259	213	16	13	9	1
260	214	16	13	9	1
261	215	16	13	9	1
262	216	16	13	9	1
263	217	16	13	9	1
264	218	16	13	9	1
265	219	16	13	9	1
266	220	16	13	9	1
267	221	16	13	9	1
268	222	16	13	9	1
269	223	16	13	9	1
270	224	16	13	9	1
271	225	16	13	9	1
272	226	16	13	9	1
273	227	16	13	9	1
274	228	16	13	9	1
275	229	16	13	9	1
276	230	16	13	9	1
277	231	16	13	9	1
278	232	16	13	9	1
279	233	16	13	9	1
280	234	16	13	9	1
281	235	16	13	9	1
282	236	16	13	9	1
283	237	16	13	9	1
284	238	16	13	9	1
285	239	16	13	9	1
286	240	16	13	9	1
287	241	16	13	9	1
288	242	16	13	9	1
289	243	16	13	9	1
290	244	16	13	9	1
291	245	16	13	9	1
292	246	16	13	9	1
293	247	16	13	9	1
294	248	16	13	9	1
295	249	16	13	9	1
296	250	16	13	9	1
297	251	16	13	9	1
298	252	16	13	9	1
299	253	16	13	9	1
300	254	16	13	9	1
301	255	16	13	9	1
302	256	16	13	9	1
303	257	16	13	9	1
304	258	16	13	9	1
305	259	16	13	9	1
306	260	16	13	9	1
307	261	16	13	9	1
308	262	16	13	9	1
309	263	16	13	9	1
310	264	16	13	9	1
311	265	16	13	9	1
312	266	16	13	9	1
313	267	16	13	9	1
314	268	16	13	9	1
315	269	16	13	9	1
316	270	16	13	9	1
317	271	16	13	9	1
318	272	16	13	9	1
319	273	16	13	9	1
320	274	16	13	9	1
321	275	16	13	9	1
322	276	16	13	9	1
323	277	16	13	9	1
324	278	16	13	9	1
325	279	16	13	9	1
326	280	16	13	9	1
327	281	16	13	9	1
328	282	16	13	9	1
329	283	16	13	9	1
330	284	16	13	9	1
331	285	16	13	9	1
332	286	16	13	9	1
333	287	16	13	9	1
334	288	16	13	9	1
335	289	16	13	9	1
336	290	16	13	9	1
337	291	16	13	9	1
338	292	16	13	9	1
339	293	16	1		

SPEAK GENTLY TO THE ERRING.

Speak gently to the erring—
 Ye know not all the power
 With which the dark temptation came
 In some unguarded hour.
 Ye may not know how earnestly
 They struggled, or how well,
 Until the hour of weakness came
 And sadly thus they fell.

Speak kindly to the erring—
 For it is not enough
 That innocence and peace are gone
 Without thy censure rough.
 It surely is a weary lot
 That sin-crushed heart to bear;
 And they who share a happier fate
 Their chidings well may spare.

Speak kindly to the erring—
 Thou yet mayest lead him back,
 With holy words and tears of love,
 From misery's thorny track.
 Forget not thou hast often sinned
 And sinful yet may be—
 Deal kindly with the erring one,
 As God hath dealt with thee.

—SEL. BY ELLEN PLANK.

For the Herald of Truth.
ENCOURAGEMENT.

I had it in my mind to write a letter of encouragement to a sister (a minister's wife), who is frequently sorely tempted with the trials of life and the sacrifices she is called upon to make. But I have concluded to write the same thoughts for the HERALD, that others may also be benefited.

I acknowledge that I may not be able to sympathize fully with you, not having had the same trials, yet I hope to offer some words of encouragement.

Dear sister, you may think that your trials exceed those commonly allotted to mankind. If this even is true, do you not believe that if you are faithful to the end, bearing your cross, you shall be rewarded accordingly? If you could now see the exceeding great reward awaiting you, you should feel ashamed that you had done so little to merit it. Surely we ought to be willing to render an honest equivalent for past and future blessings. Of course you will acknowledge that your trials are not to be compared with the glory that shall be given unto us in that day. If you only had the power to bear them you would gladly suffer all for Christ's sake.

Now do you not think there is grace sufficient for your trials? and is it not a blessing that these trials have brought to light your need of more grace? Be assured there is abundance of grace, that you may bear your trials with great joy. It is said of the primitive Christians that they suffered the robbing of their goods with joy; yes, even faced a martyr's death with joy. Wives offered their husbands as a living sacrifice to God, not for a few days now and then, it was for life, with no other prospect than to expect every moment to hear, "Your hus-

band is in jail awaiting his execution at the stake; if you will see him once more in this life, go soon." Just imagine, dear sister, the feeling of our early sisters at meeting at the threshold of a cruel death. Imagine what it was to follow a husband to the stake to be made a free will offering, to see the fire and, to behold a beloved one bound for the flames.

Can you not look upon your sacrifice as being very light, and joyfully sing,
 "I'll bear my cross, endure the shame,
 Supported by thy word."

We, too, are commanded to give our lives for the cause of Christ, but we have not yet resisted unto blood.

The apostle says, "Think it all joy concerning the fiery trials." O yes, ours should be a joyful sacrifice, and we should be glad for the privilege of suffering a little for Christ. Dear sister, you are aware that the cross bears heavily upon your companion, he needs your sympathies. An encouraging word from you will help him much. Remember if you suffer with him, you shall also share a special blessing for all the good he attempts to do, even if the fruits should not be visible. God rewards us according to our efforts and motives. Leave results with him. O will it not be a glorious thought in heaven that you have helped to labor in the gospel? The apostle did not forget the labors of some women who labored much in the gospel.

But what if your discontent should hinder him in his labors, and discourage him. What a thought that would be in the judgment! Perhaps some souls would be pointed to you that might have been saved, had you done your duty.

It may be that we cannot sympathize as we ought, but dear sister, is it not enough that the Lord knows it all? Not a tear shall fall to the ground without God's notice. Look not to man for sympathy; your Savior suffered before you, even for you. A few more days and years and you shall harvest an eternal rest. The more ardent the labor, the sweeter the rest. We will pray for you more than ever. Take courage, the Master calleth thee; he knows all about your trials; east your cares upon him, he is able to carry you through.

J. O. SMITH.

For the Herald of Truth.
GUARD YOUR SPEECH.

As the above subject, has occupied many of my thoughts, I have concluded it might be my duty in the sight of God to present a few of my ideas to the readers of the Herald of Truth. It is a subject of great importance and is often too lightly passed over. The apostle James says in his first chapter 26th verse, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth

his own heart, that man's religion is vain." And the Savior said, Matt. 12: 36, 37, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Paul also wrote to the Colossians 4: 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." A good many other passages referring to the above subject might be quoted, but we will refer the reader only to Eph. 4: 29—31 and 5: 4.

As both the Savior and Apostles have spoken so much on this subject, let us seriously reflect upon our past conversations and see how it corresponds with the word of God; and if we find it does not compare favorably let us come humbly before God and ask his forgiveness. Let us be more careful in the future, for I fear we often lose much of our influence that we might use for good upon the rising generation and those outside of the church, through our unprofitable conversation; for they see that we often deny our faith and profession by our words.

Paul, through the epistle to Titus, admonished his disciples to speak evil of no man, to be no brawlers; but gently showing meekness unto all men. Is this command not often disobeyed in the brotherhood? We often hear brothers and sisters speak evil of each other, especially when a weak brother or sister does a wrong thing. Instead of fulfilling the command of the Savior in Matt. 18: 15, where he says if thy brother trespass against thee, go tell him his fault between him and thee alone, etc., we often see the reverse; the fault is made known first to the world, and his character, and it will be more and more ruined, and it will be much harder to get him to confess his fault.

Brethren, these things ought not so to be, and I fear where this is the case we lack yet in our hearts the most important grace which is charity, the bond of all perfection. I say once more, Let us all be careful both in words and deeds that our light may shine before the world, and that at the great judgment day we may hear the welcome plaudit, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

LEVI A. BLOUGH.

For the Herald of Truth.
CONSISTENT CHRISTIANITY.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us." Heb. 12: 1.

This exhortation of the apostle Paul to his brethren should to-day be a lesson to us as well as it was to the Hebrews. Since he so earnestly admonished them

to lay aside every weight, and their besetting sins, and "look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame," we should "consider him that endured such contradictions of sinners against himself, lest we be weary and faint in our minds." The apostle well knew that the true followers of Christ were comparatively small in numbers, and that in their true piety and obedience depended the future welfare of the church of Christ.

No doubt there were many at that time, as well as now, weighing the realities of Christianity, and possibly trying to devise other plans or ways of entering into future happiness than meekly to take up their cross and follow the Savior. Therefore it was then, as well as now, very necessary to walk faithfully in the narrow way, letting their lights so shine that men could see their good works.

Is not the way of Christ too narrow for man to encumber himself with worldly pleasures or the vanities of life? The Word positively forbids us to love the world, or the things that are in the world; "for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever." 1 John 2: 15—17.

The carnal mind desires a religion contaminated with worldly frolics—dance and play, pride and fashion, intemperance, revenge, carnage, secrecy, etc. But the apostle Paul's teachings were to "abstain from all appearance of evil." Christ said, "That which is highly esteemed among men is an abomination in the sight of God."

These fascinating scenes—worldly pleasures, the pride of life, etc., do not gratify the soul. The person that grasps them will find that he has nothing in his hand when the reckoning hour comes. If everything goes in harmony with carnal nature, where will the cross be? If we bear no cross how can we expect to inherit that glorious reward? Can we not sacrifice the carnal pleasures of a few years for a happy eternity? Indeed we can if we only remember what Jesus did to redeem us. He gave up his life for our sins; can we not now by the grace of God be subject to his will, do as he bids us?

If we do one part of the law of God and neglect others, that which we do regard is likely done from some other motive than to do the will of God; for this motive would lead us to regard one as well as the other, seeing they are all enjoined by the same authority. He that offends in one point, is guilty of all; not in the act only but in principle, he violates the authorities of the whole.

That part of our religion which no one can see should be as perfect as if it were to be observed by all. "The day will declare it." Let us therefore see that it will be fit to be thus made known in eternity. Let us so live that we may have something whereon to base our hope of eternal glory. But how can we hope unless we obey?

We have only this one time of grace, only one time to work out our soul's salvation. Then what is given us to do we ought to do with our might. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither we go." Our eternal happiness depends on our giving heed to the friendly callings, the tender entreaties of a loving Savior, and our willingness to do his will. If we wish to know his will we need only inquire as did the apostle Paul, "Lord, what wilt thou have me to do?" And then willingly take up the cross daily and follow him.

Let no weight or besetting sin hinder or deprive us of that prize that is set before us. There is no intermediate position; we are either for or against the Savior. We are living in the life of love or in the life of hate. We love God supremely or self and sin exclusively. We are loving our neighbor as our self, or we are loving self to the injury of our neighbor. "He that loveth not, knoweth not God." Sinful self must be nailed to the cross, and the life of Christ by his Spirit be established in the soul. That life is one of easy and happy obedience to the will of God.

Oh! why should so many doubt the cleansing and keeping power of God, and resist the pleadings of a loving Savior? Can they ever expect any real joy? will their souls ever be really satisfied in this world? No, never, but must hereafter be doomed to everlasting misery. Thy hand cannot be strong nor can thy heart endure in that day when God shall deal with thee. Who will be to blame but ourselves if we know the law whereby we will be judged, if we will be so unfortunate as to hear that awful sentence, Depart from me, ye workers of iniquity, I never knew you?

Then let us live that life of love since it is the soul's rest in Christ. Rejoice evermore, pray without ceasing, and in everything give thanks, even in tribulation and deepest sorrow, for Christ gives the victory. This life of love is one of new relationship, impartial obedience to the law of God; the love of sin is gone. Then with the shield of faith and the sword of the spirit, which is the word of God, we can fight the battle of the Lord; and if we hold out faithful unto the end, we can say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous

Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

Dear reader, will you and I ever be so infinitely happy as to be numbered with the redeemed who "stand before the throne and before the Lamb, clothed with white robes and palms in their hands," singing praises to the Savior of the world?
 JOHN BLOSSER.

HOW SOFTLY ON THE BRUISED HEART

How softly on the bruised heart
 A word of kindness falls,
 And from the dry and parched soul
 The moistening tear-drop calls:
 O if they knew, who walk the earth,
 Mid sorrows, grief and pain,
 The power a word of kindness hath,
 'Twere paradise again.

The weakest and the poorest may
 This simple pittance give,
 And bid delight to withered hearts
 Return again and live:
 O what is life if life be lost,
 If man's unkind to man,
 Or what the heaven that waits beyond
 This brief and mortal span.

As stars upon the tranquil sea
 In mimic glory shine,
 So words of kindness in the heart
 Reflect their source divine:
 O then be kind, whoever thou art,
 That breathest mortal breath;
 And it shall lighten all thy life,
 And sweeten even death.

—Selected by ELLEN PLANK.

LUTHERAN CHURCH VS. THE BIBLE.

When in conversation some time ago with a Lutheran minister, of considerable prominence among his brethren, the writer was rebuked right sharply, and reminded that it was the business of the Lutheran church to preach the Gospel—not to make a hobby of practical sins. "Why," said he, if we should undertake to particularize, the church would get itself into endless difficulty—we should have to specify against balls, theatres, tobacco, and what not. We prefer to preach the Gospel and let these things be matters of conscience. With a pure Gospel preached, all these things would disappear." And so no doubt Herod told John the Baptist, "Go on you and preach the Gospel, and let me and my wife alone." To a pure preaching of the Gospel, then, who are the enemies? Manifestly, those who want to be let alone in their sins; who want preaching that will go over their heads, and touch, if at all, the sins of other countries or other times, or perhaps even the sins of Scriptural characters, whereby, covertly, an attempt is made rather to justify sin than to condemn it.—Cynosure.

ENOUGH FOR ME.

I am so weak, dear Lord, I cannot stand
One moment without thee;
But Oh, the tenderness of thy enfolding,
And Oh, the faithfulness of thine upholding,
And Oh, the strength of thy right hand,
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need: and so
Thy grace is enough for me.

It is so sweet to trust Thy word alone;
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy word is enough for me.

There were strange soul-depths, restless, vast
Unfathomable as the sea; [and broad,
An infinite craving for some infinite stilling.
But now thy perfect love is perfect filling:
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

For the Herald of Truth.

FRUITFUL BRANCHES.

Every disciple of Christ is as closely connected to his Master in the spiritual life as the branch is to the parent vine naturally. This is clearly illustrated in the parable of the vine and the branches in the 15th chapter of John. Although the husbandman, or vintner is pleased with the beautiful foliage, the convenient arrangement and the fine appearance of his vines, yet all these are considered worthless unless the branches are fruitful. This is as strictly true spiritually as naturally. "Herein is my Father glorified, that ye bear much fruit."

The Savior said, "I am the vine, Ye are the branches." The vineyard, the vines and the branches are all in the direct charge of the husbandman; so the Father of his own free will and power planted Christ, the true vine into his vineyard, the church, and it is He that grafts the branches into the vine. We are saved "not of works, lest any man should boast." "No man can come to me, except the Father which sent me draw him. No part of the work that man can do will accomplish his salvation, it is the Lord who saves by grace and not of debt. But man must do his part, he must become willing. When the Father draws by the gentle wooings of the Spirit, man must be willing to come to Jesus and trust the work of the Father in grafting him as a branch into the vine—Christ. God will faithfully accomplish the work according to his promise with every soul that is willing, 'Whosoever will, let him come.'"

Since the church is God's vineyard and he alone has power to graft the wild vine into the tame, "contrary to nature," some one might argue that man has no power with regard to being fruitful. It is true

that the branch will only be fruitful in proportion as the Master of the vineyard shall be pleased to favor it. To one he gives five talents, to another three, to another one. The husbandman is pleased to bestow especial care upon some branches, tending them up carefully to the trellis, and vigorously defending them against insects; while another that happens to grow out of the vine near the earth may be allowed to trail along the ground, without the care that is bestowed upon the other. This is the Lord's doing, and it is not for man to question why it is thus. Shall the thing formed say to him that formed it "Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" But the Lord looks for fruit on every branch. "Every branch in me that beareth not fruit he taketh away." The branch that trails upon the ground may not yield as abundant nor as good fruit as the more favored ones, but it is expected to bear as much fruit as circumstances will allow. God gives to every disciple of Jesus the power to become to some degree fruitful.

These reasonings, however, do not establish as a fact that man has not a large part in his own fruitfulness. Many a person who has been highly favored of the Lord in the distribution of talents, and his qualifications naturally for an abundant yield of spiritual fruit is unwilling to receive the Lord's purging, and yields but a meager fruitage for the Lord's harvest. Then, not unfrequently, a person that has received but little, by becoming willing to yield himself entirely into the hands of the Lord, has gone forth "weeping, bearing precious seed," that has yielded a rich and abundant harvest to the glory of God and the salvation of many souls. It is not always the one who has received but a single talent that hides his Lord's money in the earth.

Let not the humblest or feeblest disciple question God's faithfulness to unite him to Christ in living, fruitful, spiritual, union; and let him not be discouraged if he does not find in himself that abundant fruitfulness that he sees in others or feels should be manifested in him. But let no one try to excuse himself for being entirely fruitless. In this way you will most certainly separate from Christ. Are you sure that you are fruitful?

J. S. COFFMAN.

For the Herald of Truth.

"THIS YEAR THOU SHALT DIE."

Jer. 28 : 16

As there are thousands of readers of the Herald of Truth, and there is not one of that great number who has the assurance of living one day longer; and as every number of the Herald brings the sad news that some of the brethren and sisters, both old and young have died; yea,

and still sadder, some that belonged to the world have also passed away in the last year; therefore I feel perfectly safe in delivering this message to some of you that this year "thou shalt die." Would it not be a wonder unsurpassed if none of the many readers of this article should die this year? This was a solemn declaration when the Prophet Jeremiah came to Hananiah with the message, thus saith the Lord: Behold I will cast thee from off the face of the earth; this year shalt thou die, because thou hast taught rebellion against the Lord. The word of the Lord was verified, for the false Prophet died the same year.

Since it is certainly true that some of us shall die this year, and perhaps without any previous message or warning, should not every one of us feel the deepest anxiety, and begin to inquire, Lord, is it I, and immediately to set our house in order by being more obedient to the Gospel? Our Lord said, "If ye love me, keep my commandments." How careful should we be that we are not teachers by disobedient and sinful conduct, and cause other ones to sin and rebel against the Lord.

We should speedily set this in order also, to lay off with the old year, all quarreling, hatred, strife, malice, envying, and back-biting. All these must be settled up, canceled and wiped away, before we are prepared to die. The Apostle James says, "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Therefore I entreat you to be reconciled to God, to your neighbor, and your brother and sister before you die; that if it should be so that you shall die this year, that you then die with a conscience void of offense toward God and toward men. Now, how many of the readers of the HERALD will respond, and join in prayer to God this year, that he may make us willing, and enable us so to live the balance of our days that when we die we may die the death of the righteous, and our last end be like his?

G. BRENNEMAN.

For the Herald of Truth.

TRUST AND FEAR NOT.

"I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." Isaiah 12 : 2.

The prophet here gives us a beautiful illustration of true faith. Faith has a three-fold meaning. It not only means to believe, but also to trust; and the heart that trusts completely, is so full of love, that there is no room for fear. For, as the

Apostle John, says, "there is no fear in love; for perfect love casteth out fear." What a strong faith was that of Job, who could cry out from the depths of overwhelming sorrow, "Though He slay me yet will I trust in Him." Through perfect love, he was enabled to bless the hand that afflicted him, and to bow in submission to the chastening rod. David, a wanderer in the wilderness, persecuted and almost constantly pursued by his enemy, Saul—yet always delivered—reveals the secret of his deliverance in these words: "What time I am afraid, I will trust in Thee." Words which show his entire confidence in God and dependence upon Him.

It is perfect faith, which enables the Christian to believe, trust and love, that makes him strong in the Lord. Armed with this shield and the sword of the spirit, he is ready for life's struggles and conflicts. When Jesus was about to heal the ruler's daughter, He first said to him, "Be not afraid, only believe." To His disciples, tossed on the waves of Galilee, there came floating over the waters a voice saying in tones of sweet assurance, "It is I, be not afraid." Ah! well they knew that voice, and what a comfort it was to them in that hour of danger.

Jesus speaks to his children to-day with the same voice of love and sympathy. He is just as ready to hear our call and as willing to save. Though we cannot see Him except by faith, if it be a real, living faith, we can still hear His voice and the breakers bidding us 'be of good cheer.' He promises to share our sorrows and help us bear our burdens. And how much lighter they would be if we would cast them on the Lord. A writer has said, "The greater part of the shadows in our pathway are caused by our standing in our own light." We know that when we go away from the sun it is night; so when we turn our backs upon the Lord, all is dark in our hearts. When we cease to trust, and our faith begins to waver; then, like doubting Peter, we begin to sink. But the moment we cry "Lord, save us!" His hand is stretched out to raise us up again.

Dear readers of the HERALD, let us keep our armor bright, especially the shield of faith. Let us trust the Master and not be afraid, even in the darkest hours of life. For dark hours come to most of us. But the faithful, trusting heart has nothing to fear and can look away, beyond the clouds of this life, into the clear sunlight of Heavenly love.

A. E. A.

For the Herald of Truth.

DEATH OF A PIOUS MAN.

A man that has remained firm in faith and the exercise of piety until the end, lies down at last, when his end draws nigh, cheerful and comforted. He fears neither death nor judgment, for neither

of them affect him. Jesus has said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5 : 24.

Thus the righteous man lieth there tranquil in his conscience, because his sins are forgiven. He enjoys the grace of God in his heart. The peace he possesses within his bosom, is the reward for his love and veneration for the blessed Jesus crucified, whom he has carried in his heart during his life. In Him alone he has trusted, and now in death He is his only confidence, his only refuge. He has lived unto Him, he now dies unto Him. From his serene countenance beams that inward peace, that divine comfort, the union of the Holy Ghost, that dwelleth in his heart. Eye and heart are directed to heaven, and his whole countenance expresses what his soul experiences. He would be relieved of the body, and be with Christ. The angel of God waiteth for his soul, to carry him to the bosom of his Savior. He is at last liberated from the bonds of mortality; his soul then hastens to meet Him, in whom he here believed, in whom he hoped, whom he here loved without seeing Him. Now he is to appear before his face. Christ extends his arms, saying, "Come, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Satan departs with shame. What joy! what rapture will that be to behold Christ face to face as he is, to be like him in glory! Who can describe it?

Thus dies the righteous man, who has believed in Christ and continued faithful in the contest with sin, the world and Satan. So delightful is the result of the combat and so glorious the suffering of the pious! Persevere in your faith; do not grow weary in contending earnestly to enter in at the strait gate. God will help you to end your course with joy. Beyond this there awaiteth a glorious crown, an unfading, incorruptible and glorious inheritance. JOHN L. KULP.

Bedminster, Bucks Co., Pa.

For the Herald of Truth.

DIVINE CONTENTMENT.

This comes not of this world in any wise. Nay, it is no product of any earthly soil. The things of this world do not even contain the elements of true contentment in them. On every hand we hear the voice of the proud millionaire, and of him who boasts his wealth, "give! give!" And when they get more, the cry is more, more still! The grasping hands and the covetous heart of the worldling are never satisfied. The more he has the more he really wants. He never learns the wondrous

and happy lesson of true contentment. He is evermore searching and pressing on in strange pursuit of the things which never satisfy his longings. Alas! for the true wisdom so strongly lacking among many of God's otherwise rational intelligences!

But Christian contentment is attainable. Thousands have found this boon and have rejoiced in its happy possession. The great Apostle of the Gentiles had learned this valuable lesson. "And this honor have all His saints." True contentment, divine contentment is verily a wondrous attainment. Yea, it rises paramount to all earthly gain. Blessed indeed are all they who in Christ are divinely content and that in every condition! They are now richer by far than princes and kings who are sighing perpetually in discontent. Such are indeed the unmeasurable beneficiaries of the Lord Almighty who possesses all things and holds the universe in His hands! Then, beloved, let us sing,

"Content that God's decree
Shall order all for me;
Content with sickness or with health—
Content with poverty or with wealth—
Content to walk in humble guise,
And as He wills it, sink or rise!"

I. N. KANAGA.

THE FUTURE OF THE CHURCH.

This is the all important question of the day. Some prefer to word it "The Church of the future;" but as Christians we are rather interested in the future of the Church—God's Church. That something must be done is plain; that something will be done is equally clear. People, good people, (and there are some such in most all the churches) are beginning to tremble for the awful state of affairs, the looseness of the Church, its internal corruption, and general apostasy. They see plainly that something must be done. They feel quite confident that their children even, are not safe in such hands, and that unless there is some change for the better there will be wholesale ruin. The case is very much as was stated by even a secular daily of this city (Chicago), concerning the moral pestilence following the preaching of Swing, Thomas, and others; that even infidels and liberals were serious for the outlook of their sons and daughters coming to maturity under such teaching.

It takes no great amount of foresight for a parent to see the influence certain teaching, or church atmosphere is having over a child, whether its natural inclinations to evil are fostered or restrained. "Remember therefore from whence thou art fallen, and REPEAT, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou REPEAT." Rev. 2 : 5.—Light House.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

TRODS of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 85," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

⚠ Entered at the Post Office at Elkhart, as second class mail matter.

SUBSCRIBE for the Herald of Truth and ask your neighbor to do the same.

THE PREMIUMS offered for clubs seem to encourage many to work for the circulation of our paper, and many have already sent in quite large lists. We trust many more will avail themselves of this opportunity to get a good book without the outlay of any money.

MENNO SIMONS' COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of February for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Baah who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "
12 " "	.60 "
22 " "	\$1.00 "

By Express, express charges to be paid by the purchaser.

Per 100	\$3.75
Per gross	5.00

All orders by mail to be accompanied by the cash.

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

ALLEN'S USEFUL COMPANION and Artificer's Assistant, 700 pages large octavo size, bound in cloth, contains a vast amount of information for all classes. The following are some of the subjects which it gives in detail: Farmers and Gardeners, Stock Owners, Farmers, etc., Household and Culinary Department, Health and Medical Department, Grocers, Soap and Chandlers, etc., Confectioners, Dyers, Bleachers, Telegraphy, Bees, Book-keeping, Masons, Builders, Book-binders, Printers, Painters, etc., and almost every branch in Mechanic Arts, a very complete Cyclopedia containing 6,000 receipts, a valuable book, published by H. B. Allen & Co., in Cloth Binding at \$2.50 a volume, Leather \$3.00.

TO OUR SUBSCRIBERS.—With all the care we take in keeping our list correct and seeing that every subscriber gets his paper regularly, we still hear some complaints of persons not receiving them, and we therefore again request all our subscribers to inform us immediately of any irregularity that may occur. If your paper does not come regularly let us know: or if you send money and see that the figures on the little address label on your paper right after the name is not changed write us and we will promptly correct it and have everything in proper order. We do not consider it as faultfinding when our subscribers write us about such errors that are continually coming up, but we feel thankful to them when they do it, and we request that they do inform us as a special favor to us.

CORRECTION.—In the account given by Bro. R. J. Heatwole in the last No. of the Herald, of the loss of Bro. Matthias Cooper it was stated: "in the vicinity of Newton." It should have been near McPherson. His address is: McPherson, McPherson Co., Kansas. Any one feeling to assist in making good his loss, can address him as above, or send it to R. J. Heatwole, Newton, Kan.

ONE of our Christmas articles reached us too late to be used in the Dec. 15th paper.

SEEDS AND FLOWERS.—We acknowledge the receipt of a finely illustrated catalogue of seeds and flowers from John Lewis Childs, of Queens, New York.

F. B. KEESE or F. B. Keere sends us the money to renew his subscription for the present year; but fails to give his address.

FROM BELMORE, OHIO we have a letter enclosing 25 Cents for Almanacs, and specimen copies of HERALD OF TRUTH and WORDS OF CHEER but the writer signs no name.

ISAAC WISMER writes from a place which we make Leanth to have his paper discontinued; but can find no such Post Office anywhere. He gives neither county nor state.

If the above persons will send us the desired information we shall promptly attend to their wishes.

GUENON on milch cows a treatise upon the Bovine species in general, published by Orange Judd Co., New York, illustrated 132 pages bound in cloth, price \$1.00. As far as we are able to judge this work, it seems to us it would be valuable to stock raisers, dairymen and farmers generally.

INTERMENTS AT NEW PROVIDENCE, PA.—Brother Elam Huber, the sexton at the New Providence Meeting-house and grave-yard, Lancaster Co., Pa., writes us a letter giving the names and ages of the persons that were buried there during 1883. We have not room for the whole letter, but will state, that there were nineteen persons in all, buried at that place.

BRO. C. H. BRUNK writes that he arrived safely at his home in Virginia on the 15th of Dec., after his singing tour in Ohio and Indiana. He was engaged the whole week between Christmas and New Year in an interesting singing at Weaver's Church, Rockingham county, Va.

CHURCH NEWS.

VISIT TO FAIRFIELD COUNTY, OHIO.—By a letter from Bro. C. B. Brenneman, of Allen Co., Ohio, we learn that he proposes to visit the church in Fairfield Co., Ohio, and be with them over Sunday, the 13th of January.

BEGAN IN THE MINISTRY.—A correspondent reports that our young ministering brother Jacob Morning of the New Stark church, Ohio, has begun in his ministerial labors, and that the Lord is blessing him in the work.

FROM KENT CO., MICH.—A short time ago, while Bish. George Brenneman was on a visit in Kent county, Bro. Tobias Herzhberger was ordained to the office of deacon in the Caledonia church. May the Lord bless and strengthen him in the important duties devolving upon him.

FIRST MEETING.—The brethren in Allen county, Ohio, have built a new meeting-house on the spot where the old house at Sherrick's stood, and made the first appointment for the new house on Sunday Jan. 6th. Some one will likely send us a report, giving a description of the house and their first meeting.

BRO. HENRY H. GOOD of Allen Co., Ohio, visited the churches in Branch Co., Mich. and DeKalb Co., Ind., the latter part of December. He preached a number of times in Branch county, and he met five times with well attended meetings in DeKalb county, where the word was heard with marked attention.

BRO. HENRY BLOUGH of Somerset Co., Pa., we are informed by a correspondent from the Clear Spring church, Md., visited the church at Hanover, York Co., Pa., the last week in the old year. On his way east he stopped with the Clear Spring church and preached on Christmas day, and on his return an appointment was made at the same place on New Year's day.

FROM MARYLAND.—Our New Year began with religious services. Bro. Henry H. Blough of Somerset Co., Pa., preached an interesting sermon from Jn. 3: 14, 15. After explaining the text he admonished his hearers to believe with a living faith and look to Jesus as the author and finisher of our faith. He also advised to begin a Christian life with the New Year. Many who heard him heed his advice.

VISITS TO VIRGINIA.—A few months ago a large company of persons in Allen Co., Ohio, made a visit to their friends in Rockingham Co., Va. Not a small part of this company was born and brought up in Virginia, but found homes in a newer country, and went back to behold and enjoy again the friends and scenes of their childhood. Among them were brother and sister Perry E. Brunk. Bro. Brunk wrote just before returning to his home, stating that they felt very thankful to their heavenly Father for sparing their lives and giving the privilege of meeting once more with parents, brothers and sisters, and the many dear friends and relatives which they had been visiting. He says, too, "I was also made to rejoice that so many of my former associates have started in a better life, and appear to be working for the salvation of their souls and those of their friends."

FROM LANCASTER CO., PA.—Our aged brother and fellow minister, Peter Nissley writes to us under date of Dec. 26th, 1883, as follows: "We have many visitors at this time. Bro. Mellinger from Virginia, and Bro. Isaac Eby were at Chestnut Hill church yesterday (Christmas), and in the evening at Springville, and to-day they were at Basler's Church.

Winter set in, in earnest. We have now about one foot of snow, which is not drifted much, and the roads are good. This morning was the coldest of the season, the thermometer standing at 8 deg. above zero. The health in this vicinity is good, not many being sick.

There has been preaching nearly every day during this last week, but the air is rather raw and cold for persons of my age. I am now in my eighty-second year, past the age allotted to man. There are here, within a circle of ten miles, some twenty persons, over the age of eighty years, some of them are over ninety years. Our time however may be short, but the Lord's will be done, and we trust in his mercy."

Bro. Nissley, with many others, has been a subscriber to the HERALD for twenty years, and we trust even in his advanced age of over four-score years, he may still be so blessed as to be able now and then to give our readers a word of comfort and encouragement. May the Lord be with him through his declining years.

CORRESPONDENCE.

FROM ARKANSAS.—Several families of the Amish brethren have opened a settlement in Arkansas Co., Arkansas, and have organized a meeting led by Pre. Jacob Yoder. They meet every two weeks. They are well satisfied with the country, which consists of fine prairie; and there is good timber not far away. The land is adapted to either farming or grazing. The St. Louis and Texas R. R. passes through the neighborhood and has three stations within ten miles; one being within two and a half miles of this settlement. Land Exploring tickets can be obtained at St. Louis at very low rates. The country is healthy. Bro. Carl Schultz, who writes us this information, says he has a large family has lived there two years and has not paid a single cent either for doctors or patent medicines. There is plenty of rainfall, and Bro. Schultz is well satisfied with his place. Brethren desiring to change locations are invited to examine this place. There are a number who have bought here, but have not yet been able to move on their places. Any one coming there, may inquire in Stuttgart for Jacob Yoder Jos. Rth or Carl Schultz, and they will receive kind attention.

ARE WE DOING OUR DUTY.—Dear readers of the HERALD OF TRUTH, I have often desired by the assisting grace of God, to write an article for the paper, as I think it should be every one's duty to try and make it as interesting as we can. I think it would be more encouraging for the young if the older ones were more busily engaged in the work. We are too careless about the work which our Savior has left for us.

We should be thankful to God for his blessings which he has bestowed upon us in the year that is now past. Have we been at work? We now have the long winter evenings and we should be at work doing our duty.

Our small church would be very glad to be visited more by the ministering brethren. It would be encouraging to us. The Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy and my burden is light." Let us live faithful unto the end that we may enter in at the strait gate is my prayer.

ANNIE E. FERGUSON.
Shambaugh, Page Co., Iowa.

WESTERN PENN. CONFERENCE.—The Western Pennsylvania Conference met on the 19th of October in the church near Martinsburg, Blair Co.. Conference was in session on Friday and Saturday, and was well attended by bishops, ministers, and deacons; and many brethren and sisters from the neighborhood where the conference was held. There was a public meeting held on Saturday, when Bro. Herman Snyder was ordained to the bishopric and Bro. Abraham Snyder to the ministry. Public services were held each evening, and on Sunday morning the communion was observed. This meeting was largely attended, and many brethren and sisters engaged in the sacred ordinance.

P. A. B.

NECESSITY OF SPREADING THE GOSPEL.—The following extract is made from a private letter. We publish it because it gives the spirit and sentiments of many of our correspondents:

"I was glad to see through the HERALD that some are trying to do their duty in spreading the Gospel. This is a matter that is far too much neglected by a great many of our people. I think we should have more earnest, willing and faithful workers in spreading the gospel than we have. The Scriptures say to us, 'Go ye into all the world, and preach the gospel to every creature.' Now can we say that it is necessary for us to go here or there; that there are other denominations that send out their ministers, they can do the work; or that it costs too much; or that there are others closer, let them go and preach the gospel? Will it do for us to say that we will attend well to our business at home, and that will be enough for us? Did Christ teach us this? or what did He mean when He said, 'Go ye into all the world,' etc.? I think more of our ministers should be sent to preach where the people know little or nothing of the doctrines of the Bible as we teach them; and if they have not the means to go, it is the duty of the members to furnish the means so they can go. I think more ought to be written and printed in our papers on this subject, and an effort be made to get the laity aroused, that the matter receive more attention."

P. B.

FROM LIVINGSTON CO., ILL.—Sister Elizabeth Snyder wrote on the 23rd of December as follows:

"Last week we were again reminded how uncertain life is, and how dangerous it is to put off making our peace with God. On Friday Samuel Hurshbarger of this neighborhood sent for a physician but he said it was too late to help him; the next morning the sick man was dead. He was no professor of religion. This makes us think of the Savior's words, 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh.'"

Brother Samuel Yoder of South Bend, Ind., is with us and expects to stay over two Sundays—he came on the 22d.

We wish you all a merry Christmas and a happy New Year.

E. S.

For the Herald of Truth.

REPENTANCE.

After Jesus was baptized of John in Jordan, the Spirit led him into the wilderness to be tempted. Jesus came out victorious with the Word of God as his armor. Satan fled, and angels came and ministered unto Jesus. Then Jesus came into Galilee, preaching the gospel of the kingdom of God, "and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."

Repentance is the injunction Jesus gave to man. If he heeds this he makes a step toward God to be relieved from the curse of sin. This is what Paul also teaches. On a certain occasion he said, "The time of this ignorance God winked at; but now commandeth he all men everywhere to repent." Acts 17: 30. This was necessary because all men were sinners. God therefore commands all men to repent; and his commandments are his will. Now if it is his will, he has made it possible; for God is with man in the work, and no one is so mighty to aid as God. It is he that calls man to repentance. He will meet the repenting sinner, who is returning to his Father's house, and put his arms of love around his neck, and kiss him. The angels of heaven will rejoice over one sinner that repenteth.

Repentance implies a godly sorrow for sin, and not of some sins only, such as may be shameful in their nature, and not to advantage in temporal things, but all our sins of omission or commission. They have all been a dishonor to our Creator, who has been so kind and merciful toward us in our rebellions state he sent "his only begotten Son into the world, that

whoever believeth in him should not perish, but have everlasting life." This love should be a strong motive to bring all to repentance. "The goodness of God leadeth thee to repentance."

When man has repented, and is sincere, no hypocrisy will be of avail, then he has the promise that he may become a child of God. If he then remains in the fold of Christ, he will be fed with the bread of life, that he may grow in grace, and in the knowledge of our Lord Jesus Christ.

The calling of God, through repentance, from sin into holiness; for thus it is written, "Be ye holy, for I am holy." "God has not called us unto impurity, but unto holiness." The grace of God has appeared unto all men, teaching them to deny themselves of all ungodliness, and worldly lusts; to live sober, righteous, and godly in this present world. "Follow peace with all men, and holiness, without which no man shall see the Lord." S. GODSHALK.

THE HIGHER CHRISTIAN LIFE.

BY T. L. CUYLER, D. D.

If a believer has a right to all the privileges of a child of God, why should he not enjoy them? If "Christ liveth in me," then ought I to be a live, cheerful, athletic, and happy Christian. I ought to enjoy the open vision of Christ as my teaching; Prophet, and atoning Priest, and my conquering King. Surely I ought to be strengthened with all might in the inner man—to be filled with the Spirit, and to rejoice with joy unspeakable and full of glory.

How many of all the members of Christian churches are thus seeking the things that are above, and living in the purer atmosphere of a constant fellowship with Jesus? Too many we fear, are content with the very least and lowest form of piety. They are barely alive. Their names are on the church register, but they make but few entries in that "record on high," which contains the "well done's" of good and faithful servants. Their spiritual pulse is feeble; their appetite for the bread of life is poor; their joys are meagre; their assurance has dwindled down to about this—

"Well, I hope that I am a Christian, for I think I was converted several years ago." This is about like referring to the list of "Births" in our old family Bible to prove that we are alive. Such professors have no muscle in their faith, no power in their prayers, no ring in their experiences, no inspiration in their example, no sunshine in their souls. Their barometer, like that of a steamer on the banks of the Newfoundland, indicates "falling weather," and plenty of floating ice not far off. They hope that some

time or other they will make the harbor of heaven, after a chilly, uncomfortable voyage through the fogs.

All this is better than smashing into wreck on the lee shore of perdition, but it is no more like Paul's "log book" in the eighth chapter of Roman than, the snail's pace of a canal scow is like the splendid speed of a White Star steamer.

Such dead and alive Christians need a new resurrection. They want something more than Easter music and Easter flowers and religious entertainment; they have got to have an Easter in the soul. A new conversion, a new baptism in the Holy Ghost, a new infusion of the life of Christ, would make them new beings. Gasping for breath is not living; it is not pressing towards the goal of a high calling; it is not the joy in the Holy Ghost, nor is it a glorifying God in the bearing of much fruit. No little crude nonsense has been said and sung about the "higher life." But the word of God does describe such a life, and it is the only sort of Christianity that the apostles preached and practiced. Jonathan Edwards got a fresh installment of it when he said, "From that time I began to have a new idea of Christ, and of the work of redemption." John Wesley had such a spiritual Easter when he began to realize that "the law of the Spirit of life in Christ Jesus made him free from the law of sin and death." Such a higher life in the hearts of all our church members would be a revival that would echo in heaven, and put a new face on our Christianity, and introduce a new and tremendous power for the conversion of a dead world to God. Not for one festival Sabbath would it last, but for years to come. Risen with Christ, the church would put on the beautiful array of holiness. As in Jerusalem on that memorable Lord's day, men would come out of their graves, and be seen walking about the city. Why shall not every one of us seek this new quickening? It would be a fresh and unanswerable manifestation of Christ to all around us; no infidel could deny or deride it, he actually saw "Christ living in us." The risen Christ would reappear in a RISEN CHURCH.—Selected.

THE SUNSHINY MEMBERS.

Every family needs, and every well-regulated family has, at least one sunny member; generally some one who does not bear the heaviest burdens of the home, but yet whose heart has been touched by sorrow, melted by pity, and warmed by love—some dear mother, or "grandma," or "auntie," or brother, or sister, whose presence makes sunshine, whose smile scatters clouds, whose soft answer turns away wrath, whose sympathy dries tears, whose counsel composes difficulties, whose ear listens to troubles,

whose heart keeps secrets, and who weaves a band of light and love about the home, and paints it with those mellow tints which never fade from memory's canvas, and which cause so many a long-drawn sigh when the dear spell of youth is broken and we go forth to stem the storm of earth alone.

Can we not catch this sunshine, and each become a sunny member of the circle where we move? How much peace, and joy, and hope, and strength, and courage we may thus minister; how much weariness, and doubt, and care, and gloom we may dispel. This gift is not all nature; part of it is nature, part grace, and part experience, born of sorrow and of tears. The secret is love—love thy neighbor as thyself—patience towards all men, and the spirit of Christ abiding in the heart.

Love thyself last: cherish those hearts that hate thee. . . . Still in thy right hand carry gentle peace.

And though you shall not be free from trials, you will share the sunshine that you make, and taste the blessings you diffuse, and honor Christ, and bless your friends.—British Workman.

Miscellany.

SOME FACTS FROM "THE PROGRESS OF THE WORLD," BY M. G. MULHALL.—This country has been remarkable for the rapid increase of the peoples of the civilized nations of the world, which have risen from a population of 192,000,000 in 1801 to 363,000,000, in 1880. Among these nations those speaking English have multiplied more than any other, their rate of gain having been three hundred per cent. as compared with an average gain in the same period of only ninety-five per cent. by nations speaking seven other leading languages. In 1801, English was spoken by only one eighth of the civilized world, but now it is used by one fourth.

One of the facts connected with the population of the world is that as a rule there are more boys born than girls. But the proportion varies greatly, and it has been observed that after destructive wars the number of male infants was largely in excess of the female, as if nature sought to restore the balance of the sexes. This occurred in France after 1815, and more notably in Paraguay since the exterminating war of 1865-70, the male births in the latter country being eight times as many as the female.

But the growth of nations depends less on the number of children than upon favorable conditions for prolonged life. These conditions have improved in this century, so that there has been a gain in the length of life, which is now "six years greater in England, France and Germany than it was fifty years ago." It is found,

however, that a certain number of persons live to a great age despite unhealthy climate or other bad sanitary conditions; as among the unhealthy parts of Spanish America, where there are many half-castes over 100 years of age.

The people of France live 32 years, of Italy 28, of England 27½, and of the United States 24½ years, taking the average of all who are born. The number of marriages in a country, instead of being wholly a matter of caprice, is modified by general prosperity or adversity. Thus the cholera of 1832 in Germany caused a decline of 12 per cent. in marriages for the following year; and the rise in the price of wheat in 1855 was followed by a sensible diminution in marriages. The proportion of married people is much larger in the south of Europe than in the north.

War is a great enemy to the proper growth of nations. Between 1828 and 1880 the civilized nations of the world lost 3,000,000 men slain in war, while famines and epidemics have carried off about 4,000,000 victims. Of the latter cholera claimed one-half, while in the famines in Ireland of 1846-7-8 one million people died of hunger and famine fever.

Among the remarkable movements of this century emigration has been one. In the last sixty years no fewer than 16,000,000 people have left the old world for America and Australia; and of these the United States received 10,370,000. This change of homes has greatly bettered the state of the emigrants and has added largely to the wealth of the world. "The British emigrants in Australia and La Plata have sheep farms, which cover territories vaster than the conquests of Alexander."

Fifty years ago arbitrary laws and the lack of railways and steamships caused the grain to vary very much in different lands. Great Britain paid excessive prices for bread because of her corn laws, while the peasants of South Russia had such abundant crops that wheat was too cheap to pay cost of freight to the nearest port. Now the farmers on the Red River in Minnesota can send their grain for a quarter of a dollar a bushel to New York, or for thirty cents to Liverpool, while the citizens of Athens pay 72 cents a bushel for transportation from Marathon, a distance of only 15 miles. Up to 1850 the United States sometimes imported wheat whereas now they produce one-fourth of the world's crop. The average yield per cent. in wheat throughout northern Europe and America is 20 bushels, and the consumption of wheat is three times as great as in the seventeenth century.

The people of Great Britain and the United States are the best fed in the world as to variety and quality of food, especially in grain and meats. Rice supports twice as many people in the south as wheat, and the yield per acre is twice as

Letters Received

WITH MONEY.

shey, A C Hershey, H Gerber, D S Hordema
Hershberger, Rudy Hertzler, Henry Hygema,
S Hartzler, Mrs Susan Herr, Benj B Halteman,
Hanskenzer, John F Halteman, Jos Hal-

A brother, \$28.00

Jn. 3:7; read also verse 5. This birth is the beginning of a new life, different from our physical, inasmuch as it is capable of fitting us for eternity. It is higher, purer, and is nourished by the heavenly bread. Jn. 6:5. In this we increase, in the former we decrease. Paul said, "I die daily," that is in the sinful life given by the world. In living a divine life one cannot enjoy the sinful lusts and follies of the world. Read Gal. 5:16. The life we live is the life we love; by this we have the evidence of the true course of our lives. Read Matt. 6:24.

When man is born of the Spirit he is a little child in this that he must learn in everything pertaining to nourishment and growth of this new life. He now lives by faith, and the Spirit of God living in him will lead him in the true way of eternal life. See Gal. 2:20, and 3:11. This is our hope and the guide on which we may depend. Read Jn. 17:13. Paul said, "Pray without ceasing." It is by constant desire and prayer to learn the divine laws that we are enabled to do God's will. By His guidance only can we live the true spiritual life. Our desires, our minds, and our will, must be estranged from the world, for the spiritual life cannot be fully revealed to the mind clouded with the sinful affairs of the world; nor can the evil works of the world and the good works of the Spirit dwell together. We cannot serve two masters. Read the latter half of 5th chapter of Galatians. Eternal life concerns man in an individual capacity, we can reach only for ourselves; though we are aided and encouraged in the work by those who have taken hold of that life themselves. Spiritually minded persons are God's messengers, and are sent to proclaim His will to the people. But for the true wisdom we must look to Him who giveth all life. Jesus, upon whom alone we can anchor our hope with safety, is from God, and it is to him we must go for the true spiritual bread. When man is changed from the life of the world to the spiritual life, he surely, though in many things only gradually, breaks loose from the worldly life proportionately as he progresses in the divine life. When there is no dropping off in the attachments to the world, there is no advancement in the divine life. It seems to be the true course in man's life to advance in knowledge and wisdom and to rise into the spiritual life. When he does not reach this, he cannot live his full measure, and for the full purposes for which he was made. The germ of this divine life is in man, and if not awakened, the very best of his life is lost.

The all important question is, How can we grasp eternal life? We could not but for the help we receive from God; for as we are born into the world we are servants to the world, and are in bondage. Gal. 4:3. Christ, the Son of God and heir of his kingdom, came into the world

to redeem man from this bondage. He was free, and not of this world, for He was conceived of the Spirit. It is through Him that we are made free from the bondage of this world. Rom. 8:2. And when we are free from the world, we are dead unto sin, and alive unto God. Rom. 6:11. We are then no more servants to the world, but, being transformed, we became servants to God. Rom. 6:22. And being the servants of God, we have the promise of the gift of God, which is everlasting life, verse 23. So there is no other way possible that this life can be reached only through Christ the true and only Redeemer of the world. When we are redeemed through Him, we will pass into the divine life, and God will send his Spirit into our hearts, and we will be no more servants, but will become adopted sons and daughters, and be heirs of God through Christ. Gal. 4:7.

For the Herald of Truth.

THE DUTY OF MAN.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

It would seem that since the whole duty of man is embodied in these six words, namely, "Fear God and keep his commandments," it would be an easy matter to stand before God as a child of perfection, so far as our duty to him, as our Creator and preserver is concerned. But if we comprehend the full meaning of these words, they, perhaps, cover a broader field and demand of us a higher duty than we have imagined.

Open the Bible where you will, from Genesis to Revelation, and you will find, in almost any chapter, a good example to imitate, a bad one to shun, or else a direct command or duty imposed upon you. For precept must be upon precept, line upon line, here a little and there a little. Isaiah 28:10. Yet when we have done all those things which are commanded us, we should say, "We are unprofitable servants: we have done that which was our duty to do." Luke 17:10. From the above, then, we must conclude that the duty man owes to his Maker, and to his fellow beings, is so great, that, to "fear God and keep his commandments," will so fully occupy the time of all who truly aim to walk in the way of righteousness, that there is no time to trifle in follies, indulging in worldly amusements. Should we even reach the high attitude of doing all he has commanded us to do, we could not, through any meritorious deeds of our own, expect to be saved, or have earned a place in his kingdom, for it is by grace we are saved (Eph. 2:5), and we have nothing to spare. But as faith without works is dead, our faith and obedience to the commands of God must be accompa-

nied by good works, for by works a man is justified, and not by faith only. Jas. 2:24.

The first and greatest duty of man is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. To do this, evidently requires an entire separation from the world, and the heart from worldly affections, and an humble consecration to God. And this love he deserves, not only for the care and preservation of our lives in this world of grace, but for the greater deed of love he bestowed upon us in the gift of his only begotten Son as a ransom for our transgressions. For as we were so deeply fallen that a brother could no longer help the brother, no greater deed of love was ever manifested than that of his Son coming into this sinful world to redeem us from our depravity.

The second commandment is like unto this: "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:39, 40. To love one's neighbor as himself requires a great love, which, if manifested in us, in connection with the love we must possess towards God, will show a perfect spirit of Christianity pervading our hearts. But such is the frailty of man that his dependence on his Creator is constantly brought before his eyes in the form of his weakness and liability to err. As David, whose heart was perfect before the Lord (1 Kings 11:14), was overtaken in sin and transgressions, of which he speedily repented in sackcloth and ashes, how much more are we, in our weakness, apt to transgress the laws of God? And, alas! how few possess the meekness of spirit that was found in David, to show a readiness and willingness to confess their sins before God and man, with a humble and contrite heart.

"Fear God." This fear should not consist only of an awe or dread of the punishment in store for the disobedient, but a filial fear, as a child fears its parents. We should constantly stand in fear of grieving or displeasing our kind heavenly Father by our disobedience to his commands, even as a tender, pious child stands in fear of displeasing or grieving its kind parents, who have so tenderly and lovingly watched over its helpless infancy, and desire to keep it in the path of virtue and rectitude. Likewise, if we zealously seek the Lord and fear him, he will guide our weary, helpless feet, and though we often wander astray, he is willing, if we ask, to forgive, and to lead us in the path of our duty, until, finally, through his grace and love, and our faith in a Redeemer's blood, we may leave this wearisome body behind, and meet him on the golden streets of the New Jerusalem.

A. METZGER.

[The following poem is appropriate to the close of school where teacher and scholars separate, perhaps forever so far as this life is concerned, and will with the closing of the winter schools suit the circumstances of many.]

FAREWELL! TEACHER, FARE THREE WELL!

Soon we'll part, perhaps forever,
Soon in distant lands we'll dwell:
Distance cannot friendship sever,
Farewell! teacher, fare thee well!
Future fate on time's dark ocean,
Coming life for us may tell:
Peace be thine, without commotion,
Farewell! teacher, fare thee well!
Should the storms of life alarm thee,
God can ever terror quell;
Lean on him and none can harm thee,
Farewell! teacher, fare thee well!
May the Eye that never slumbers,
Watch thee and all care dispel;
He can calm the tempest's anger,
Farewell! teacher, fare thee well.

When is finished life's dull story,
And is heard our funeral knell,
May we meet in realms of glory,
Farewell! teacher, fare thee well!
Sweetest, Ind. JOHN O. SPURGEON.

For the Herald of Truth.

OBEDIENCE.

Obedience is one of God's first laws. To the children of Israel were promised many blessings on conditions of obedience. Under the law God's people were commanded to offer "gifts and sacrifices," which stood in meats and drinks, and divers washings, and carnal ordinances. "And Moses describeth the righteousness of the law, that the man which doeth those things shall live by them." Yet Paul tells us that these things could not make him that did the service perfect as pertaining to the conscience. We are told by the prophet Samuel that obedience is better than sacrifices. Wherefore, when Christ came into the world, "He said, Sacrifice, and offering, and burnt offerings, and offerings for sin, thou wouldst not, neither hadst pleasure in them. Then said He, Lo I come to do thy will, O God."

Jesus became our great pattern of obedience. He took upon him the form of a servant, and became obedient unto death, even the death of the cross.

Under the Gospel it is not said as it was under the law, "He that doeth these things shall live by them:" but, as under the law temporal blessings were promised upon obedience, so under the Gospel are unto the obedient "exceeding great and precious promises," even the "grace of God which bringeth salvation."

Men may talk of their religion, of holiness of heart, and a hope beyond the grave; yet unless they show that they love God by "keeping his command-

ments," unless they give the evidence that they are "led by the Spirit of God" by following in the footsteps of Jesus, they will, alas! at the great coming day, hear the sentence, "Depart from me, ye cursed," "for I was a hungry and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." "Inasmuch as ye did it not unto one of the least of these ye did it not to me."

Elida, Ohio.

For the Herald of Truth.

MAMMOTH CAVE.

In the state of Kentucky is a great cave, called the Mammoth Cave. One chamber in it is no less than two miles in length, supported by pillars of rock; and deep streams of water, falling sometimes into cataracts, are seen—streams in which are fish without eyes. Its many wonders attract travelers who visit it by torch-light and with guides. In 1848 a rash young man entered it alone with a lamp. He thought he could thread his way through its numerous avenues, angles and windings, by putting a chalk mark at each turn he took, thinking thereby he had made sure his safe and easy return. However absorbed in the interest of the scene, or from some other cause, he passed one corner without leaving the necessary mark. Onward he went, not aware of his omission and its terrible consequences. At length his watch told him he must return. He began accordingly, to retrace his steps. He arrived, after some time, at a corner he had forgotten to mark. What now? He hesitated, then struck into a path he supposed to be the right one, and pushed on. But he was wrong; it was not the way that led out, and he soon got bewildered. On he hurried through the dark cavern, hoping soon to see the mouth of the cave. But all in vain. At one time he came upon a half consumed human skeleton; then he found himself close to a deep waterfall; next his lamp began to grow dim, and oil failing; and death by starvation stared him in the face. At last exhausted, he lay down for rest on a projecting rock. The sound of distant music fell upon his ear. Was it an illusion? Was he in a dream? Soon it became more distinct, and in a few moments he was found. The party whose music broke on his ear had entered the cavern to amuse themselves, and were the means of his rescue.

All this young man's difficulty arose from the fact that he was too proud to have a guide. One single turning nearly cost his life; one wrong path had nearly ruined him.

This world is just like that cavern—full of turnings and paths, and we are

too often just like that young man. Let us, then, not only take the Bible as a lamp to our feet and a light to our path, but we want more: the Holy Spirit to become our guide, and pray, "Cause me to know the way wherein I should walk."

For the Herald of Truth.

A RESPONSE.

The subject of a General Conference is mentioned in the HERALD, with a request that others also give their opinion; as we do this let no one look upon it as a controversy. I am neither opposed, nor in favor of it. But such a gathering from far and near incurs a great expense, and unless the advantages are such as cannot be gained in some cheaper way we would hardly be justifiable in holding such a meeting.

It seems to me that what the brother proposes to do at G. C. ought to be done in every district conference. If a small body sometimes fails to work in harmony, can we expect better success from a larger body? We know "many men have many minds;" but should they even agree, and establish certain doctrines, could we rely upon them as coming from God? They might still be erroneous. But if the business should refer to methods for spreading the Gospel more effectually than heretofore, I think this could be done with less expense. For your thoughts for the HERALD, and in a few days you will have the whole church meditating upon them and the members will be in a better position to consider the subject calmly and prayerfully around their own firesides, with Bible in hands, than they could at a large gathering.

If a G. C. should be desirable, the points to be discussed should be previously brought before the church for private consideration. Bro. Shank was right in desiring information for, and against this matter. If there be any, it will at least set us to thinking, which may do good even though it be in another direction. Something indeed ought to be done to arouse us from our lethargy, to assume the responsibility resting upon us, to preach the gospel. While our facilities have been increasing, and our opportunities enlarged, we have been swinging like a door upon its hinges in our little circle, and the world is not any the wiser by our having been in it.

If a G. C. should have a tendency to stir up a few, I would say, Amen to it. But let us first know whether there be business enough to make it an object. If it be simply to promote unity, desirable as this may seem, it might still rest upon error. We can call to mind errors upon which whole congregations are a unit; in such a case we should gain nothing. Truth is frequently in the minority.

J. O. SMITH.

For the Herald of Truth.

TAKE HEED: AND BEWARE OF
COVETOUSNESS (Luke 12:15.)

As much as has been said, written, printed and preached against nearly all other ungodliness and gross sins, the heinous sin and crime covetousness has been missed almost altogether, and passed by unnoticed. Why is it? may we ask, that so little is said against this soul-destroying sin? Are we afraid perhaps to speak for fear the sentence will lodge upon our own heads; or with Job, "If I speak, and justify myself, mine own mouth shall condemn me;" or as Christ says, "Out of thine own mouth will I judge thee?" I verily fear this is too often the case, and for this reason feel somewhat timid in writing upon the subject. I do not wish, my brethren, hereby to screen myself, or smooth over my own life to appear innocent. But shall we be silent upon a subject which concerns our everlasting salvation?

Covetousness is very near akin to idolatry, and is a sin that will forever deprive us of the kingdom of heaven, if not repented of. Covetousness is nothing more nor less than stinginess (Ger. geizig, habuechtig), avariciousness, and is plainly forbidden in the tenth commandment.

We will try to notice some of the causes and fruits that followed covetousness under the Old Testament law. Moses was advised to choose men of truth, hating covetousness, to be rulers over the people. Ex. 18:21; Achan forfeited his life by his covetousness, Josh. 7:21; and the Lord said of the idolatrous Jews by the mouth of the prophet, "For the iniquity of his covetousness, was I wroth, and smote him, Isa. 57:17. Here follows a complaint against the Israelites which will apply well to many Christian professors at the present day: "Speak every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy word, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." Ezek. 33:30, 31. Mark also what the apostle says to the Corinthian brethren, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater," etc., "with such an one no not to eat." 1 Cor. 5:11. "Nor thieves, nor covetous, nor drunkards," etc. "shall inherit the kingdom of God" 1 Cor. 6:10. The apostle also says to the Ephesians, among other things, "But fornicators and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5:3. The Colossians he warns by saying, "Evil concupiscence, and covet-

ousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6. The apostle Paul certainly knew something of the fruits and consequences of an avaricious spirit when he wrote, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. This I hope will suffice to show every one the danger that all those are in who have an avaricious or covetous spirit. This one saying includes all that can be said upon this subject,—"For the love of money is the root of all evil." The Savior, and the apostle also, have reference here to those who trust in their riches, confide therein, fix their hearts thereon, and make it their treasure and their god.

But is there then no remedy for this evil? I believe there is a remedy to be found by applying to the Giver of all good, and asking Him to help us overcome it. Then our love for money may be so changed from this craving spirit for riches and gain that the same money may be made the means of accomplishing much good. Right here I would say, that to be in possession of great riches in this world, need not necessarily tend to our ruin, if we, after God has blessed us with abundance, use it to the honor and glory of his name. Therewith we can obtain a blessing, and make many a heart rejoice by helping our poor neighbors, and especially our poor brethren, out of distress. "For ye have the poor with you always, and whenever ye will, ye may do them good." Mark 14:7. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. We need not, like Zacheus, give half, nor the tenth, but if we are open hearted and liberal when a collection is taken up for benevolent purposes, and give according as the Lord has prospered us, then we shall certainly be blessed; for "God loveth a cheerful giver," 2 Cor. 9:7. Then our riches will not be our ruin.

I pray you, my brethren, be not angry with me, if I speak once more. We often hear of the calls and entreaties for help from abroad, by souls who are hungering and thirsting after the bread and water of life; and there are also ministers whose hearts are aching for the rescue of these perishing souls, and would be willing to sacrifice themselves and their time, if they had a little assistance to help them bear their expenses. But for the want of means they often have remained at home and let them call, and perhaps perish. Think of this, my brethren. What

a vast amount of good you could help to accomplish; how easily could you be instrumental in helping to rescue thousands of perishing souls from perdition; and in the end you would receive a blessing. This I believe would be a sure remedy for that evil. But if we, in the face of all these facts, shut up our bowels of compassion, and give very sparingly, for fear of diminishing our accumulated gains a little, or say, "I need what I have for other purposes," or even say, "Well, they will have to call, I cannot give any thing, for I have worked hard for what I have, and others must do the same, or do the best they can." If this be your way of treating this question, then I warn you all, "Take heed, and beware of covetousness." G. BIENNEMAN.

For the Herald of Truth.

HAVE WE BEEN FAITHFUL?

What can we say for ourselves concerning the year that has just passed? Have we been faithful during that previous time that the Lord so kindly lent us, laboring in the Lord's vineyard? Let us ask ourselves the question. I know not what you have been doing, and you know not what I have been doing. Let us examine ourselves and let God judge.

When we see what God has done for us, let us praise Him, and ask Him to keep us more faithful through the year upon which we have just entered. Let us devote our whole time to such work as shall be well pleasing to the Lord. We must labor and strive if we wish to win the prize of the faithful and the crown of rejoicing in the end. I was lately told of a little poor boy, ten years of age, that went to a Christmas tree party expecting while others were getting their presents, there would also be one for him. When he failed he wept bitter tears of disappointment. This was likely a vain and unrighteous distribution of gifts, yet there was disappointment. There will also be disappointment when the immortal crowns are given to those who have been faithful unto death. We expect the prize; let us strive for it. The danger of failing is all with us; God will be faithful to all He has promised. If we only come truly to the Savior we need not fear; neither is the way then difficult, Jesus has said, "My yoke is easy, and my burden is light."

"In the cross, in the cross,
Be my glory ever.
Till my raptured soul shall find
Rest beyond the river."

RACHEL PHILLIPS.

For the Herald of Truth.

I HAVE SEEN ANOTHER CHRIST-
MAS.

What a glorious kingdom was established in the earth by Him that was born beneath the stable roof at Bethlehem!

Once more my eyes have beheld a Christmas day. How brightly shines that star, as I behold it in faith, standing over the place when the young child was. O where is a motto that would suit within that stable where my king was born? How the angels must have spread their wings in hallowed protection over the place where my King was lying!

O where is one who will bow so low as my Redeemer? Who would not now lay his face in the dust that he may behold the King that is now high above that stable roof! There where He is gone He is now calling us one by one to bow our heads in the dust, giving our souls back to the Father.

O what a merciful God that has spared me so long that I see this holy day once more! While I remain on the earth, O Lord, guide me that I may ever see that star shining so brightly above us. Lord, give me faith and power, that I may end my days in glory.

Ohio.

ELIZABETH MINNICH.

For the Herald of Truth.

HOMEWARD BOUND.

"My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine."

It is a wondrous voyage and dangerous too to sail on life's solemn main. How many are making this most hazardous voyage over life's tempestuous sea without pilot or chart! And yet how dare they do this without compass or guide over the trackless waste? They have foolishly and rudely discarded all these needed helps, and now they must drift to certain shipwreck, and so they pass on without remedy. Alas for all such, who will become castaways in the wild tossings of the waves on life's perilous ocean! O that men were wise and would not embark upon the great waters of life without chart or compass, captain or pilot to guide them to their distant moorings!

But blessed is the man who has taken Christ as his great Captain and the sacred Bible as his unerring compass. With these he will be able to navigate the sea of life, and gain the host of glory safely and securely. For with Christ's hand upon the helm and with Him as our great Pilot o'er life's boisterous sea we may smile at the storm and defy both the wind and the waves. Beloved, we can safely trust our all in His glorious keeping. Under His immediate protection we cannot fail of gaining at last the celestial port. So long as we abide with Him in the ship we shall be secure, however the winds may blow or the billows roar. Yea, while we remain steadfastly at His side we shall be in perfect safeguard. If we place all our interests forever in His faithful hands, we shall

never, never lose our way nor make eternal shipwreck as countless multitudes have done. Yea, henceforth let us trust in Him, and we shall be His evermore. Hallelujah! we are homeward bound, and bound for glory! For

"One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord!"
Newark, N. J. I. N. KANAGA.

DISAPPOINTED.

"And ye begin to stand without
and to knock at the door, saying,
Lord, Lord, open unto us."

E— had a friend who did not believe that the injunctions, "Come ye out from among them and be ye separate," "Be not conformed to this world," and kindred passages, have anything to do with the external appearance of the Christian. She was united in church-fellowship with a church who do not recognize these things as important, and she had been heard to speak contemptuously of those contracted views that would induce one in coming out in a religious profession, to make such a change in external appearance and habits as to excite observation.

We should be far from favoring an intimation that E—'s friend was hypocritical; she was only what would be termed a liberal minded professor, and was no more insincere than thousands who stand on what would be termed an ordinary eminence in religious profession.

Wasting consumption gradually preyed upon the vitals of this friend, and E—, who lives in a distant city, went to see her. E—, though not as fully devoted at the time as she might have been, was concerned to find her friend as much engaged with the vanities of the world, and as much interested about conforming to its customs as ever, and she ventured to say:

"I did not suppose you would think about these things now." Her friend felt somewhat indignant at the remark, and replied: "I do not know that I am more conformed to the world than you are, and the denomination to which you belong regard these things as wrong, but our people do not think religion has anything to do with these little matters."

The hand of withering disease continued relentlessly laid on E—'s friend, and as she drew nearer eternity, her blissful hopes of immortality and eternal life seemed to gather yet greater brightness. Again and yet again her friends gathered around her dying couch, to hear her last glowing expressions, and to witness her peaceful departure. Such was her composure that she desired that her shroud might be in readiness, so that she might, before the mirror, behold her body arrayed for its peaceful resting-place.

Her friend E— was forced to leave for the city a day or two before her dissolution, and called to take her final farewell. "We shall not meet again on earth," said the dying one, "but doubtless we shall meet in heaven. On my own part, I have no more doubt than if I were already there, and I can but hope that you will be faithful unto death. We shall then meet." They then bid each other a last adieu.

The moment at last came, when death was permitted to do his fearful work. The devoted family had again gathered around the bed of the dying fair one to witness her peaceful departure. Her breathing grew shorter and shorter, and at last ceased, and they deemed her spirit already in the embrace of blissful messengers who were winging it to paradise. A fearful shriek! and in a moment they beheld her that they had looked upon as the departed, sitting upright before them with every feature distorted.

Horror and disappointment had transformed that placid countenance, so that it exhibited an expression indescribably fiendish. "I can't die!" vociferated the terrified, disappointed one. "I won't die!" At that moment the door opened and her minister entered. "Out of the door, thou deceiver of men!" she again vociferated—fell back and was no more.—*The Morning Star.*

A SERMON ON SERMONIZING.

BY REV. W. T. PRICE.

"For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1:21.

The city of Corinth, from its geographical position and the enterprise of its citizens, ranked among the most wealthy and refined cities of the age in which it flourished.

Persons of every class were attracted thither. Philosophy had able expounders, who discoursed of its wise precepts according to the most approved art, and well fitted to charm a people susceptible of the beauties of poetry and eloquence. There we find unrestricted liberty of thought and speech with reference to religion and morals, in connection with secular prosperity. But notwithstanding these apparent facilities for acquiring wisdom, the wisest among them failed to know God. "The wisest among them knew not God." Intellectual pride and indulgence ruled the hour.

Ceremonial observances were displayed with awe-inspiring pomp; sacrifices bled; altars smoked; incense burned, and solemn chants wafted forth, and yet the worshipers perished for the lack of vision.

To remedy this it pleased God, by the foolishness of preaching, to save them

that believe. The public ministry of the word, is that mainly referred to, by which are made known the doctrines of love, mercy, and grace, discovered in the complete salvation of sinners. "For whoseever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 13, 14. In the Scriptures, the invocation or calling upon Christ, is the ground of salvation; faith the ground of invocation: hearing the ground of faith, and a Preacher the divinely ordained means of that hearing, attended with saving benefits to the soul.

The importance of preaching furthermore appears from the attention given to it throughout the Scriptures. It is mentioned in about 140 instances, and chiefly in the New Testament. Other ministerial duties are seldom spoken of, and but rarely enjoined. All other means and ordinances, as Baptism, the Lord's Supper, Fasting, and Ordination have neither efficacy nor value, except as they exhibit or impress divine truth.

Religion is nearly co-extensive with preaching. Where preaching has not been, there has with scarcely a solitary exception been no religion, or, wherever preaching has been any length of time, religion exists there too. God promises his special blessing upon the preaching of the gospel, and his blessing is bestowed in answer to prayer, when he who prays is walking in the way of duty. Instead of expecting a blessing in neglecting the duty of having the gospel, one incurs the risk of suffering the consequences threatened those who forsake the assembling themselves together. Such consequences should be feared, for they involve judicial blindness here, and the perdition of the soul hereafter. The foolishness of preaching, not foolish preaching, is now and has ever been the chief means of promoting salvation.

"The Pulpit must stand Acknowledged while the world shall stand. The most important and effectual guard. Support and ornament of Virtue's cause."

When intellectual pride takes possession of the soul, preaching becomes foolishness, and the mind finds its chief solace in forms and ceremonies. The symbols of a pompous ritual appear more to the purpose, than the simple verbal statement by the preacher, as a dying man to dying men, of the doctrines of grace and mercy. In this way the spiritual or vitalizing power of the gospel is inevitably lost.

As an infant in the arms of a statue, however exquisite the imitation may be of its mother, would soon be chilled to death, or perish with hunger, so religion will soon expire under the chilling and famishing influences of mere intellectual

pride and formalism, the offering of unsanctified secular prosperity.

Another result of intellectual self-confidence, is the habit of setting aside the plain and searching truths of the Scriptures and showing a preference for the neat and elegant essays on mere human morality, found in the volumes of laborious triflers aspiring to be the Teachers of humanity.

This tendency to overlook the Scriptures, in a modified form, is more or less perceptible in the more evangelical ministry, when one inquires what Wesley's opinions are, another Luther's, and another Calvin's, another Menno Simon's, and another is not sure he is right unless he knows what Alexander Mack's views are, and so on to the end of the whole list of sects.

Instead of the ministry taking their stand upon Calvary, and proclaiming to obstinate and mistaken men, that by the foolishness of preaching Jesus and him crucified, it pleases God to save those that believe; and giving them to understand that unless they have a clear understanding of the truths to be learned by prayerfully hearing gospel preaching, and be persuaded by these truths, and act from the motives they kindle in the soul, they never will believe in a saving manner, though one rose from the dead.—Instead of this there is a tendency to use policy suggested by worldly wisdom and adapted to the carnal motives of the worldly wise.

By measures almost compulsory, whole communities are sometimes swept within the pale of the church on a tide of emotion. So long as the tide is high the church is full. But when it recedes, a few are stranded, the rest retire with the tide, back to their former element.

Appeals are sometimes made to sectional and party issues, and sometimes the church is full. This might do, if joining church is equivalent to salvation. But it so happens a person may be a member of the church, and yet a deserving subject of condemnation, self-deceived and mistaken.

If a person is in a saving state of grace, he will make a profession if it costs his life. Hence, no use for policy, or side issues.

SELF-CONTROL.

A gentleman, not long since, offered his check in payment of a bill in one of our city stores. The proprietor chanced to be absent that day, having committed the oversight of the store to one of his trusted clerks. Not being able to identify the person offering the check, he very properly declined to accept it, expressing, at the same time, regret that the regulations of the house made this necessary in all similar cases. The gentleman had abundant deposits in a bank of un-

questioned strength. He was well known in that city, and highly esteemed. The only obstacle to the prompt reception of the clerk was the want of identification—a circumstance that would not have been possible had the proprietor been present. The first impulse was to resent that which might have been construed by some as excessive carefulness. But a moment's reflection showed him the absolute propriety of the clerk's course. He commended him for his faithfulness, and returned in a few hours with the cash to meet his obligation. The impression made was salutary, and, in the esteem of all the clerks, was a most favorable commentary upon the religion which he professed. How different would have been his influence over them had not religion brought into his nature the power of just discrimination and self-control!

This incident is here introduced, not only to magnify the grace of God that helps us to attain a charity "not easily provoked," but also to disclose that which the *soul itself* must do in order to meet the tests of this life. We all are gifted with a certain ability to cultivate habits of self-recollection and self-control. This inward power must not be neglected. Grace presupposes the surrender of the whole man. An unwillingness to use the power of watchfulness, self-denial, brotherly kindness, that God has bestowed upon his intelligent creatures, is to reveal a fatal deficiency in our surrender to Him, and is a sufficient reason why grace has not yet accomplished its full work in our souls. There must be a *concurrence* of the human with the Divine. The "working out" of our salvation, while it has no meritorious character whatever, holds a necessary relation to growth in all the elements of holiness.

It is to be observed that there has always been a fatal tendency to divorce these two—the human and Divine. Various schools of self-culture, in our own time, are doing this; and it is possible that, in our earnestness of protest against their erroneous systems, we may undervalue that part which belong to the human. Applied to our personal self-instruction, self-denial, &c., the oft quoted lines,

Cast your deadly doing down,
Doing is but death,

are false and misleading. Antinomianism builds its baseless structure in that soil. Salvation, indeed, is secured alone through the mediation of Christ; but still, "doing," watching, self-exertion, belong to ourselves. We are to beware lest we fall into the snare of the devil—"Nothing now remains to do." God is ever encouraging us to "well doing." One of these encouragements is that if we "seek for glory and honor" in a true sense, "eternal life" will finally be awarded to us.

Do not bring the "cleansing blood" into disrepute by our deficiencies in self-

culture. Never is that blood designed to displace personal work. It is the meritorious ground of salvation; but it is not intended to relieve us from building daily "gold, silver, and precious stones."—*Selected.*

WORLDLY CONFORMITY.

"Be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12: 2.

If the church has not become a leader of fashion, it is certainly not far from coveting and indirectly fostering the evil.

That such is the case may be seen from numerous standpoints.

Some time since a minister of this place, coming under the auspices of a Synod or two, and large Eastern influence, in the way of having space in several church papers and otherwise, to lay before the people the superior outlook and advantages of this point as a place for "Church Extension," laid no small stress on the great importance of their taking measures (if anything particular was to be realized,) that would be striking, and somewhat prominent; that, in order to attract attention, and inspire confidence, property should be secured, and a building erected that would compare favorably with the surroundings. Now all this needs no explanation. The church and the world are in full race; and a disgraceful scramble of the former to keep the respect and approbation of the latter is the present horrible condition of society.

As matters now stand; with the pride there is in the church, the sort of a house in which a member must live and how it must be furnished, for him to feel free to receive his acquaintances, the sort of clothes he or she must wear, especially to church, so as not to be an offense and a disgrace; all this as it now is, weighs most shamefully, and is a most powerful lever against true Christian piety. To our distinct knowledge there are not a few young men in this city whose zeal for the Christian cause, and whose ardent desire to spend evenings and much other time studying and qualifying themselves for the Lord's work is practically all cut off, actually stolen from them by this devil-managed, church tyranny and usurpation; their hard-earned weekly earnings, though often very fair, are constantly scarcely adequate, and they are made even ashamed of themselves, and of that for which they should be greatly thankful and praise God.

(2) Another evil that grows out of this church pride and "worldly conformity" is the temptation to engage in questionable employments to raise funds necessary and essential to the requirements of the surroundings.

Suppose one is a sign painter, that he lives in a fine house, that he is pressed on the one hand by his landlord, and on the other by an extravagant subscription for the church, on which appear the names of all the members, with the amount, which will also probably be published and become generally known, etc., and in the mean time into his shop comes a saloon keeper for a free lunch sign, or a tobaccoist, or a fortune teller, or a spiritualist, or one wanting a sign for a dance, a raffle or church fair, and so on; the weak brother instead of being forced into a trap of the Devil to make money, should be made to feel that his soul, and not his money, is what is wanted. The same is true of printing, in the way of theatre bills, ball programmes and the like, also with farmers raising barley, hops, tobacco, selling-elder, etc.

(3) FINE BUILDINGS.—The fact that one already owns a fine house, does not release him from getting rid of it in some way.

In it is fixed capital on which he is paying tax, which money he is squandering on himself and family, for which, for the good it might do he will have to answer to God.—*Light House.*

CRIPPLED CHRISTIANS.

The Church of God is an army, but it has a hospital attached; and the need of it is often apparent and urgent. It is greatly to be desired that Christians should be strong in the grace of our Lord Jesus Christ; but unfortunately there are many who are *weak*, and full of frailties and infirmities.

There are Christians who are physically crippled; they are broken in health through bad training, evil habits, and physical excesses; they are dyspeptic, unhappy, and distressed. All through their lives they carry their crippled burdens, which renders them sometimes morose, querulous, discontented and disagreeable; and which often plunge them into gloom and despondency.

There are other Christians who are crippled mentally, and are so narrow-minded, badly educated, ignorant, conceited and small, that they try "the patience of saints," and excite the impatience of the sinners. They are men of small pattern, and through them religion is sometimes reproached and despised; and they are so crippled that there is little prospect of their ever becoming able-bodied and useful in this world.

There are others who are crippled in reputation. Some sad mistake, some serious misstep in their past life, has brought reproach upon them and stained them with a blot they have never been able to erase. They may be honest and sincere now, but they have sometimes gone wrong, and the world neither forgets nor forgives the faults which they have com-

mitted. Their testimonies are received with incredulity, their exhortations are listened to with contempt, and their presence is a weight on every cause, and many who wish them well are forced to look upon them as hinderers rather than helpers, as a burden to be borne, rather than as bearers of the burdens of others.

Some of them have been wounded in sore fights with the adversary, and have fallen under the dominion of evil habits, and while they are accepted of a gracious Christ, who does not break a bruised reed, or quench the smoking flax, they are not able to face a frowning world, and effectually testify of the power and goodness of their God and Savior. Their evidence is disregarded, and the world watches to see them halt as they have halted before.

Of the elder or overseer who watches over the church of God is said, "He must have a *good report* of them *which are without*, lest he fall into reproach and the snare of the devil."

And every Christian is to be an effective worker for God, needs the same "good report." A word of encouragement and caution is appropriate: "Let him that thinketh he standeth take heed lest he fall. Many who went forth to conflict, counting themselves strong, have been crippled in the fight, and have gone halting all their days. Into what sins good men have fallen, and with what sorrows they pierced their own hearts! Let Christian men remember, and be warned by the failures of others, and shun the slippery places from which so many have been cast down, but let those who have fallen be not discouraged: "God resisteth the proud, but giveth grace to the humble." The weary and the heavy laden find in Him rest and consolation; and the broken and the contrite heart He will not despise. Let those who have known the bitterness of defeat, and the grief and anguish that follows disobedience and sin, yet take comfort in the thought that our God is "gracious and long-suffering, abundant in mercy, forgiving iniquity, transgression and sin." The fountain for sin and uncleanness is yet open, and in it we may be cleansed from every stain. Make haste, oh weary wanderer! Fly to Him who is gracious, compassionate, and ready to forgive; and in the sure embrace of Him who binds the broken hearts, and comforteth the sorrowing and sad, you may say with the Psalmist, "Bless the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord: O my soul, and forget not all His benefits, who forgiveth all *thine iniquities*; who *redeemeth* thy life from destruction: who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Psalm, 103: 1-5.—*The Christian.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

February 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that date. If "Dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it and as a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

REMARKS Entered at the Post Office at Elkhart, as second class mail matter.

Subscribe for the Herald of Truth and ask your neighbor to do the same.

OUR FAMILY ALMANAC for 1884.
1 copy post paid .08 cts
2 copies " .15 "
4 " " .25 "

THE PREMIUMS offered for clubs seem to encourage many to work for the circulation of our paper, and many have already sent in quite large lists. We trust many more will avail themselves of this opportunity to get a good book without the outlay of any money.

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

WANTED.—A copy of the German Martyrs Mirror with the plate published at Ephrata, Pa., in 1748-9. Any one having a copy of this edition containing the plate, desiring to sell it will find a purchaser by immediately addressing Menonite Publishing Co., Elkhart, Ind., stating the condition of the book and price.

THE TRANSLATION OF THE ENGLISH MARTYRS MIRROR is steadily progressing toward completion. It will, however, take the greater part of a year to complete it. It requires steady and continued work, but every day brings us a little nearer to the completion of the great task. Some of our friends may think that we are working very slowly, but we can assure them we are pushing the work just as rapidly as possible. It is a work that will not allow itself to be hurried, because it must be done correctly. So we ask them to have patience. The work is considerably over half done, and if the Lord grants health and his blessing, it will be completed in due time.

ROBBED.—A few weeks ago the smoke house of Pre. Jacob N. Brubaker, near Mount Joy, Lancaster Co., Pa., was entered and all the meat it contained carried away. The thieves also went to the barn and took several bags and a blanket.

GOING WEST.—Any wishing tickets to Kansas or other places in the west will do well to call on the agents of the Great Lake Shore Railroad for rates and much desirable information. Excursion round trip tickets on sale every day in the year. Baggage checked through. Rates as low as the lowest. Accommodations superior to all. Address Geo. C. Wattles, Sandusky, Ohio.

BARN BURNED.—On Monday evening, Jan. 21, the barn of Bro. Noah Blosser, in Beaver twp., Mahoning Co., O., was entirely destroyed by fire, together with a considerable amount of hay, grain, &c. The cause of the fire was undoubtedly the work of an incendiary, a gang of which seems to infest that neighborhood, as this was only one of a succession of buildings that were fired in that neighborhood during the last few years. The loss falls pretty heavily on Bro. Blosser, and should awaken the sympathy of his neighbors who have a desire to exercise their generosity.

WORDS OF ENCOURAGEMENT.—A brother writes: "When I remember how much good the HERALD has done me, I cannot help but praise God, who has no doubt put it into your mind to publish a paper in the interest of the church; and its influence for good can only be known to Him who knoweth all things. I hope its circulation may increase from year to year, and many saints thereby encouraged, and many weary ones led to the fountain of living waters."

YOUR BROTHER.

ANOTHER writes: "I like the paper; I think every family in our church ought to get it, and make good use of it. For me it is the best religious paper I ever read, and I will try and circulate it more."

ANOTHER writes: "I have been a reader of the HERALD a good many years, and I am glad and thankful to say that through its columns I have been made to feel rejoiced on my pilgrimage."

YET ANOTHER writes: "The year is about to close and we will renew our subscription at once. Perhaps this is the last time for me, as I am near 73 years old, but thanks be to God my sight is good, and I can still read well. The HERALD is a great comfort to me."

SEARCH THE SCRIPTURES.—One of our readers desired some one to tell through the HERALD OF TRUTH, how often the word *eternity* and also the *Eternal* occurs in the Old Testament Scriptures, and where they are to be found. This will be an excellent exercise for Bible readers.

CHURCH NEWS.

BRO. J. M. NUNEMAKER from Adams Co., Nebraska, writes us under date of Jan. 25th: "We are having a nice winter. So far we have had but little snow, but some pretty cold days. About one third of the corn is out in the field yet. Our corn crops last year were good. The brethren and sisters in this community are all well."

THE OLD MENNONITES have commenced to hold regular services in the town of Mount Joy, Lancaster Co., Pa. We are glad to see the church extending her field of labor. There are many other places where a good work might be done by opening new places of preaching. We have many ministers whose time is not occupied, and who could employ their time to much better advantage than they do. Let every one do with earnestness whatsoever his hand findeth in the Master's vineyard, and especially in the work to which he is called.

CORRESPONDENCE.

J. F. FUNK: Dear Brother in the Lord, as I have now read the HERALD OF TRUTH for thirteen years and am well pleased with it, I have again renewed my subscription. It gives me great pleasure to hear from the brethren and sisters from distant parts, and to see that so many are so earnestly engaged in working out their soul's salvation. It often causes tears to flow, when I read their earnest invitations, especially when the name of the writer is given, and I see the name of some brother whom I have seen and heard before. I think it would be better and more encouraging if the writer's name were always given. I think if we try to do good, we need not be ashamed of our names. I believe that all who write for the HERALD OF TRUTH do it out of love, but I think we are not humble enough, thinking some other might write better than we; but that should not make us ashamed, but rather cause us to rejoice. O how thankful I should feel if more of our brethren and ministers should write for the HERALD OF TRUTH and fill it with more original matter. For my part I cannot hear the preaching without an ear trumpet, and then sometimes not half what they say. Let us therefore O my brethren and sisters, be earnestly engaged in doing good wherever we can; take the Scriptures for our guide and pray earnestly to our Heavenly Father, to give us strength to walk in the way of all righteousness, that we may so live that when we come to die we will be prepared to meet our Lord in heaven. The grace of our Lord Jesus Christ be with you all.

A. B. RAMER.

Mark, Top. Ontario, Dec. 31st, 1883.

ON THE 21st of November, 1883, two ministers and a deacon were chosen in Aaron Wall's Church in Cottonwood Co. Minn. The lot fell on John Bekker and Henry Regier, the latter an unmarried brother who in times past had purposed to go, as a missionary, among the heathen and with this purpose in view had spent some time in the Baptist Seminary at Rochester, New York. For deacon Klaas Dueck was chosen. On the 23rd of December these persons were ordained to their respective offices, by Bishop Aaron Wall, in the presence of the assembled congregation in the meeting house, and on the 25th of December, Christmas Day, the ministering brethren entered upon the duties assigned them. May the Lord grant them grace and strength to preach the Word of God aright, and without all fear and favor of men; yea may they proclaim what the Word of God teaches. In these last times, this is matter of importance. Since so many opinions exist, our ministers should well see to it that they preach what the Scriptures teach. Therefore let us pray to God to

give his ministers the gift of the Holy Spirit and the unction from above, so that the churches may be built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

On the 1st of January, Aaron Wall's Church comprised 143 families as follows:

Male members	434
Female "	364

Total. 798

Baptized members of the church, 312. The births during the year 1883 were 22, of which 14 were males and 8 females. The deaths during the same year were 7, —5 males and 2 females. Ten couples were married.

HEINRICH GOERZ.

ELIDA, ALLEN CO., OHIO.

Jan. 23rd, 1884.

Dear Bro. Funk: I will inform you that I am still able to be up and around, and my general health is better than it was last winter, for which I am thankful. We had the first meeting in our new house on the first Sunday in this month. We had a small turn-out on account of the weather being so very cold.

Our house is a frame building 40 x 60 feet, the audience room is 40 x 50 feet, 16 feet high. Last Sunday was the second meeting in it, and there was a fair attendance. I should be glad to see some of the Elkhart ministers visit us. I sometimes notice in the HERALD that such a one preached at such a place, and delivered a very interesting discourse, or a very impressive or able sermon. I candidly believe that such eulogizing will do more harm than good, we have ministers who are not able to bear it.

As far as I know the health is generally good in our vicinity. I hope this may reach you all in the enjoyment of the same blessing.

Yours Respectfully,
J. M. Brennehan.

FROM OHIO.—Beloved Brother, I would rather not write since my eyesight is so poor, one of my eyes being almost blind, but I see that our subscription on the HERALD has expired, and we wish to renew. I read the papers through, English and German with great pleasure. I notice in the HERALD that many brethren are traveling east and west preaching the gospel. We very much desire that some of them would visit us. We live ten miles north of Massillon, eleven miles south of Akron, and our railroad station is Clinton, Summit Co., Ohio, two miles south-west of us.

ELIZABETH MINNICH.
MICHAEL MINNICH.

Nunisilla, Ohio.

VISIT TO LIVINGSTON CO., ILL.—I left home the 21st of December, for the purpose of visiting the brotherhood in Livingston Co., Ill. After staying in Chicago

the first night with my brother-in-law, I arrived safely at Cullom the next day shortly after noon. Went home with Bro. Grabill, who lives near Cullom, and on whose land the church house stands.

I attended meeting the next day, and met with Bro. Shelly, who had come a distance of sixteen miles from Kankakee the day before. On account of the rain the congregation was not very large, yet we had an interesting meeting. On Monday we were called to pay the last tribute of respect to Samuel Harshbarger, who had suddenly died of heart disease, aged 55 years and 2 months. Brother Shelly spoke from 1 Cor. 15: 21, 22, to a large congregation of friends and neighbors, and was assisted by the writer. We were deeply impressed of the great necessity of being prepared for death at all times, because of the suddenness that man is often called away. On Tuesday—Christmas—we had meeting again; the church was well filled with attentive hearers. Text, Isaiah 9: 6.

During my stay with the brethren here we had meeting seven times. These meetings were all well attended and the greatest interest manifested. Besides these meetings we had services at sister Apple's, she not being able to attend church because of her ill health. We met once at the house of Bro. Shantz. This brother and sister are well advanced in years, and seem to be in the evening of their life. May the gracious Father sustain and keep them the remainder of their days. We also had a short service at the house of Bro. Noah Grabill, as Sister Grabill was sick, scarcely able to be up.

I feel thankful that I was permitted to make this visit and thus get acquainted with the brotherhood there. I feel persuaded that I met earnest Christian brethren and sisters who are endeavoring to do all they can for the Master. I trust and pray that all may go forth in the discharge of their several duties.

On Sunday the 30th, afternoon, the brethren Christian Shantz and John Snyder, with their wives, and Bro. Haun, accompanied me to Reddick, in Kankakee Co., where Bro. Shelly lives. We had rather a wearisome journey, as the road was rather bare in places for good sleighing, though we arrived in good time, and had meeting in the Methodist church that evening. The next day, Monday 31st, I went to Gardner. The once thriving church in this vicinity is reduced to only four members, all of whom I visited. They are widow Tinsman, Sister Showalter, Lewis Culp and wife. I attended two meetings in this vicinity at a school-house, and trust that these meetings may be the means at least of doing some good. From here I went to Morris, Ill., where my brother-in-law lives, where I spent two days visiting, and returned home on Saturday, Jan. 5th. Found my family in usual health excepting colds. I feel to praise

God for his protecting care over me while on my journey, and feel truly thankful to the dear brethren for the love and interest they manifested toward me while with them. May the bountiful Father richly reward them, and may he also bless the good seed of his word, sown in weakness by his unworthy servant.

SAMUEL YODER.

South Bend, Ind.

A LONG JOURNEY EAST.

My wife and I left home on the first of Oct., 1883. I reside near Hubbard, Oregon. We came on the Northern Pacific Railroad to St. Paul, Minn., and from there we went to Iowa City where we have a daughter living, and remained there several weeks, and attended public worship twice.

From there we went to LaGrange Co., Ind., where we have three children living, and many friends and relatives. After remaining a while in the latter place we went to Somerset Co., Pa., where I have two sisters and my wife six brothers and sisters yet living. Here we visited three churches and spent some time with our friends and then continued our journey to Lancaster county. There we found many kind friends, and visited five different churches.

From here we went to Holmes Co., Ohio, and visited our friends there, visiting in five different churches, after which we returned to LaGrange Co., Indiana.

On the 14th of January we visited a German school, in the Clear Spring church, taught by John Schlabbach. We were much pleased to see the interest manifested by the brethren and the earnest endeavor they put forth to maintain the German language. I think all our churches should follow their good example.

DANIEL D. MILLER.

VISIT IN ONTARIO.

On Friday, the 11th of January, Bro. Noah Stauffer and the writer took the train at Preston for Jordan, Lincoln county, where we were met by Pre. A. K. Hunsberger, who conveyed us to Pre. Daniel Hunsberger. In the afternoon we visited among the brethren, and spent the night with Jacob Kratz. On Saturday we visited the old and sick people in that neighborhood, among whom were Joseph Michner and wife. He is 91 years of age, is sound in his mind, and able to read without glasses; said he was employing his time in reading Spurgeon's Sermons. His wife is 81, and yet able to attend meeting. From there we went to Joseph and Samuel Meyers all night.

On Sunday forenoon the meeting was held in both languages in the Berg Meeting-house, and in the afternoon in Meyer's Meeting-house. Both meetings were well attended. We went to Pre. A. K. Hunsberger's all night. On Monday forenoon we visited a few more old and sick persons, and in the afternoon there was meeting at Meyer's. We then visited Bro. Samuel Moyer, and went to John F. Rittenhouse all night, who conveyed us to Jordan Station next morning.

Here we took the train for Bertie, Welland county, where we visited the aged members, and held four meetings of very attentive hearers. On Friday morning we took the train at Port Colborne for Cayuga and Rainham, in Haldimand county, where we arrived at noon. We again spent Friday afternoon and Saturday in visiting the aged and sick, among whom was an aged sister who has been afflicted for more than seven years; but she is yet sound in her mind, and bears her afflictions in Christian resignation. On Sunday, the 20th, there was meeting at Cayuga in the forenoon. In the afternoon Bro. Christian Huber and wife accompanied us about ten miles west, on the northern coast of Lake Erie, to Rainham, where we again visited among the aged and sick brethren; but on account of the inclement weather, a snow storm across the Lake, we were prevented from holding meeting. On Tuesday morning we left there, and again went to Cayuga, where a meeting had been announced the Sunday previous. In the afternoon we visited three more places.

On Wednesday morning we were conveyed by our friend Jacob Stauffer to Dunnville Station, where we took the train for Preston, and reached our homes in the evening and found all well. We feel thankful for the kind reception by our brethren wherever we have been. May God give his blessing to all of them, in his sincere prayer. The brethren are very desirous that ministers from other parts should visit them, as it is always encouraging to have ministers to visit the distant churches. It is a means to make us all more zealous in this important work. Dear fellow ministers, let us take an interest in the churches in general, and spend a little means and time to cheer and encourage them, that they may prosper

through the grace of God. This is the sincere wish of your brother.

JACOB B. GINGRICH.

Preston, Ont.

THE UNMIXED GARMENT.

BY REV. G. D. WATSON.

It is only when we are flooded with the full spiritual light of the New Testament, that we can pierce the manifold veils of the Old Testament, and discover not only a wondrous beauty, but a forceful application of its truths to our hearts. Even the things in ceremonial and Jewish life, which some think have no connection with Christian life, have in reality a more powerful spiritual application to Christians of to-day than to the Jews or those in ancient times. That which applied so strictly to a Jew's *outer life*, applies with equal or superior strictness to a Christian's *inner spiritual life*. We are to have the inner circumcision of heart, the cutting off of the carnal mind, of which their outward circumcision (the cutting off of flesh) was a type. They had an external and visible leaving of slavery in Egypt, and crossing of the Jordan into the Holy Land; we are to have an interior and spiritual leaving of the bondage of Satan, and a spiritual crossing of Jordan into the domain of holiness. And just in so far as the things of the soul surpass those of the body, so far do the things of the Old Testament apply to us interiorly more than to the Jews exteriorly. We may find an illustration of this truth in the *unmixed garment* of the Jewish ceremonial law. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together." (Deut. 22: 11.) Such a command may seem very strange to us, that they were not to mix wool and linen in the same garment, but it shows us the infinite care God has over the smallest interests of his people; it shows also, that God sees an infinite fitness of things which is too fine for our gross minds. Wool is an animal product, linen is a vegetable product; they come from two separate kingdoms in nature. This Scripture has only true and pre-eminent meaning when applied to the inner moral robing of Christians. We are not to have our soul's garment mixed, partly of the wool carnality and partly of the linen of spirituality. Grant that the great majority—of believers or, more strictly, half-believers—are sadly mixed in their religious character and experience; grant, also, that every Christian is mixed—partly spiritual and partly carnal—in the first stage of grace, yet the only and universal standard in the Bible is *unmixedness of moral character*. The old antinomian idea of dragging two moral natures all through life, is not taught in any Scripture, and is preached from

the grossest perversions of Scripture. We are not to weave our religion from products of separate kingdoms—as the double-nature teachers would have us. In our prayers, affections, motives, faith, and good works, we are not to be partly selfish and partly Christly; not part earth and part heaven, wool and linen tangled and mixed in the soul-life; but unmixed, pure, holy, in all the piece. "When the priests minister in the inner court, they shall be clothed in linen garments; no wool shall come upon them while they minister in the inner court and within; they shall not gird themselves with anything that causeth sweat." (Ezek. 44: 17, 18.) Here we have the thought of unmixedness of moral robing carried to a still higher pitch of emphasis. In the first passage, we see no prohibition of woolen garments, but only the wool and linen should not be mingled in the same garment (see Lev. 19: 19); but in this passage, we see that on entering the *inner court* within the veil they wear no woolen garments, but to be clothed throughout with unmixed linen. This old text is most emphatically fulfilled in the inner life of sanctified Christians.

We can enter the "inner court" of communion, the holy of holies of perfect love, only upon this old prophetic condition, that we may lay aside from our hearts all woolen, carnal vestiges, and put on the linen of unmixed submission and faith, in which there is no mingling of earth or self.

"They shall not gird themselves with anything that causeth sweat." In warm climates, woolen clothes excite and overheat the flesh; and for a subject to stand in the presence of his monarch, excited, overheated, in a perspiration, would be very unseemly. As wool sweats the body, so the elements of a carnal mind fret and overtax the life of the imperfect believer. Sweat is the badge of bondage and the effect of slave service. (Gen. 3: 19.)

Just so long as the carnal robes hang around the believer's spirit he will have soul-sweat in his serving; there will be the inward chafing of his carnal nature against his religious life, causing sweat; his very worship will have drudgery in it. God bids us lay apart every vestment of the soul that chafes, frets, burdens, confuses or overstrains us in his sweet service. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." (Rev. 19: 8.)—*White Robes.*

FACTS FOR PARABLES.

Jesus spoke many parables, and probably he had two reasons for it. It was a pleasant and striking way of teaching truth, for every parable had a meaning; and also to show us how to find parables (with good meanings), and to make them

for ourselves. But then, a *fact* will make just as good a parable as something that is only supposed or imagined. And God so arranged matters, in the history of the Israelites, that it is all like a beautiful parable, with a spiritual lesson in every part.

Now, the Israelites came out of Egypt, just as the sinner comes out of the slavery of sin; and they got the law of Sinai, just as the convert wants to learn God's will; and they had a long time of journeying in the wilderness, even as the Christian has a journey through this life; and they crossed the Jordan into the Promised Land, as the believer safely goes through death into heaven.

But "truth is many sided." We may also look upon the crossing of the Jordan as conversion, and the conquest of the land as the Christian's life of faith on earth, conquering his sins, the enemies of God in his heart. Joshua led the people through the flooded river, and Jesus leads through the change of conversion, and the change of death, to the promised land of Christian obedience, and the promised land of heavenly joy. And the names are the same, for *Jesus* and *Joshua* are two ways of spelling the same name. See Joshua called *Jesus*, Acts 7: 45; Hebrews 4: 8.

And the siege of Jericho was also a "parable" for us, for a parable may either be fact or fancy; but if no *teaching* can be brought out of it, then it is not a parable. The Israelites had no cannons to batter down the great stone walls, and probably the men of Jericho were well prepared with great stores of provisions; but the Lord gave the city to his people. The sinner cannot overcome his sins of himself, though a great many people think to make themselves holy, and gain salvation and the conquest of their evil nature, by exertions of their own. It is God who alone can level the walls of sin; for Jesus "came to destroy the works of the devil."

And what a glorious day, soon afterward, the people had at Shechem! When Joshua built an altar in Mount Ebal, and wrote upon stones the words that God commanded Moses (probably, as in Egypt, painted on plaster covering the stones or pillars, and in that climate lasting for ages), and when the Levites read the curses and the blessings, and all the people—half on one side of the valley, and half on the other—answered "Amen!" Just so now, a Christian, entering upon God's service, sets up an "altar" in his house, and worships God openly; and takes the vows of God upon him in church-fellowship, and solemnly covenants, along with all the tribes of God's Israel around him, to serve the Lord. And as we several times read in these chapters in Joshua, that the Canaanites "fainted" and had "no heart," when they heard of what miracles God had done for Israel,

so the only way to have sin completely discouraged within us, is to hold up to view the almighty power of God in new-creating us, and sustaining us, and teaching us holiness.

Suppose one of those heathen kings had come and said, "Now, you people of Israel, come out and fight me and my warriors! Leave your ark and your priests, and your sacrifices, and your prayers, and all your religion behind; and meet us if you dare, on equal terms!" They would have answered, "We never go to battle except our God goes with us! His servants we are, and we only follow where the Captain of the Lord's host leads. Your battle must be with him!" Just so now, Satan says, "Come and battle with me if you can!" We say, "Your quarrel is with God. I have given myself to Him; and He is responsible for me. Nay, He and I are never separate; and if you fight me, you must fight Him!" And Satan is defeated, and we possess in peace the inheritance our Father gives us!—*Sel.*

TRUE DIGNITY.

Lofty ends give dignity to the lowest offices. It is, for instance, an honest, but yet you would not call it an honorable occupation to pull an oar; yet, if that oar dips in a yeasty sea, to impel the life-boat over mountain waves and through the roaring breakers, he who has stripped for the venture, and, breaking away from a weeping wife and praying mother and clinging children, has bravely thrown himself into the boat to pull yonder wreck and pluck his drowning brothers from the jaws of death, presents, as from time to time we catch a glimpse of him on the crest of the foaming billow, a spectacle of grandeur which would withdraw our eyes from the presence of a queen surrounded with all the blaze and glittering pomp of royalty.

Take another illustration, drawn from yet humbler life. Some years ago, on a winter morning, two children were found frozen to death. They were sisters. The elder child had the younger seated in her lap, closely folded within her lifeless arms. She had stripped her own thinly clad form to protect its feeble life, and, to warm the icy fingers, had tenderly placed its little hands in her own bosom; and pitying men and women did stand and gaze on the two dead creatures, as with glassy eyes and stiffened forms, they reclined upon the snow wreath—the days of their wandering and mourning ended, and heaven's own pure snow was no purer than that true sister's love. They were orphans; homeless, homeless beggars. But not on that account, had I been there to gaze on that touching group, would I have shed one tear the less, or felt the less deeply that it was a display of true love and of human nature

in its least fallen aspect, which deserved to be embalmed in poetry, and sculptured in costly marble.

Yes, and however humble the Christian's walk, or mean his occupation, it matters not. He who lives for the glory of God, has an end in view which lends dignity to the man and to his life. Live, then, "looking unto Jesus;" live for nothing less and nothing lower than God's glory; and these ends will lend grandeur to your life, and shed a holy, heavenly lustre on your station, however humble it may be.—*Dr. Guthrie.*

A TOUCHING AND TEACHING LETTER.

Many residents of Germantown, Philadelphia, were saddened last summer by the loss, while bathing in the surf near Ocean Grove, N. J., of two young sisters, Eleanor S. and Mary H. Vail. Eleanor, the elder, wrote, shortly before her death, the following letter to her "Sunday School" class:

KEY EAST, AUGUST 29, 1883.

DEAR GIRLS—

When I awoke this morning I thought right away, as I heard the wind blowing amongst the pines, that the day would be rainy and that I would spend a part of it in writing to you. And so I will keep to my plan, even though the sun is brightly shining and the wind is only playing in the tree-tops. I hope that you have all learned the Golden Text found in Psalm 68: 35—"The God of Israel is He that giveth strength and power unto His people." Our Class Text is in Micah 7: 8—"Rejoice not against me, O mine enemy: when I fall, I shall arise." Our lesson to-day is about Samson, a man who had received from God a great gift with which he might have done wonderful things, but of him as of another might have been said: "Thy heart is not right in the sight of God."—Acts 8: 21: It was this which made his life so different from what it might have been. Joshua and Gideon did a grand work; Samson, too, might have been held "in everlasting remembrance" as a pure, true, upright leader, whereas no one ever thinks of him except as the strongest man that ever lived, and his deeds are simply wondered at. The difference between these men is that Joshua and Gideon felt their weakness and each would acknowledge that "God is my strength and power, He maketh my feet like hind's feet and setteth me upon my high places." But when Samson performed any great feat, instead of praising God who had given him power to have the victory, he thought within himself, "My power and the might of mine hand hath gotten me this wealth."—Deut. 8: 17.

And so because every time he lifted that right arm he felt the immense power that there was in it, he forgot that the power was from God, and neglected the little prayer, "Teach me Thy way, O Lord."—Psalm 27: 11; and so instead of using the gift of God for Him in the way that He would direct, he followed his own wayward will. And here is a lesson for us. Each one of us has received a gift from God. It may not be the great strength of Samson, or the wonderful wisdom of Solomon. It may be a cheerful happy disposition, or a pair of skillful hands, or an earnest will, or a loving heart. Whatever it may be, it is a gift that God has given to us as surely as He gave to Samson His strength. And just so surely He expects us to use it for him. The only thing for us is to "hearken unto the voice of His commandment," not to try to do as we think would be most pleasant, but "Whatsoever he saith unto you, do it."—St. John 2: 5. But then we often are tempted as Samson was, to use our power for ourselves; we do not listen to "hear what the Lord will speak;" we do not do those things which are pleasing to Him, and so instead of having the Lord as our Master we become servants to sin, for "Whosoever committeth sin is the servant of sin."—John 8: 34. But even then, after being so degraded as to turn away from the service of a good and loving Master, when we are among "such as sit in darkness" * * because they rebelled against the words of God, and condemned the counsel of the Most High" (Psalm 107: 10, 11); we too may do what is written in verse 13th of the same Psalm, and we may be sure that the same blessed result will follow; we shall be saved "out of the distresses" into which we have brought ourselves by our wrong doing. And so we may join triumphantly in the words of Micah, which form our Class Text, "Rejoice not against me, O mine enemy; when I fall, I shall arise."

Very truly,

YOUR FRIEND AND TEACHER.

—Friend's Review.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

STUTZMAN—RICH—On the 30th of December, in the Amish Mennonite church, in Seward Co., Neb. by Bishop Joseph Schlegel, Jonathan Stutzman and Mary Rich, both of Seward county, Nebraska.

ERK—SPRING—On the 13th of January, at the house of the bride's parents, by Bishop Joseph Schlegel, Christian Erk and Anna Spring, both of Seward county, Nebraska.

NEUBAUSER—SCHLATTER—On the 10th of January, in Allen Co., Ind., by Joseph Yoder of Bristol, Ind., at the house of the bride's father, Benedict Schlatter, Christian S. Neubauer and Mary A. Schlatter, both of Allen county, Ind.

ERRORS.—In the death notice of Salie Harshberger in the Jan. 1st number of the paper, the age should have been 65 years instead of 45 years; and the Samuel Blough, preached by John Blough, not Samuel Blough. The death of Mary Ann Wiland occurred in November and not in September as was stated. It might be a help to getting these reports correctly published if correspondents would write plainly, and especially make plain figures.

Died.

YODER.—On Dec. 12th, near Sharon Center, Johnson Co., Iowa, of cancer, Bishop Abner Yoder, aged 69 years, 8 months and 14 days. He was sorely afflicted, yet he endured his suffering with Christian resignation. Buried on the 13th, when a large concourse of sympathizing neighbors and friends were present. Funeral services were conducted by C. Miller and F. Schwartzendruber.

STUTZMAN.—On the 18th of January, near Milford, Neb., of croup, Malinda, daughter of Chr. J. and Elizabeth Stutzman, aged 7 years, 2 months, and 24 days. Funeral services by Joseph Ratiger and Jos. Schlegel. Text, Mark 10: 13.

BURKEY.—On the 12 of January, near Milford, Neb., two sons of Andrew S. and Sarah Burkey. Babe, of croup, aged 3 years, 3 mos., and 6 days, William, aged 5 years, 6 months, and 7 days. These little brothers died within five hours of each other. Funeral services by Paul P. Harshberger and Joseph Gascho. Text, Ps. 91: 2.

FRICK.—On the 23d of December, at Williamsville, Erie Co., N. Y., Elizabeth Frick, wife of Christian Frick, aged 86 years, 10 months and 9 days. She was a beloved sister and mother in the old Mennonite church. Funeral services were held by — Osborn and Jacob Hahn. Text, John 10: 17, 18.

WISMER.—On the 24th of December, near Campden, Clinton twp., Lincoln Co., Ont., Susanna, wife of Abraham Wismer, aged 74 years, 10 months, and 22 days. She was for fifty years a faithful member of the Mennonite church, and died with a fervent trust in Jesus, and a glorious hope of everlasting life. In her suffering, even when the pains were so severe as to be almost unendurable, she still thanked the Lord and said: "I am willing to bear it all for Jesus." To her husband and children she said, "Give me up for Jesus, Jesus will help you bear it all." A sorrow stricken family deeply mourn because of their separation from a loving mother and companion, though they have every reason to believe she has gone to be happy with Jesus.

Funeral services by Abraham Hunsberger, from Luke 8: 53—"She is not dead, but sleepeth."

STOVER.—On the 10th of January, in Markham, York Co., Ont., Martha, daughter of John and Barbara Stover, aged 15 years, 2 months and 5 days. On the 12th her remains were deposited in the Mennonite church-yard, when appropriate remarks were made by Bishop Reesor in German from Pa. 102: 11, 12, and John Byer in English from Rev. 14: 13. A few weeks before her death she requested to be baptized and received as a member of the Mennonite church. We hope she has found peace with God.

STAUFFER.—On the 12th of January, in York county, Pa., Bishop Frederick Stauffer, aged 70 years, 2 months, and 27 days. Buried on the 15th in the grave-yard at Witmer's Meeting-house, where a large concourse of relatives and friends were assembled. Funeral sermon by Jacob N. Brubaker of Lancaster

county, from John 10: 11, "I am the good shepherd." Appropriate remarks were also made by David Witmer and Samuel Moyer in the German language. He leaves a widow, 8 children, 31 grand-children, and 4 great grand-children. Bro Stauffer served 43 years in the ministry, and 14 years as a bishop. The last sermon he preached was an earnest one, about two months before his death. He will be greatly missed in the family, the church and the community. Let the children of his household and the church over which he had the care never forget the good advice, the kind admonitions, and the earnest appeals which he as a father and watchman so faithfully presented.

BECKER.—On the 11th of January, near Litz, Lancaster county, Pa., of diabetes, Jacob B. Becker, aged 60 years and 28 days. He leaves a bereaved widow and four sons. Buried at Hess' Meeting-house. Remarks were made by Christian Bounberger in German, and Isaac C. Bowman, Daniel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Brindle, Jacob Brunkholder, Annie Bolton, David Blough, J. M. Brunsenman, Isaac Brunsenman, Lewis B. Brunsenman, J. L. Brunsenman, Joseph Brunsenman, John Barker, Heinrich C. Barkman, Joseph B. Bechtel, Solomon Bechtel, Isaac C. Bowman, Noidel Dehner, W. Baker, J. J. Bernatger, Christ Bender, Christian N. Brunk, B. Brunsenman, Abm S. Brunsenman, Chr. Brunsenman, Jesse Bowman, Paulie L. Brubaker, Joseph S. Brunk, Christian Becher, Jacob S. Brubaker, Martin K. Beck, Samuel Bryan, Elj Beckman, David K. Beck, Jacob Beck, John H. Beck, Samuel Brunk, Jacob Brunk, A. B. Brunkholder, John Brunk, Amos Brunkholder, John E. Brunsenman, Wm. Br

MISCELLANEOUS BOOKS.	
Alphabetical Index of New Testament, cloth	50
" " " paper	26
Apples of Gold. Large type, lots of pictures, board covers.....	80
Allene's Alarm to the Inopentent.....	35
Annals of the Poor.....	60
Buck's Theological Dictionary.....	3 00
Biblical Text Book, with.....	90
" " Edition, enlarged.....	90
Brown's Concordance of the Bible, pocket Edition.....	50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol.....	1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S.....	1 00
Bible Wreaths for Christ. Each containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present.....	40
Bible Reader's Help.....	45
Beginning of Life. 263 pages.....	90
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. \$2mo., in a box.....	75
Bible Prayers.....	25
Bible Questions.....	1 50
Bible Stories (Gallandet).....	25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book.....	25
Concordance of the Holy Scriptures by Cruken.....	1 25
Conversations of Jesus Christ, 290 pages.....	1 00
Chase's Receipts, or information for every body, an interesting and useful treatise on Medical Receipts.....	2 00
Clark's Scripture Promises, Gilt edges.....	40
Christ and Adornments, a Prize Essay to inquire, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire.....	50
Call to the Unconverted, Baxter, paper, 15c	50
Child's Book of Beginnings.....	40
Child's Book on the Sabbath.....	40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings.....	15
Come to Jesus.....	16
Christ and Humanity.....	1 50
Dear Old Stories told once more A. T. S. 40 Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts.....	1 25
Dymond's Wages.....	40
Dairman's Daughters.....	30
Dew Drops, containing a verse or each day in the year, gilt edges..... f.....	15
Daily Food, a verse for every day in the year.....	15
Day by Day, a compilation from the writings of modern and ancient Friends.....	1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables, Cloth, 984 pages.....	1 20
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages.....	2 25
The same in sheep, library binding 8 75	2 25
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists, &c. 656 pages, Quarto paper.....	2 25
Life and Works of Christ, by George F. Dows, pages, cloth.....	1 50
Letters to Young Christians.....	4
Letters and other Compositions.....	7
Little things, a book for Children.....	4

Alphabetical Index of New Testament, cloth	56
" " " " paper	20
Apples of Gold. Large type, lots of pictures, board covers.....	85
Allene's Alarm to the Incontinent.....	50
Annals of the Poor.....	85
Buck's Theological Dictionary.....	3 00
Biblical Text B. C. & M. Mar.....	90
" " new Edition, enlarged.....	60
Brown's Concordance of the Bible, pocket Edition.....	50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects.....	1 75
Bible Pictures of our Lord Jesus Christ, illustrated with short parables, A. T. S.....	1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present.....	40
Bible Reader's Help.....	45
Beginning of Life, 263 pages.....	90
Bible Stories, illustrated and bright paper cover. 32mo., in a box.....	75
Bible Prayer.....	25
Bible Antiquities, (Nevin's).....	1 50
Bible Stories (Gallaudet).....	25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, half paper cover, each book.....	25
Concordance of the Holy Scriptures by Cruden.....	1 25
Conversations of Jesus Christ, 290 pages.....	1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes.....	2 00
Clark's Scripture Promises, Gift edges.....	40
Christ and Adornments, a Praise Essay to inquiry, who is the Christian? with respect to Christians adorning themselves with jewelry and gay and costly attire.....	50
Call to the Unconverted, Baxter, paper, 15c	40
Child's Book of Repentance. Gal.....	40
Child's Book on the Sabbath.....	40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings.....	15
Come to Jesus.....	15
Christ and Humanity.....	1 50
Dear Old Stories told once more A. T. S. 40 Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts	1 25
Dymond on War.....	40
Dairymaid's Daughter.....	40
Down Drops, containing a verse or each day to the great gift giving.....	15
Daily Food, a verse for every day in the year.....	15
Day by Day, a compilation from the writings of modern and ancient Friends.....	1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 554 pages.....	1 80
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages.....	2 25
The same in sheep, library binding 82 pages.....	2 25
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists, &c. 656 large octavo pages, bound in cloth.....	2 25
Life and Words of our Lord Jesus Christ, pages, cloth.....	1 50
Letters to Young Christians.....	4
Letters and other Compositions.....	7
Little things, a book for Children.....	4

	markedly been fulfilled and at this time are fulfilling in the world, 649	2
50	pages, full sheep.....	2 25
50	Our Earthly House and its builder.....	2
50	Our Sympathizing High Priest.....	2
40	Our Heavenly Father.....	2
80	Primer, English and German (Am. T. S.)	5
25	Pleasant Paths for Little Feet.....	4
25	Persuasive to Early Piety.....	7
25	Prince of the House of David.....	2
75	Prize Manual, or War and its Remedies.....	2
10	Pilgrim's Progress, by Bunyan.....	1
25	Picture and Stories of the Bible, by	1
25	Lattimer. 4 col. pictures, 32 full	1
25	page cuts, etc., in four parts, each.....	1
25	The same book bound in cloth, 136	1
25	pages.....	1 25
25	Pictorial Narratives.....	1
15	Pictorial Tract Primer.....	1
25	Peep of Day.....	1
35	Precept upon Precept.....	1
50	Peace Envelopes per.....	1
50	" " " 100.....	1
50	" " " 250.....	1
50	" " " 500.....	3
50	Prodigal Son.....	1
50	Pocket Inkstand, glass, in box-wood case	1
50	with screw top.....	1
50	Promised One, The, 18mo, 63 pages.....	1
50	Recent Travels and Explorations in the	1
50	Lands, consisting of sketches, given	1
50	from personal observations, written	1
50	results of recent researches in the East,	1
50	and the recovery of many places in sa-	1
50	cred history long considered lost. By	1
50	Frank S. Delfass, late consul at Jeru-	1
50	salem.....	1
50	Rise and Progress of Religion in the South	1
50	Right way, a book on Peace, A. T. S.	1
50	Repentance, Exposition of, Walker, D.	1
25	Ready Reckoner and Log Measurer, Day's	1
50	American.....	1
50	Ready Reckoner, Leary's English and Ger.	1
50	Religious Denominations, by Rev. Joseph	1
50	Belecher, D. D., by Express.....	1
50	Stark's Hand Book of Prayer, bound in	1
50	cloth.....	1
50	Stark's English and German Primer, illus-	1
50	trated.....	1
50	Spencer's Series..... volume.....	1
50	Should Christians Fight? The question can-	1
50	didly and Scripturally considered and	1
50	answered from the Old and New Testa-	1
50	ments.....	1
50	Scripture Biography for the Young with	1
50	critical illustrations and practical re-	1
50	marks, in eleven volumes complete 225	1
50	pages, by Express.....	1
50	Scripture Geography and Antiquities with	1
50	Maps and Illustrations, by E. P. Bar-	1
50	row, U. D.....	1
50	Science of the Bible, of the Mosaic crea-	1
50	tion and modern Discoveries, by H. W.	1
50	Morris, A. M.....	1
50	Secret Power, six sermon by Moody.	1
50	pages, cloth.....	1
50	Summer.....	1
50	Sonnet for Little Ones at Home.....	1
50	Stories and Illustrations of the Ten Com-	1
50	mandments, by Rev. J. Cross.....	1
50	Scripture Lessons for Little Ones, A. B. P. S.	1
50	Scripture Manual, Alphabetical and Sys-	1
50	tematically arranged, designed to facili-	1
50	tate the finding of proof texts.....	1
50	Scripture Testimony of.....	1
50	Scripture Lessons, A. T. S. 18mo, 96	1
50	pages, by Baxter.....	1
50	Scriber's Lumber and Log Book; the only	1
50	full and complete book of this kind	1
50	ever published.....	1
50	Spring Time of Life.....	1
50	Sweet Story of Old, That, A. T. S. 18mo,	1
50	64 pages.....	1

Mennonite Publishing Co.
Elkhart, Indiana

Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 4.

ELKHART, IND., FEBRUARY 15, 1884.

Whole No. 268.

For the Herald of Truth.

THE ANSWERED PRAYER.

"O give me a message of quiet,"
I asked in my morning prayer,
"For the turbulent trouble within me,
Is more than my heart can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the wind is on me—
Thou only canst give me peace."

I opened the old, old Bible,
And looked at a page of psalms,
Till the wintry sea of my trouble
Was smoothed by its summer calm.
For the words that helped so many,
And the ages have seemed more dear,
Seemed new in their power of comfort,
As they brought me my words of cheer.

Like music of solemn singing,
These words came down to me—
"The Lord is slow to anger,
And of mercy great is He;
Each generation praiseth
His work of long renown,
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted!
I knew that the Lord was nigh;
All that was making me sorry
Would be better by and by;
I had but to wait in patience,
And keep at my Father's side,
And nothing would really hurt me,
Whatever might betide.

Lancaster Co., Pa.

MARTHA WIKER.

For the Herald of Truth.

STRIVE TO OVERCOME.

"Dear! beloved, I beseech you, as
strangers and pilgrims, abstain from
fleshly lusts, which war against the
soul." 1 Pet. 2: 11.

Dear fellow pilgrims on the way to Zion,
Do we show forth the praises of Him who
hath called us out of darkness into his
marvelous light? Do we feel that we are
only strangers and pilgrims? that this
world is not our home? Do our thoughts
rise from transitory things towards heaven
our native place? By faith we already
behold that blissful abode. Our souls
pant to ascend "where congregations
ne'er break up, and Sabbaths never end;"
where sin and sorrow are not known, and
our labors have an end; where sin no
more controls the pleasure of the soul.

Oh! let us abstain from fleshly lusts,
which war against the soul. Let it be our

daily delight and joy to walk in the light
of Jesus' grace, and serve him with cheer-
ful heart and voice. It is God alone that
gives life. We are his work, and not our
own. When we can see and feel how
full of guilt we are, and that we have
nothing to pay but sin and misery; when
we see that it is the righteousness of
Christ and his blood that cleansed us,
Oh! then we can appreciate the depth
of love divine that frees the soul that is
condemned to death.

After we are reconciled to God we must
not think that nothing need be done but
to stand and rejoice. We must become
obedient and willing to face trials and
temptations. James says, "Blessed is the
man that endureth temptation; for when
he is tried, he shall receive the crown
of life, which the Lord hath promised to
them that love him." "Behold we count
them happy which endure." Peter says,
"As Christ hath suffered for us in the
flesh, arm yourselves likewise with the
same mind: for he that hath suffered in
the flesh hath ceased from sin; that he
no longer should live the rest of his time
in the flesh to the lusts of men, but to
the will of God." "For this is thank-
worthy, if a man for conscience toward
God endure grief, suffering wrongfully.
For what glory is it, if when ye be buf-
feted for your faults, ye shall take it
patiently? but if, when ye do well, and
suffer for it, ye take it patiently, this is
acceptable with God. For even herenunto
were ye called: because Christ also suf-
fered for us, leaving us an example, that
ye should follow his steps: who, when he
was reviled, reviled not again; when he
suffered he threatened not; who his own
self bare our sins in his own body on the
tree, that we, being dead to sin, should live
unto righteousness: by whose stripes ye
were healed." "Judgment must begin at
the house of God." "What shall the end be
of them that obey not the gospel of God?
And if the righteous scarcely be saved,
where shall the ungodly and the sinner
appear? Wherefore, let them that suffer
according to the will of God commit the
keeping of their souls to him in well-do-
ing, as unto a faithful Creator."

It has always been the lot of God's
people to pass through trials and tempta-
tions to keep them humble, that they
might feel the great need of his help.

Only those who overcome shall be re-
warded. Simple fighting will not suffice;
and of ourselves we could not overcome.
But through God's mercy a Redeemer has
been sent, who gave his life that it be
possible to overcome. We shall not only
be able to conquer trials and temptations
on earth, but shall be able to welcome
death with joy and gladness.

Dear fellow pilgrims, let us take cour-
age on our journey, and choose rather to
suffer affliction with the people of God
than to enjoy the pleasures of sin for a
season. If temptations assail us, and
Satan tries to conquer us, let us flee to
Christ and take his word as our guide
and our weapon, and he will bring us
safely through the battle. We will over-
come at last. But we must firmly believe;
a doubter has no promise. James says,
"Let not that man think that he shall
receive anything of the Lord." If we
feel that we are reconciled with God, let
us be faithful unto death, and we shall
receive the crown of life. Paul says, "I
reckon that the sufferings of this present
time are not worthy to be compared with
the glory which shall be revealed in
us."

SISTER C.

For the Herald of Truth.

CHARITY.

"And if my brother be waxen poor,
and fallen into decay with thee; then
thou shalt relieve him: yea though he be
a stranger, or a sojourner; that he may
live with thee. Take thou no usury of
him, or increase; but fear thou God; that
thy brother may live with thee." Lev.
25: 35, 36.

We read of the glory of the Gospel
being superior to that of the old law, and
boast of its purer love and higher charity;
but would not many of our poor brethren
find the practice of this law a great relief
to them? The liberty of the Gospel is
not liberty to self-indulgence and neg-
lecting the poor and needy. There is
danger that even the Jews will rise up in
judgment against us. They were not
allowed to let a poor brother suffer for
want of temporal means. They were to
give to him without asking any increase.

But the primitive Christians were so
struck with the glory of Gospel grace, that

they concluded to equalize their possessions. The practice of the law seemed too meager a charity to them; but our poor brethren would be very glad to share the benefits of the law only. Now I do not ascribe this state of things to the penuriousness of our richer brethren. We have not been instructed on this subject as we should have been. Our joy in heaven cannot be full unless we have done our whole duty. Suppose a rich brother should there meet a worldly poor brother and remember that he had failed to do his whole duty towards him, would not his conscience smite him? Or do we suppose that we shall have less conscience there than here? How will we get rid of that thing? We read that our work shall follow us after death. How far? Of course, always. There is no retreat, our works shall follow us whether good or bad.

J. O. SMITH.

For the Herald of Truth.

LOST AND FOUND.

Lost and found are two small words, but their meaning is more than tongue can express or pen describe. Lost causes sorrow, while found creates joy. There is nothing found unless it was first lost. We have lost something sometime, and some very small articles, for which we would seek almost day and night. There was no joy until it was found. Small things found cause little joy, or small things lost little sorrow.

God has given us such a precious gift that is worth more than the whole world; for if we gain the whole world and lose our soul, what can we give in exchange? Yet there are so many who are so careless with their souls that they would search more for a trifling object that would soon decay after they had found it. Their soul which is to live forever, either in joy or misery, they are as careless with as though it was worth nothing. This once lost soul has cost the blood of Christ to redeem it.

Some think it a hard task to follow Jesus, to bear the cross, but it is not to those who are willing. Only try it, sinner. Jesus says, "My yoke is easy, and my burden is light." He is the truth; then believe him. Give a thought, sinner, to the wages Jesus pays, and to the wages you will receive if you go on in sin, to hear the words ever ringing in your ears, "Lost! lost! to all eternity. This will be a heavier burden than the cross of Christ. Come to Jesus, he is calling you now. Say, 'Speak, Lord, for thy servant heareth.'" Then there will be joy in heaven, as we read in Luke 15. There is more joy in heaven over one lost soul that is found than over ninety and nine that were not lost.

It is nine years to day, Jan. 28th, that my soul was found. Please read Luke 15, and see what trouble and earnestness

is represented in seeking what was lost, and then what joy there was when the lost had been found. There is nothing so precious as our souls, and the only way to save them is to come to Jesus. Sinner, consider it well.

Dear brethren and sisters, I believe we have all near and dear friends that are yet lost. Let us seek them and bring them to Christ. If their bodies were lost we would seek them with all earnestness, and not rest until we had found them, either dead or alive. Their souls are worth more than their bodies.

Ontario. HANNAH WAMBOLD.

For the Herald of Truth.

IN PARADISE TO-DAY.

When Jesus was crucified, two malefactors were crucified with him, the one on the right hand and the other on the left. One reviled him, saying, "If thou be Christ, save thyself and us." The other answered, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." This thief felt that he was receiving a just reward for his sins, and openly acknowledged the innocence of Jesus. He prayed, too, "Lord, remember me when thou comest into thy kingdom." He felt his sinful state with a penitent heart, confessed the power in Christ, and commended himself to his power and keeping. "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

It is possible that this man may have heard Jesus preach, and had learned something of the nature of his kingdom; that from what he had seen and learned of Jesus before, he believed him to have full power to bless him, though he was about to expire on the cross. The promise which Christ gave him shows that the thief's prayer was answered. This was a case of repentance in the last hour—the hour of death. This prayer was answered by the comforting words of Christ, "To-day shalt thou be with me in Paradise."

Literally Paradise means a pleasure garden; the garden of Eden of the Scriptures; a place of bliss; a region of supreme felicity or delight. The promise of the Savior to the penitent thief implied that he should be received into a state of blessedness with Christ after death. Phil. 1:23. From this we may understand that the soul rests separately from the body, for while the thief and the Savior would be in Paradise, their bodies would be on the cross or in the grave. We may also take it as evidence that immediately after death the souls of the righteous will be made happy. They will know that they are secure, be received into the company of the just, and the assurance of the resurrection and a glorious immortality.

S. Godshalk.

For the Herald of Truth.

SCORNERS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1:1. This wise instruction from David has not been heeded. The apostle Paul writes a prophecy concerning the unfaithful in the last days. "Perilous times shall come. For men shall be lovers of their own selves," "lovers of pleasure more than lovers of God;" "proud, blasphemous, disobedient to parents, unthankful, unholly." Are such not walking in the counsel of the ungodly? Do they not sit with scornful? But the true Christian must expect to be scorned by his fellow-men. His modesty and humility will not suit the ungodly. But Solomon said, "By humility and the fear of the Lord are riches, and honor, and life." He says, too, in verse 10, "Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." In Proverbs 14:6 we read, "A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth." Scorners should remember that God will not hold them guiltless. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

Persons sometimes feel hurt if they are scorned, and have to suffer a little persecution. What poor, weak mortals we are! Why do we not remember what Christ suffered for us? He was mocked, crowned with thorns, spit upon, and nailed to the cross. All this he endured patiently, yet we seem unwilling to suffer a little tribulation. We should follow the apostle's advice when he admonishes to be patient in tribulation, rejoicing in hope, continuing instant in prayer.

How sad that a child of God should lose patience on account of a scorner. How does such an one feel in reading 2 Thess. 1:4-6? "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Let us bear all that a world puts upon us, and never grow faint because of scorners.

ELIZABETH GNAGY.

A QUESTION.—At best, life is not very long. A few more smiles a few more tears, some pleasure, much pain, sunshine and songs, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injurer and injured will pass away. Is it worth while to hate each other?

LEAD THE VAN.

"Do you wish to be successful" In the struggles of your life? Then press forward, seeking ever, The heaviest of the strife.

If the battle be a fierce one, Fight it with endurance, vim, The end is nearer than you think And in it you will win.

If you battle thus with courage The barriers will fall, And you'll find a way to conquer Be the forces great or small.

Let the dictates of your conscience Guard and guide you in the fray, And with duty as your watchword, You will never go astray.

Strive onward then, and upward, Remember, lead the van: For as fire proves the metal, So do trials prove the man.

For the Herald of Truth.

BE YE SEPARATE.

For what purpose has God spared us? Are we living and working for Jesus, or are we trying to be as near equal with the world as we can, and live on in this way, scarcely knowing whether we are a child of God or not? When we can once know that we have the love of God shed abroad in our hearts, and have come down to the feet of Jesus, I do not believe that we will want all of the world that we possibly can lug along; but we will want to get rid of this load that is pressing so hard upon our souls. I know it was so with me. We cannot serve God and mammon; it is impossible. "Be not conformed to this world: but be ye transformed by the renewing of your minds." Have our minds been renewed?

I feel sometimes as though it were useless for me, a weak and unworthy sister, to try to work for this holy cause. The ministers stand before us Sabbath after Sabbath, warning us with tears. It seems to me sometimes, we should melt under their voices, and lay aside these garments which do not belong to a Christian. For that which is highly esteemed among men, is an abomination in the sight of God.

Dear sisters, how can we, when we know that it is displeasing in the sight of God, put on unnecessary things, especially we mothers? How can we have these little ones on our knees, all fixed with laces, ruffles, embroideries, collars, different colored strips of cloth sewed on their garments, and all the unnecessary things which are neither for convenience nor comfort? How can we have pleasure in the things that must be all for the honor of the world? How can it be pleasing to the Lord when he so often rebukes these things in his precious Word. The Word tells us to be a separate people.

Dear sisters, bear with me. You need not take my word for all this, but read the New Testament carefully and prayerfully, and I believe it will lead you the same as it does me. The Word is so plain that almost any child can understand it. What I have written, was done out of pure love to God and to you. As we all have a work to do, let us be faithful and use our influence on the side of truth. Let us try to be of one mind and go hand in hand, bearing one another's burdens, and so fulfill his word.

M. M.

For the Herald of Truth.

SEPARATE FROM THE WORLD.

Dear readers and pilgrims to a never-ending eternity, As monuments of God's mercies, we have again started in a new year, while thousands have passed away to a never ending eternity. Many of them are now, as we believe, in that "city of light," walking the streets of the New Jerusalem, in the presence of God and our risen Savior. Thousands have also passed down the road to destruction, and landed in that dreadful place with Satan and his angels.

Should not the fact that so many are passing away arouse us to work more for our dear Master, who is always ready and willing to help us in the good work. We see so many unconcerned about their soul's salvation. Such a great display of vanity, so much pride and fashion among professed Christians, that we should be ready to take the word of God and fight against the enemy. I feel encouraged to press forward since so many of the dear brethren and sisters write so many encouraging articles in the HERALD OF TRUTH, and are coming out in plain colors against pride and fashion and other popular sins.

We know that it is as Bishop Weaver says in an article against pride and fashion, A risky thing in our times to come out against pride and fashion, as the churches are full of it. Many ministers are silent on the subject, and others are encouraging their congregations in such evils. I once heard a minister preach that he believed in dressing himself so that he need not be ashamed to get into the pulpit with ministers of other denominations; that he did not intend to comb his hair out of style, put on a broad brimmed hat, or a regulation coat; that he did not believe in dressing in a style that he must feel ashamed of.

We should not claim that plainness in dress and freedom from outward adornment constitute the Christian life; but we believe in non-conformity to the world, as we learn it from the plain teachings of Christ. If Christ has saved us, will we not obey him?

A lady once asked a minister if he thought that decorating the body in dressing was an evidence of pride. He

replied, Sheep never appear in wolves' clothing, and that this clothing betrays the wolf within. But one says, If I do dress, I don't feel above others. Ah, but you cultivate the seed—a sinful inclination. You say you only wish to be equal. Equal with whom? The proud?

In our days many preachers and their wives are taking the lead in the styles of the world, so that many a one is deceiving himself by thinking this forbidden vanity cannot be so bad after all. That is the trouble; many evils begin with the teachers. The Bible says, Pride is an abomination to God. Prov. 16:5. Joseph's coat was one cause of jealousy among his brethren; it broke their unity and almost terminated in murder.

A preacher once said, A taste for dress appeared to him more a sign of intelligence than pride. If preachers give pride such sanctions, what will a church come to? Another plea is by some ministers, that by conforming a little to the world we gain their respect, and thus influence them for Christ. Will this hold good? Your appearance would show then that you are not a true follower of Christ. Then where is your influence for good? "Shall we do evil that good may come?"

A straight course is the safest. We cannot serve God and mammon. Christ was despised; will you not bear the reproach of Christ? We may adore him as the Redeemer; we may fear him as being just and good; we may love him because he first loved us, but we must imitate him in humility and purity.

I. H. MOYER.

For the Herald of Truth.

RESTRICTIONS.

After reading that excellent article on "Pride" by D. Shenk, I felt also to write something in connection with his arguments. The brother suggests that we lay down restrictions or limits to be observed. Formerly I was opposed to this, thinking that all we do should proceed from a spontaneous overflow of the heart; that liberty would draw out the honest intentions and motives of the heart, to please God only, and maintain a pure conscience. But I see now that certain rules laid down would not interfere with the exercise of a free will; that prohibition in this would be the same as prohibition of other indulgences that the Scriptures forbid. This would be to protect the weak ones from falling into the snare. Stronger ones do not need restrictions.

Liberty is a great temptation to some, especially to young converts. In counting the cost they ought to know what to count on, and make a radical decision. While all know that certain things in be laid aside, the enemy is always ready to suggest certain substitutes, just enough to take away the reproach of Christ. This

is not bearing the cross at all; a little leaven will sour the whole lump (body).

What these limits should be, Bro. Shenk does not wish to say. I know this is a critical point, for who would arrange a pattern for others to cut by? No one has a right to do this, for every one has a right to shape his or her clothes to their own taste or convenience. Where then does the limit come in? I think in this, that we put on nothing that is simply for carnal taste or worldly style. If anything appears upon a member that is for no Christian purpose, let him be admonished at once. I think that is the only rule that we can consistently go by.

A certain cut and form, though convenient in some respects, meets with many objections. In the first place we have not the word of God for it, and therefore no authority to do it. Secondly, some seeing this extreme, will be the more inclined to cast off all restraints. Thirdly, the world will judge our religion by the outward garb as being simply a form consisting of traditions of men. It also imposes upon every free born soul to become subject to carnal ordinances which perish by the using. It has a tendency to cause men to trust in a form without the power. "The kingdom of God is not meat and drink," or dress, "but love, and peace, and joy, in the Holy Ghost."

Now brethren, I think at present we have not so much to fear from pride and fashion as of having a form of godliness without the power thereof. When the enemy comes in the form of pride and fashion we can easily detect and rebuke him, but what can be done when he comes in the form of godliness, but void of saving grace? We, at present, have need of a deeper work of grace, more heart purity and Holy Ghost power. Who will help us? * * *

For the Herald of Truth.

DANGER AHEAD.

Temptations surround us. Hence the caution "Watch," given for all ages, and imminently appropriate to this fast age of ours, in which liberal ideas and sentimentalism pass current for religion, just so that the conduct does not offend the world, nor the act infringe upon the law of the land. It is said, "There is no harm done." The methods are popular, they are used under the guise of business. Herein is the danger. Business is made a cloak, to hide a principle, and that principle is gambling.

Goods are put up to be chance off; each person is to mark a certain number, or several numbers, paying in a certain sum; or tickets are given to the purchaser of a certain amount of goods, to draw a prize, when a given amount of goods have been sold. The decision of the matter is then left to chance. While this second mode may not be quite so

closely allied to gamin as the first, yet it carries with it the peculiar fascination of gambling; exciting the same lively hopes and bringing the same bitter disappointments as a game of cards played for money. In thus corrupting the mind and the morals is the injury, especially to the young, who are taught in this way to disregard the rules of legitimate business and honest gain, and trust to chance.

This evil is slowly making its way into the church; and if not promptly expelled, will pass as one of the things there is no harm in. I see no difference between marking a number and paying your money, or buying a lottery ticket. One is as reprehensible as the other. Both belong to gambling, and no professor of Christianity has a right to indulge in such things. Gambling is one of the worst vices, insidious in its advances, and damning in its results. Let all watch that they do not become entangled in the coils of this sly serpent; and especially let our ministers warn their people against the insidious advances of this dark vice.

JOSEPH BREWER.

For the Herald of Truth.

JESUS THE GREAT PHYSICIAN.

"He healeth the broken in heart, and bindeth up their wounds." Ps. 47: 3.

To whom can we go for comfort in the day of trouble, with such a sure hope of relief, as to Jesus? He it is who healeth all our spiritual infirmities. For, as he himself was tempted, so he is able to "succor them that are tempted,"—even as they who have suffered themselves can best offer sympathy to others. Christ's mission upon earth was the "healing of all manner of diseases among the people;" and as all who came to Him were healed, so, to-day, He kindly listens to all who call upon Him. His ear is always open to the cry of any in distress, and His hand ready to apply the healing balm to the sin-sick soul.

It is His nature to sympathize with us in sorrow; for it is then that our hearts are more easily influenced and drawn heavenward. No matter how far away we may have wandered, in the hour of deep affliction we are unconsciously drawn nearer to Him as to a dear friend, whose love we appreciate so much the more because of its being bestowed in a time of greatest need.

We prize that friend the highest whose love is always the same, who will stand by us in sunshine and in storm. Such a friend is Jesus. He changes not. He is "the same yesterday, to-day, and forever." Strange, then, that we should not realize our need of this loving Friend until He lays His chastening rod upon us. But this is the case, physically, as well as spiritually. We do not call a physician until we are sick and feel the

need of medicine. So, in times of worldly prosperity, we are not willing to accept Him as our Savior. We do not seek Him as our support until all our earthly props have fallen.

We do not, for a time, heed the warnings of the gospel, but go on willfully and blindly in the pursuit and enjoyment of worldly pleasures and follies until our course is checked by the Hand that "chastens only in love." The Father bids us pass under the rod that our hearts may be weaned from earth and become submissive to His will. As the bodily physician, after examining the system, knows what to administer, so our heavenly Father, who knows our spiritual need, knows the most effectual remedy. And the Hand that afflicts will also heal.

God's plans are various, by which He draws earth's wanderers into His fold. Some are called to suffer greater trials than others. But happy are they who have learned the lesson hardest of all to learn, namely,—to suffer and be still. Who, lying on their beds of pain and suffering, can drink their bitter cup and say, "Not my will, but thine be done."

Weary sufferer, trust the great Physician! His grace is sufficient for thee. When the storms beat thickest upon thy head, look upward, and through thy tears thou shalt see the Father's smile—a ray from the source of divine light—shining into thy heart, dispelling all darkness, doubt, and fear. A. E. A.

SELF-SACRIFICE.

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24; Mark 8: 34; Luke 9: 23. To be a disciple of Jesus one must forsake all that he has. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 26, 27, 33.

We speak of the reflex influence of foreign missions, as bringing choice blessings to our home churches. What are the special elements of this reflex influence? Are they to be traced in the higher consecration and greater self-sacrifice involved in foreign missions? If not here, then where? And if the special benefit to Christendom from foreign missions comes from examples of self-sacrifice, is not self-sacrifice everywhere of equal value? Does not an act of self-sacrifice in Christendom help to elevate and ennoble the church, no less than one performed in the mission fields of heathendom? True, there are opportunities, nay, necessities for self-sacrifice in the mission week abroad which do not exist at home. But for acts of self-sacrifice equally feasible at home and abroad, is not the home Christian under obligations as strong and pressing as is the mission worker abroad? Is not the practice of economy, even to the degree of self-sacrifice, as feasible in

Christendom as in the mission fields of heathendom? And when the foreign missionary, for the sake of Christ and souls, submits voluntarily to the self-sacrifice involved in separation from native land and all its choice Christian, and literary and social, privileges, and from the fellowship of beloved friends and relatives; in living in an uncongenial society and surroundings, often in malarious and health destroying climates; and oftentimes in the unavoidable separation from beloved children, in the years when parental hearts are most anxious, and parental affection, watch and influence are most necessary for their children,—when foreign missionaries have submitted to all these self-sacrifices inseparable from their work, is there any Christian principle which makes it any more obligatory on the foreign missionary than on the home secretary of the same church and Board to be content with a mere living allowance? We limit the parallel to the home officers of the same Board for reasons. We might make the comparison between the foreign missionary and any home Christian, mission officer, Theological or College Professor, Pastor or layman; for all, who have been bought with a price, even the precious blood of the Son of God, are equally bound to glorify Him in their bodies and spirits—in all ways by which His glory can be perfected. Many of them are under just as positive and weighty obligations to preach Christ to the heathen in person, as is the missionary who goes to this work; but they do not do it. All of them are under just as positive obligations as is the foreign missionary, to limit expenditure to a bare living allowance and give all else to this sacred work, till the Gospel is made known to every creature; but they do not do it. We may say of a city church who pay their pastor a salary of \$15,000, and expend half a million dollars or more on church accommodations largely for their own taste and luxury, while 800,000,000 of their fellow-men are dying with no knowledge of Christ; that they sin against Christ, against all in Christendom who see and know their acts, and against their own souls, keeping them dwarfed and impoverished, instead of rising to the high and holy standard of Christian growth, life and action which Christ enjoins. But if we tell them this, will it avail? If we scold and condemn "our great and wealthy church" because it gives so little and keeps its missionaries on such starving allowances, will our condemnation lift them to this higher and holier plane of life and action? Is there not far more hope that voluntary example of true Christian self-sacrifice will avail for us? Is not here the true genius of the Gospel? Was it not for this that Christ, though infinitely rich, yet for our sakes became poor? Why did he remind his disciples and hearers that

"the Son of man hath not where to lay his head?" If men and means are ever to be enlisted, sufficient to evangelize our 800,000,000 heathen, must we not have examples of self-sacrifice more like those of Paul and of Christ himself? Is there not a reason here why both missionaries and the officers of our mission Boards, should present living examples of consecration and self-sacrifice, such as God may use for rousing a sleeping and selfish church? And is there not a special reason why the spirit and practice of self-denial and economy should be as manifest in case of the home officers of a mission board, as in case of its missionaries abroad? Do not the salaries of both come from the same mission funds? Once in the treasury of the Board are they not trust funds? Are not those who apportion the salaries, at home and abroad, dealing with trust funds? Can they rightfully exercise partiality in apportioning them? And when they vote \$5,000 to a secretary and \$1080 to a missionary, is there not manifest partiality? Let those who compare the secretary's \$5,000 salary with those of a few highly paid city pastors, note this distinction. The members of a church paying their pastor, pay him from their own pockets; they deal with their own funds. Not so in case of the mission Board. It has a sacred trust. The wish and purpose of the donors is to help evangelize the heathen as far as possible. The Board must regard that wish and purpose. Any needless expenditure of those funds in Christendom is a perversion of their trust. That a \$5,000 salary is necessary to one secretary is disproved by the fact that another secretary lives on \$2,000. But waiving this special reference, the value of examples of Christian self-sacrifice is conceded. Livingstone's life-consuming toils and heroic endurance are not only lifting dark Africa into the light of the Gospel, but they help lift all Christendom to a higher plane of Christian life and action.

Paul's sense of the value of such examples of self-sacrifice is repeatedly and forcibly expressed in inspired language. Though recognizing that they who preach the Gospel should live of the Gospel, yet how carefully and constantly did he guard his own example. "We wrought with labor and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example unto you to follow us." 2 Thess. 3: 8, 9.

Paul being the only Missionary laboring there, why did he not feel his time so precious and his Christian work so valuable as not to give any moments or strength to manual labor? So effective a preacher as he was, why did he not feel called upon to give his whole time to preaching, and insist on receiving, at least, a temporary support from the people? Does he not show a very high sense of the value and

power of a self-sacrificing example? Must he not have felt that his preaching would be all the more effective by means of such an example? Is not his example to-day a living force in the church and the world, far more mighty for good than the most eloquent preaching of all our high-salaried preachers? O for more such examples as Paul's in both our home and foreign mission work at the present time!

Let the emphasis put on such example of self-sacrifice be duly noted. "Even unto this present hour we both hunger and thirst and are naked and buffeted and have no certain dwelling place, and labor working with our own hands," 2 Cor. 4: 11. "Approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," 1 Cor. 6: 4, 5. And all this a voluntary and joyful self-sacrifice for the good of the church; longing to know more of "the fellowship of Christ's sufferings, being made comfortable unto his death," Phil. 3: 10; always bearing about in the body of the Lord Jesus, that the life also of Jesus might be made manifest in our body," 2 Cor. 4: 10. "Who now rejoice in my sufferings for you, and fill up that which is behind in the affliction of Christ in my flesh for his body's sake, which is the church." Col. 1: 24.

Was Paul right in thinking his life of self-sacrifice needful to the best interests of the church? And are such examples no longer needed? Can Christianity retain and propagate its vital principles and power without them now any better than it could in the past time? And if such examples are still needed, who are to furnish them? If not those at the head centres of this holiest and self-sacrificing department of Christian work, then who?

The Word of God says: "Be not conformed to this world." "Take up your cross and follow me." Freely ye have received, freely give." Thou shalt have no other gods before Me." "They that are Christ's have crucified the flesh with the affections and lusts." "Let your light shine." "Love your enemies. Do good to them that hate you; pray for them that despitefully use you." "Whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven." "As ye would that others should do to you, do ye even so unto them." "Be thou faithful and I will give thee a crown."

Charles H. Parkhurst says: "We are not at present getting the benefit of the eighth beatitude. I am not sure that it is because the flames are extinguished, using the word 'flames,' of course, in a figurative rather than a literal sense. Timothy says that 'all men that live godly in Christ Jesus, shall suffer perse-

cution." (There is doubtless the same antagonism between the doctrine of Christ and the doctrine of the world here and now that there was there and then. Perhaps if we lived and preached as Polycarp lived and preached, or as Christ and Peter lived and preached, we should find that the difference is not due so much to any abatement in the hotness of the fire as in a general reluctance to being burned; and that prevalent exemption from persecution is explicable in part on the same principle on which Froude explains it of Erasmus, viz., that he had no gift for martyrdom.)

Geo. Bowen says: "If we could follow the corn of wheat into the ground, and see it all falling to pieces, all corrupted, we should be astonished to discover in this the indispensable condition of fruitfulness. Paul thus died, and with what magnificent results! This divine theory has been opening on my vision of late, as never before. In order to have the power of God resting on me, I must renounce many means of influence, real or supposed, that I now enjoy. It seems to flesh and blood, that a man must preserve the respect of the people, if he would have them yield to his influence. But when I am most stripped of everything conventional, of all that this people reveres and admires, then shall I be nearest to victory. It is not that God does not work by means; but the means he works with are entirely opposite to those that man uses. He will not employ the means that men idolize; but means directly opposite, in order that they may be confounded in their idolatry and become conscious of their folly. He will not employ gold or silver, or fine clothes, or equipages, or a retinue, or luxurious living, or houses or lands, or reputation, or a host of friends, or a great learning, or conspicuous wisdom. But he selects means with a view to bring all these into contempt. . . . It is nothing that an individual be in his heart indifferent to those things; he must give the world proof of this by renouncing them, if he would have the blessing of God resting on him."

Is this view extreme? Was Paul a fool because he did not stop making tents, and demand a large salary? If so, was it not for "Christ's sake?" 1 Cor. 4: 10. Are missionaries fools now, because they do not demand two or three times their present salaries? Are foreign mission secretaries fools who serve this sacred cause without salaries or with very small salaries because they do not insist on the \$4,000 or \$5,000 salaries, others demand and receive? Has Christian self-sacrifice ceased to be of service to this cause? Has the church and the world become one in the worship of mammon?

THE CHURCH WALKING WITH THE WORLD.

BY MATILDA C. EDWARDS.

The Church and the World walked far apart,
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime. [World,
"Come, give me your hand," cried the merry
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil I know;
The sky above you is always dark;
Your lot is full of woe.
My path you see is a broad, fair path,
And my gate is high and wide,—
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
The old world grasped it and walked along,
Saying in accent low,
"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvet and silks for your graceful form,
And diamonds to deck your hair." [robes,
The Church looked down at her plain white
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace,
Then her pure white garments drifted away,
And the world gave in her place,
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old
World,
"I'll build you one like mine:
Carpets of Brussels, and curtains of lace,
And furniture ever so fine"

So he built her a costly and beautiful house—
Splendid it was to behold. [there,
Her sons and her beautiful daughters dwelt
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great

To sit in their pomp and pride, [suits,
While the poor folks, clad in their shabby
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sin;"
The Church looked back with a sigh, and
Longed

To gather her children in.
But some were off in the midnight ball,
And some were off at the play,
And some were drinking in gay saloons
So she quietly went her way.

The sly World gallantly said to her,
"Your children mean no harm—
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the world;
While millions and millions of deathless souls
To the horrible pit were hurled.

Your preachers are too old and plain,"
Said the gay old World with a sneer; [tales,
"They frighten my children with dreadful
Which I like not for them to hear;
They talk of brimstone, and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned in ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast, [they list,
Who will tell them that people may live as
And go to Heaven at last.
The Father is merciful, great and good,
Tender and true and kind; [en
Do you think he would take one child to Heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the Cross
Were out of the pulpit turned.

"You give too much to the poor," said the
World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
Anc. horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if their love you would win,
You must do as they do, and walk in the ways
That they are walking in." [purse,
The Church held tightly the strings of her
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."

So the poor were turned from her door in
score,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by. [Church
The sons of the World and the sons of the
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast."
The sly World heard her, and laughed in his
sleeve,

And mockingly said aside,
"The Church is fallen—the beautiful Church—
And her shame is her boast and pride!"

The angel drew near to the Mercy Seat,
And whispered in sighs her name;
And the saints their anthem of rapture hushed,
And covered their heads with shame.
And a voice came down through the hush of
Heaven,

From Him who sat on the throne,
"I know thy work, and how thou hast said,
I am rich, and hast not known
That thou art naked and poor and blind
And wretched before my face;
Thus from My presence I cast thee out,
And blot thy name from its place!"

Have we not in these plain and telling
lines a true picture of the Church at the
present time?—a scriptural reason for
her lack of power? Is there not pressing
need that professing Christians study

again and far more prayerfully, the example and teaching of Paul, and the more perfect example of Christ Himself, and such words from his own lips as stand at the head of this article? Must there not be such a baptism of the Holy Ghost as shall separate the Church from the world, and fill every believer's heart with such love to Christ and souls that the love of the world shall perish out of it, and the one engrossing care shall be to tell the ignorant and perishing of Christ? Was not Livingstone, in almost his last words, right, that "This mission enterprise is not the work of a class or an order only [or of the few who go to it]; it is the paramount, proximate duty and privilege of every individual Christian. To neglect it, to refuse to sympathize with it in practical service and sacrifice, is to be a traitor to the Lord whose work it is, and whose command stands to-day in un-repealed force: 'Go, go into all the world: If ye love me keep My commandments.'"

—The Missionary Review.

HOME FROM SEA.

A few days since I met an old man in a railway train. We soon became friendly, and he told me the story of his life. This is his story in almost his own words:

"I was the only son of a dear mother—one boy with seven sisters. It was my passionate desire to go to sea. Nearly fifty years since, a boy of thirteen, I stowed myself away in a ship going out of Liverpool for the West Indies. After the Pilot left, I discovered myself. Then the captain ordered me to the maintop, where I was lashed fast for forty-eight hours. It was bitterly cold. There, seat sick, sad, almost dead, I rolled about in terror. At last I was hoisted down to the deck, unable to move. The captain was then kind to me. He gave me tea. My strength revived. I became his cabin-boy. Three years passed ere I returned. But oh! how I longed to hear of my mother! How my heart yearned towards her! During my wanderings she was never forgotten. I never got beyond the influence of her prayers. They seemed to cling about me. My father was a terrible drunkard, but my mother, she was good. I came home from sea. My mother was dead. Her heart was broken. My father's drunkenness and the loss of her only son had been too much for her. The gentle spirit passed away, breathing a prayer for me. Oh sir, said the old man, the thought of that mother dying of a broken heart has been the greatest shadow of my life. It has been my greatest sorrow. And yet in death she conquered. Her prayers have been answered, and although I began in wrong and disobedience to her, God has helped me to live a sober-godly life, trusting in his only Son."

Such is the substance of the old man's story: one of the tales of encouragement to mothers, and of warning to sons, so often met with in the actual experiences of life.

often met with in the actual experiences of life.

Home from sea! We are all going home. To some the voyage is a rough one. Hurricanes have rudely shattered and strained our lives. Deep has called unto deep at the noise of God's water-spouts; all His waves and billows have gone over us. Bereavement, loss, disappointment, sorrow upon sorrow, have well nigh overwhelmed the almost sinking voyagers, but still the end of all is home. The bright beacon-light of heaven casts its reflection in the darkness of the midnight waters of the world, and marks the way home. Then, the end of all sorrow, exceeding joy; of all death, "Life for ever with the Lord;" of all the storms and whirling tempests of weary sea, the house of many mansions, the home of the eternal Father, bright with everlasting love, and glorious with the unveiled presence of Jesus, the Savior and Friend who brings his own safely to the other side.

Home! Yes, and to many that "other side" is more truly home than this. The great family gathering is there even now. Blended with the songs of angels is the sweeter music of those "harpers harping with their harps," the redeemed from the earth, our loved ones, who wait to welcome our coming home. There, and there only, will be understood in all its breadth and length and fullness the words we so often repeat, "I believe in the communion of saints." Sweet are the pious happy homes of earth; sweeter far the blessed holy home of heaven!

For the work is done and the rest begun, And the training time is for ever past; And the house of rest in the mansions blest, Is safely, joyously, reached at last. Oh, the songs of bliss, and the harps of gold! Oh, the glory shed on the new crowned head! Oh, the telling of love that can never be told! Oh, the welcome that waits at the shining gates.

For those who are following far, yet near; When all shall meet at his glorious feet, In the light and love of His home so dear— Yes, Home at last. —Friendly Visitor.

HOW HE CAME TO BE LOST.

Outside of an eating house, on a cold, drizzling morning in November, stood a ragged, dirty young fellow. He shivered as the raw, damp wind moaned around him, finding out every hole in his scanty clothes. Let us scan his face. Dirty it is, pale and pinched; but it tells a sad and eloquent tale to him who will read it aright. The high, broad forehead, sunken eye, finely cut nose, and thick, coarse lip and jaw, tell of intellect degraded and clouded by dissipation.

The swing door of the eating-house opened, and a benevolent looking man came out into the rain. "Give me a penny, please, sir, and I'll repeat a chapter in the gospels. I'm starving." The gentleman gazed at the speaker. A tear stood in his eye. "You can repeat chapters in the gospel, can you? Let me hear

you." The twenty-seventh of Matthew was recited word for word. "Young man," said the gentleman, "let me give you some breakfast." He took him into the coffee-house. After giving him a good meal, he said, "My lad, I did not bring you in here to give you a cup of coffee and then turn you adrift upon the streets. I want to help you. You don't look as if you had many friends in the world. Tell me your story; and, if you are to be saved from this life, by God's grace I pledge myself to be the man to save you. Only tell me truly who you are and how you came here."

"Sir," said a low earnest voice, "I was born the son of a clergyman. I played, a happy child, with my little brothers and sisters. I can see, now, the old school, and the faces of my school-fellows; and then, and then"—he broke down, covered his face with his hands and sobbed aloud—"all is darkness and misery."—"What then?" said his questioner, kindly,—"after the happy school days, what then?" He dried his eyes: "I went to college, sir, the first boy in the school, proudly thinking that I should carry all before me. I fell in with clever but wicked companions. I was soon found at wine parties; I took to drinking freely, and when intoxicated I committed an act which closed the college gates against me. What could I do? Home I would not go after what had happened. I tried one kind of work and then another, my taste for drink getting stronger and stronger as I sank lower; and now, sir, no one will employ me. My character, my respectability, my health, and strength are gone. I'm a wreck, and am content now to be so. I have sworn never to cross my father's threshold again, and I never will. Good-day, sir; you mean kindly, but it's too late for me." A hasty step, the swing door closed, and the tall, thin form had disappeared.—Sel.

THE ROUGH STONE AND THE POLISHED JEWEL.

A rough jewel lay on the ground among the common stones. A boy picked it up with others to play with, and took them home.

His father started when he saw the plaything, but he said only, "My son, can you spare me that stone?" And as the boy gave it, he smiled and wondered. The man skillfully cut and polished the rough jewel and brought it again to his boy, a brilliant, sparkling diamond. "See, lad, this is the stone. His son wondered still more.

"I knew its value and hidden beauty, and I therefore with care cut away all the worthless parts, and now it has its natural radiance and splendor."

When the boy grew to be a man, his father gave him that precious stone as an emblem of the work and dignity of that human life, given to us to shape and fashion as we will.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

February 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 84," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your paper changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

SUBSCRIBE for the Herald of Truth and ask your neighbor to do the same.

OUR FAMILY ALMANAC for 1884.
1 copy post paid .08 cts
2 copies " .15 "
4 " " .25 "

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

MEETING OF THE EVANGELIZING COMMITTEE.—The first Annual Meeting of the Mennonite Evangelizing Committee was held in the church house in Elkhart, Ind., on the 24th of January, 1884.

The principal business of the meeting was the report of the treasurer and the

election of officers for the coming year. The treasurer reported a balance on hand of \$135.76.

This organization consists, first, of a Managing committee of three, whose business it is to see where there are small churches, scattered members or other places that stand in need of ministerial visits and meetings; to solicit ministers to go to such places, or consider any application from ministers that are willing to go and have not the means; and to issue orders to the treasurer to be paid out of the general fund to such persons as they shall designate. Secondly, a Secretary to keep an account of the business transacted at the yearly and special meetings, and a Treasurer, who receives the funds contributed, and holds them subject to the order of the managing committee.

A number of brethren and sisters who feel a desire to help spread the gospel have contributed quite liberally, and some of the money has been used we hope to the promotion of the cause of Christ.

Any persons desiring to give means to be used in sending our ministers to preach the gospel where it would be impossible for them to go without help are requested to send them to the treasurer Joseph Summers, Elkhart, Ind., such sums as they desire to lend unto the Lord to this worthy cause. All contributions will be acknowledged through the HERALD.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R.R. An invitation is given to all ministering brethren, to meet with us at that time and place.

G. BRENNEMAN.

CORRESPONDENCE.

FROM PERRY Co., OHIO.—Bro. C. B. Brenneman of Allen county, Ohio, came to us on Jan. 21st, to hold some meetings with us. We received him with joy, although we were at first somewhat disappointed. We expected him on Saturday, and had an appointment for him on Sunday, but on account of the snow-storm the trains were delayed so much that he did not reach here till Monday.

We had a number of meetings at the Turkey Run church during the week. The weather was so cold and stormy that some almost felt discouraged, but many showed their interest to be so great that they attended the meetings faithfully in the face of the severe storm and cold.

Bro. Brenneman preached the doctrines of the Bible as taught by the church, as a non-resistant people, separate from the world. Many were so much interested that they would gladly have heard and learned more.

We are a small church here, and I am left alone in my weakness to lead the little flock. I feel that I have only received one talent, but I trust to God that he will keep me faithful, that I may gain enough to satisfy my Lord. I would request of you my ministering brethren when you travel on evangelizing tours do not pass us by. The Lord alone knows what might yet be done among us in building up the church. You talented brethren, "Come over and help us."

On Saturday evening, Sunday, and Sunday evening Bro. B. preached in the church near Bremen to a full house each time. I hope Brother Brenneman will give some encouragement through the HERALD. Come, and we will receive you gladly.

BENJAMIN HUBER.

FROM MISSOURI.—Dear Editor of the HERALD, I thought a few words from Greene Co., Missouri might be acceptable to you. The time of year is again approaching when many persons will be traveling westward and to such are looking for homes I will give an invitation to stop and see this part of Missouri. It is my opinion that no country can be found in the west or south-west that is favored with a finer climate, better soil, better water, or that will produce more different kinds of crops or heavier ones than this. All the crops that are raised at the north are raised here, and some are raised that cannot be raised farther north. The soil is easy to work, timber is convenient, health is good, there are no swamps, all the waste land, which is rocky affords good pasture, and market facilities are good. Springfield, our county-seat, is on a direct line of railroad from St. Louis to the Indian Nation and Texas, and another from Kansas City to Memphis, Tenn., where large vessels receive their cargoes to cross the ocean. Springfield has a population from ten thousand to twelve thousand inhabitants, and is well supplied with manufactories of various kinds. Society is about as good as is found anywhere in the west, and educational facilities are good. The district schools continue from four to eight months. Most of the religious denominations have congregations here, but there are no Mennonites, Amish, or Dunkards.

It is my feeling that the churches here are too much inclined to make merchandise of the gospel, and couple it too closely with the world. My object in writing this is to induce some members of some of the branches of the Mennonite Church to call and see this country, and also that traveling ministers stop and preach here in the English language. Such would be welcome visitors. Land is not quite so low in price as at some places, but this is not a new country, yet land can be bought from \$15 to \$50 per acre. I have been a resident here for fifteen years, and would be well satisfied if I could hear the word of God preached in its purity. I will gladly give any information wanted.

Springfield Mo. J. W. PLANK.

VISIT TO OHIO.

I left home in Page Co., Iowa, in company with my little daughter, on the 24th of September, and arrived safely at the house of my only sister, Elizabeth Culp in Allen Co., Ohio. She was in usual health, but sorely bereaved through the death of her husband, who died last winter. Among other brethren and sisters I visited our aged brother, John M. Brenneman, who was enjoying usual health. With the pleasure of meeting we also had a season of weeping with this family. It seemed to me I could not bear to look upon the vacant chair that used to be occupied by my dear sister, who was so suddenly taken away from Brother Brenneman and his family last winter. We have the blessed hope that when his few more days of labor and waiting are over he will again be with the companion of his youth; and that if we are faithful it will not be long till we can all be gathered into the same family, where there will be no parting. I attended six meetings in Allen Co. and felt that it was good for me to be there.

From here I went to Hardin Co. to visit my son, Jacob Horning. We had been separated nearly three years, and we had a joyful meeting. I attended four meetings at New Stark, and was much encouraged. After visiting among the brethren and sisters here, we went to Franklin Co. Here I was at one meeting and heard an interesting discourse by the Brethren Martin and Bowman. Brother Bowman was in feeble health when I left here. We spent over a week here and went to Fairfield Co. Here I had a happy meeting with my brother Samuel S. Good, whom I had not seen for nearly twenty-two years. Here we had an interesting meeting in the old Turkey Run church, where we used to meet in our young days. Here father and mother, brothers and sisters, and dear friends bowed together in prayer. Most of them have crossed the river of death, and some have removed to other counties and other states. I thought of the words,

"How sweet the hours have passed away,
When we have met to sing and pray."

There is only a small flock here now, but they still have the same promise that God will be with them. Brother Samuel went around with me visiting one week, and among other places was the one where we were born and brought up. O where are all those who met in that family circle? Let those who remain live so that we may meet in the happy family in heaven. On our return we visited again in Hardin and Allen counties, spent the time pleasantly conversing with friends, and singing and praying together. I return thanks to all my friends for their kindness to us. We arrived safely at home after a visit of over three months. Thanks be to God for His protecting care.

ANNA HORNING.

Shambaugh, Iowa.

TO MY FRIENDS IN MISSOURI.

Dear Brethren, Sisters, and friends, before our party left Missouri many of you requested me to write to you after we get to Virginia, which I have great desire to do. But thinking over the many friends, it seems almost impossible to write to all privately, and hope you will excuse me for trying to make one letter answer for all at present, providing this meets with favor with the publishers. The future letters will be answered in turn as they are received.

Perhaps some of you wonder how our Virginia hills appear to those who have for awhile been living on the prairies. They seem to have grown some in height, but they are not crowded together as much as we imagined they would be. We saw some beautiful, and some rough country on our way homeward. Had no idea the country was so rough between Tipton and St. Louis. We passed along there after night going west. Leaving St. Louis we took a different route from the one we had traveled before. Leaving there at dark, we only had a view of the country between St. Louis and Louisville from daylight till nine A. M. What we saw is hilly, the corn and grass was short and the buildings small. Missing connection we had to lay over at Louisville till three P. M. From that time till dark we had a pleasant view of Kentucky. Land lays nice, corn and grass was good, buildings fine, timber nice, and we saw some beautiful fencing. When daylight again appeared we found ourselves among the mountains. To you who were principally brought up on prairies, no doubt, mountains seem like great ugly hills; but if you are an admirer of nature you certainly would love to view them. There are grand and beautiful sceneries among them. As the train hurried along, we sometimes felt as though we were tossed about in the air by the wind; sometimes

between two mountains so high that their tops could scarcely be seen from the car windows, then gliding over the top of one apparently as high, and perhaps the next moment darting through under one. We saw where there is much mining done in the mountains, and saw them manufacturing coke.

On Thursday evening we arrived at Staunton; next morning we took the train and soon arrived at Weyer's Cave Station, where we remained with an uncle till father and brother met us and conveyed us to our dear old home. An old saying is, "There's no place like home if it's ever so homely." It is a true saying, but indeed mine did not seem homely; never did home look so beautiful before. Repeatedly I hummed the song we often sing:

"As I wandered round the homestead.

Many a dear familiar spot

Brought within my recollection

Scenes I'd seemingly forgot.

Here the orchards, meadow yonder,

Here the deep old fashioned well,

Here the oak, the pine, and cedars,

Sent a thrill no tongue could tell."

On Sunday following we attended church at Brick Church, where I met many relatives and friends. September 15th we attended a communion meeting at Barren Ridge; next day at the same place we were present at the funeral of Sister Nannie Phillips. The first Sunday in October we attended church at Pleasant Valley. Five dear souls united with the church that day. On account of the increasing attendance at that place, the house in which I attended church in my childhood days has been taken away and a larger one built—the house is yet unfinished. On the 13th of October we attended a communion meeting at Bridge-water; there was a large crowd present, between four and five hundred communicants and a great many spectators. Pen and ink fail to express the enjoyment I realized during that meeting. Next day, with a company of seven, we had a sail on a lake which covers about fifteen acres. In most places the water is deep, and in one spot the bottom has never been reached. It was a delightful pastime, being my first boat ride. Oct. 16th we attended a communion meeting at Brick Church and had a very pleasant meeting. On the 26th of October we had a reception for our brother, who was married the day previous. Here we had a family reunion, which was the first time for nearly eight years that all had the privilege of meeting under the parental roof. We took the advantage of this meeting, we all being members of the church, except one little sister, to invite father, brothers and sisters, and a few others in a communion service in the room in which we were brought up and tutored. It was a season of joy and solemnity. The thought of soon parting with some of our dear brothers and sisters would sometimes interrupt our joy.

While I have realized much pleasure since arriving at our home, I still have a fond remembrance of the dear friends in Missouri. Pleasant recollections of the past frequently flit through my mind. My visit among you surely is a bright spot in my life; though it seems like a short dream.

"On earth, when friends together meet,
And find the passing moments sweet;
Time's rapid motions soon compel,
With grief to say—dear friends, farewell."

I have often thought of these lines since, and even before leaving you. But if we live a faithful Christian life we have a bright hope of meeting again.

"The happy season soon will come,
When saints shall meet in heav'n their home:
Eternally with Christ to dwell,
And never hear the sound, farewell."

I was much delighted to hear that some of our dear friends have been made willing to give their hearts to God. Hope you may find it pleasant to be in the service of the Lord.

"Work for Jesus while you may,
Work that's done for him will last;
Soon will come another day,
And the present chance is past."

I hope there are many other dear friends who will soon come into the service of the Master. No doubt some of you have felt the convicting power, but have striven against it, waiting for a more convenient season; but put it not off too long.

We sometimes hear persons say they expect to serve God after a while; but where is our promise for to-morrow? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

What shall I say to our little friends? Perhaps something about school will please you. I suppose there is where you are spending most of your time now, and trust you do not spend it in idleness. Industrious boys and girls make industrious men and women. When you grow up to manhood and womanhood you will want some knowledge of books, and now, while you are young, is the time to obtain it.

Not long ago I visited the school in Staunton where the deaf and dumb and the blind are taught. It is a pitiful sight to see the little blind children feeling over their books instead of looking over them; and to see the deaf making their motions and signs. The maps of the blind, instead of a variety of colors, are large boards with raised places—some smooth, some lones. The pupils can locate rivers, lakes &c., as fast as one who can see.

For fear of making my letter too lengthy I will conclude.

REBECCA A. GARBER.

Ms. Sidney, Va.

THE POWER OF THE GOSPEL.

For the Herald of Truth.

The following incident confirms in a very remarkable manner the words of the apostle Paul, when he writes to the Romans: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The religion of Jesus possesses a power which will manifest itself in the life of every one that accepts it. True, it manifests itself differently in different persons, and in some much more marked than in others; yet in all who are converted, this power of God manifests itself in some form that shows beyond a doubt, that the believer has passed from death unto life, and has been converted from the power of Satan unto God.

David R. Christophel who died on the 10th of Jan., 1884 in Elkhart county, Ind., at the age of 20 years, 2 months and 29 days, was the son of John N. and Elizabeth Christophel. He was a young man of good parts and good morals, and was beloved and respected by those who enjoyed the pleasure of his acquaintance; he was possessed of rather more than ordinary inclination to cheerfulness and youthful pleasures; and no doubt, like many other young men, looking forward to years of enjoyment in the vain pleasures which this world affords. God however often leads the young as well as the old in "paths they have not known," and gives them work to do and experiences to pass through, very different from those which they had marked out for themselves.

Contrary to the wishes of his parents, who desired him to remain at home during the present winter and attend school, he, with the otherwise commendable purpose of wanting to earn something, left and went to live with his brother Jonas, some six miles from the parental home. Here while engaged in splitting wood, he struck his foot against the ax and cut the artery so that it bled very severely for about two weeks, and he could not be taken home on account of the bleeding.

A few days before Christmas Pre. J. S. Coffman, who had spent the night with the family, especially remembered David in the morning family devotions, and prayed that God might bless this affliction to the welfare of his soul; however at that time no one thought that there was any special danger of death, though he was much weakened from the bleeding.

It seems that through his affliction, the admonitions given, and prayers offered, by the grace of God, made an impression for good on his mind, and on New Year's evening he was brought to a realizing sense of his condition, and seeing the necessity of seeking the Lord, he asked his brother Jonas to pray for him, and said he would serve the Lord. He also prayed himself.

In a few days spinal lockjaw set in, from which he suffered very severely, but thanks be to God, he was fully resigned to the will of the Lord, and bore all his sufferings very patiently.

He was also baptized upon the confession of his faith by Bish. R. J. Schmidt, and received into the church, and now became very much interested for the souls of others. He was concerned for the salvation of his brothers, sisters, and friends, and admonished them very earnestly to turn to the Lord; he said: "I want to meet you all in heaven, and you can all get there; if you do not get there it will be your own fault. There is a crown there for me, and there are crowns there for all if they would only wear them."

He said: "I would like to see all my friends and talk to them; but, Oh! I am afraid some will be hard as I was, and will not take heed. I still thought I could not pray, but now I can pray and I can preach; I feel as though I could preach before a whole congregation."

He said: "I have prayed, and I trust and have that confidence in God that he will hear my prayer."

On the last morning of his life he again wanted to see his sisters and friends and talk to them and bid them all "good-bye." He then asked for his hymn-book, and in the place where he opened it was a little card with the passage of Scripture Isa. 25: 8, on it, which had been given to him in the Sunday School. He read it and said, "That will do for a text for me," meaning for his funeral text. He also selected two hymns to be sung on the occasion; one was the hymn, "Thee we adore, Eternal name," and the other, "How sweet the name of Jesus sounds." He also named the ministers whom he desired to preach his funeral discourse, and requested that they should tell the congregation all to sing, so that it would make a beautiful sound. He also said that he hoped his parents would forgive him for his disobedience to them. He wanted his little property that he had to be given to a poor brother because he thought he needed it. He wanted a plain coffin and would have no pride about him; he was a poor mortal and pride must be put away.

He seemed to be so very earnest about warning sinners that he could not hold his peace; he said God wanted him to talk and he would talk as long as he lived. It seemed as though he was possessed of divine power and received strength from God to warn and admonish those around him. He requested that an article should be written for the HERALD OF TRUTH, and it would reach a great many more. His disease was of such a nature that there was danger of his strangling, but he prayed to God, that he should not let him strangle, but that his pulse might simply cease to beat, yet he

was willing the will of God should be done. He said his sufferings were great but that they were nothing to what the sufferings of Jesus were for him on the cross. It seemed as though his prayer was answered, as he passed away without a struggle.

In the conversion and death of this young man we have a very striking illustration of the power of the Spirit in the hearts of men, and also of what a glorious thing it is to prepare in the days of health and strength for the solemn hour of our departure. Oh, may the lesson here taught us be the power of God unto salvation. May this youthful life gone out in death leave to all of us bright memories of the better land and urge us on to a warmer devotion in the cause of Christ. And may the prayer of our young friend and brother, that he might meet us all in heaven, be fully answered.

WAR AS IT APPEARS TO AN EYE WITNESS.

BY R. B. HOWARD.

I was at Gettysburg but not as a soldier. It was my first and only battlefield. I received there, not my first impressions, but by far my deepest convictions as to the real and essential character of war. The "pomp and circumstance" were not wanting as we broke camp at Leesburg and marched to the sound of music and under waving banners towards Pennsylvania. The report of the first gun following a distant flash and the slow rising of a puff of smoke over the woods yonder excited a thrill of patriotic emotion. Our reinforcements hurrying beyond the town to repel attacks already begun, and others hastening to gain and hold important positions on Cemetery Ridge, roused my honest sympathy. But when the first broken line of limping, bleeding "wounded" halted along the Baltimore turnpike, and I attempted, almost alone, the work of relief, I felt as never before war's cruel sacrifice of blood and limb and life. On the second evening of the battle the moon rose as peaceful-faced as ever and the silent stars looked down unchanged on the upturned, ghastly faces of our dead; the otherwise noiseless night resounded with cries of mortal agony from the dying around me. I said to myself, "O God, the moon and the stars thou hast made, but not this miserable murder and mangle of men." It is not like nature; it is anti-natural; it is of the pit. On the third afternoon I went up, weary with hospital work, for a few moments' rest to the cupola of a farm-house. Our thin line of blue-coated heroes seemed to waver along the summit of the ridge. I involuntarily prayed for their safety, their success and for victory. Just then, above the rattling of musketry and the roar of

artillery, there came a clap of thunder from a rapidly rising cloud. For a moment no other sound was heard. It was as if God were saying, "I am mightier than ye all! Hear my voice. Cease your mad and tumultuous strife!" Here the question came to me as never before, "Is all this strife the work of God or of Satan? Is there no other way of settling human differences, establishing and confirming human rights? Do union, liberty, and law lie along no other road?" Then, as the roar of battle was renewed and volley succeeded volley, it seemed to me that each bullet was hungry for a life. Some lives, dear to me personally, rose in their noble manliness before me. I spoke imagined farewells to the dying. I seemed to look upon dead faces only too familiar. I heard in each discharge the possible knell of friend or brother. Oh, wicked extravagance and waste of most precious things! That young man has, with vast expense of time and toil, trained his bullet-pierced brain for great intellectual attainments. The other has had such gracious spiritual experiences as to be divinely marked as an exemplar and teacher of religion. Learning, skill, wisdom, piety, and moral power were won by him by years of self-denial and consecration. Ability was thus acquired for which the world has a thousand aching voids. Alas! his body affords less of an obstacle to the passage of a bullet than that of a horse or even a senseless stone. Surely here is a wicked waste. And what shall we say of such as come away unslain, unwounded? As they renew their work does it not seem too like that of wild beasts or bull-dogs and blood-hounds? Separate the military hero himself from his bloody deeds; forget for a moment the cause of the war in which he fights—what are the personal motives, impulses, and passions roused into life and energy by fighting? A Christian soldier once said to me confidentially, "I cannot bear to go to God so angry as I always become in battle." Alas! war is more than Gen. Sherman's epithet implies, "barbarism." It lacks not only refinement, it lacks righteousness, justice, mercy,—it is a moral monster. However justifiable we may think its alleged cause, its facts are hideously wicked. In a divinely created and ordered universe there is, there *must* be, a better way. It is our duty to find it.

[Such is war as seen by an eye witness. The "better way" referred to has been found and applied in numerous cases, some of them of grave difficulty,—in international arbitration. This method, based on justice and reason, we are most happy to say, is becoming the *rule* while war is the exception among civilized and Christian nations. To stop the effusion of human blood and promote harmony among the nations of the earth is the sublime work of peace societies. This

good work will not, must not cease, until the now jarring nations "learn war no more."—Ed.]—Advocate of Peace.

THE ROOT—PRINCIPLE OF THE PEACE QUESTION.

The question of Peace and International Arbitration have recently been discussed in a variety of ways and places: in home and foreign Legislatures, in Conference of eminent Jurists, in the columns of the leading journals on both sides of the Atlantic, and by assemblies specially composed of the clergy and ministers of the Gospel, as, for example, at Manchester, where, amongst other speakers, the Protestant and Roman Catholic bishops or the diocese delivered two excellent addresses, in favor of adopting Arbitration as a substitute for the barbarism of the sword. Great progress is evidently being made in this direction. It therefore is the more important that this progress should as far as possible be secured upon a basis which will be safe against reaction and upon a rock-firm foundation which will retain the superstructure when the dext rushing tide of warlike passion and panic may set in from any quarter. For such a contingency is by no means impossible. The relations of France and Germany, in particular, although tolerably safe from any immediate rupture, are fraught with the utmost peril as to the not very remote future. There is an almost universal resolve throughout France—"We must and will have Alsace and Lorraine back again!" Millions of Frenchmen are quietly determined that this shall be the case, and they are not the less determined because the resolution is, in many cases cherished in silence. When this conflict recommences it will be a more awful one than even the last.

These and other contingencies should be most seriously considered by the friends of peace, with reference to the best practical means of diminishing the probability of their occurrence. The Arbitration Movement, eminently valuable as it is, cannot, with safety be exclusively relied upon as a sufficient counteractive to the force of popular passion in times of excitement. Neither do general convictions, as to the pecuniary burdens of war and its ordinary evils, fully avail, at such periods, to prevent a concurrence with popular demands for a resort to the sword.

The experience of the past has shown that the strongest root of practical peace, during the actual raging of the storm of war, consists in a faithful regard to Christ's absolute supremacy, and to His claims to receive homage through the persons of all His human children. The really religious peace-man feels that the slaughter even of his enemies, is the slaughter of those for whom Christ died

—those He has created—those whom He still visits, it may be, by means of His spirit. He shrinks in horror from the idea wounding and grieving Christ's spirit in others—whether friends or enemies. If the bayonets pierce the advancing foe, they may be said, with some measure of truth, even to pierce Christ. If the cannons mow down into mangled masses the ranks of professing Christians, those cannons actually fire upon Christ. This is a horrible consideration, but it is no mere fancy.

When Saul of Tarsus was prostrated, near Damascus, by the power of Christ, the Divine voice said to him, "Saul, Saul, why persecutest thou Me?" For, inasmuch as he had imprisoned and cruelly treated the Christians, he had done it unto their Lord. ("Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me") Hence the horror of Saul's convictions of sin, and his utter prostration of soul for the time.

It is on this ground that the most powerful and effectual testimony has ever been borne by the true lovers of peace, as by the Friends in Ireland during the Rebellion, and by the members of the same Denomination during the late American Civil War; also, by some of the early Methodists and by many of the Mennonites and other Baptists. In this sense the words recorded respecting Christ—"He is our peace"—have a peculiar significance. And this principle is the deepest and strongest root of steadfastness in upholding practical peace. It could have been wished that in some recent Conferences of Christian ministers, in reference to this question, this root-principle had been more clearly and more prominently dwelt upon.

For it was of inestimable value. It will hold an anchorage when the raging tide of passion and panic sweeps aside all other motives and considerations. Many will yet remember the time of the first Great Exhibition of 1851, in London, when various popular speakers and writers came out prominently in behalf of peace. There were not wanting shrewd observers who then remarked—"Many of these men are basing their attachment to peace on a mere foundation of sand. Wait till any real time of trial comes, and they will fly away from their profession like wallows at the first sign of winter." And so it proved; for when, a few years later, the Crimean war and the American Civil War broke out, these very persons, including many reverend gentlemen amongst them, joined the loudest clamors for an appeal to the sword.

It is not likely that if, for example, Great Britain was deprived of two of her most valuable counties, as Yorkshire and Durham, Englishmen would be precluded by any mere considerations of increased income-tax or by statistics of past war

experiences, from the earliest and most determined efforts to regain them. Nor can it be expected that Frenchmen should feel less attached to the provinces of their beloved France. And, of course, the Germans, in turn, will not be precluded from fighting for their own Rhineland by any ordinary considerations. Nothing but the very strongest of spiritual and moral motives can control the mighty force of presumptively patriotic impulse. Nothing but the conviction that the claims of Christ, and of universal humanity as His own children, are paramount to the narrower relations of ordinary patriotism. If the Frenchman and German can be brought to behold in each other a true brotherhood in Christ—a real, and not imaginary, unity in Him; a common share in His protection; a common responsibility to Him, as the Divine King, possessing absolute power hereafter, when emperors and monarchs shall have mouldered into dust; a common possession of His Spirit now and for ever—then and then only, will even the mighty influence of patriotic passion be overmastered by a still grander power.

This power is the root-principle, the rock-foundation, of genuine and abiding peace. And, now in the interval (we know not how long it may continue) between the last conflict and the next—now is the time for the friends of Peace to proclaim, and, by every possible means, to propagate, this principle. And especially is it incumbent upon them to devise the most effectual means for its diffusion on the Continent of Europe, where the danger of the next grand conflict is more threatening than elsewhere.—*Herald of Peace.*

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

Hochstetler-Miller.—On the 13th of January, by David Beechy, Abraham N. Hochstetler, of German township, and Gerty D. Miller, of Walnut Creek township, Holmes Co., Ohio.

Harsberger-Miller.—On the 3rd of January, by David S. Miller, Ananias Harsberger, of Indiana, and Fannie Miller, of Holmes county, Ohio.

Nick-Dutcher.—On the 5th of February, at the bride's home, by Henry Nice, John Nice and Lizzie Dutcher, both of Whiteside county, Ill.

Snaveley-Foust.—On the 30th of December, in the house of Pre. Christian Snaveley, in Ogle county, Ill., by Henry Nice, of Whiteside county, Ill. Amos Snaveley and Sarah Foust, both of Ogle county, Ill.

Yoder-Stutzman.—On the 5th of February, in Logan county, Ohio, by Jonas C. Yoder, Samuel P. Yoder, and Emma N. Stutzman, both of Logan county, Ohio.

Smoker-Smoker.—On the 30th of January, in Logan Co., Ohio, by Jacob Frantz, Aaron Smoker and Susan Smoker, both of Knox county, Tenn.

Schrock-Weirich.—On the 24th of January, by John L. Miller, John Schrock, of Elkhart county, Indiana, and Della Weirich, of La Grange county, Ind.

Gingrich-Kauffman.—On the 3rd of February, by John L. Miller, Daniel Gingrich, of Daviess county, Ind., and Barbara Kauffman, of Elkhart county, Ind.

Amburst-Sommers.—On the 27th of January, by David Beechy, John Amburst and Catharine Sommers, both of Walnut Creek township, Holmes Co., Ohio.

Died.

Yoder.—On the 22nd of January, in Cedar county, Mo., of dropsy, Elias Yoder, aged 76 years. He was buried at Virgil City graveyard. Services by David Hart.

Brue.—On the 3rd of February, in Concord township, Elkhart county, Ind., Barbara Kruse, wife of Jacob L. Brue, aged 72 years, 1 month and 14 days. She was born in Lancaster Co., Pa., on the 20th of December, 1811. She lived in wedlock 47 years, and was the mother of 8 children, 5 of whom are still living. She suffered bodily affliction for many years, and we trust that these afflictions may have been sanctified to her eternal good. She was a member of the Lutheran Church and sought to fit herself for the final change. May the Lord bless the aged husband and father, in his declining years, and the deeply sorrowing children, and give them grace with humble resignation to lean on the arm of the Lord, and look to Him alone for comfort and salvation; and by a faithful devotion to God's law meet with the saints in the better home. Funeral services by Rev. Keyser and J. F. Funk.

Housouer.—On the 24th of December, in Nappanee, Ind., Clara Housouer, aged 11 months and 17 days. Funeral services by Jonathan Smucker.

Blocon.—On the 27th of January, in Elkhart county, Ind., Peter Blocon, aged 79 years, 6 months and 24 days. Funeral services by B. Schrock and C. S. Miller in German, and J. Shumaker in English. Text, 2 Timothy 4:6-8.

Detwiler.—On the 31st of January, in Logan Co., Ohio, after suffering many months, of rheumatism and brights disease, Martha, wife of Benjamin Detwiler, aged 45 years, 10 months and 3 days. She leaves a husband and 5 children. Funeral services by David Lidal and Bendago Miller. Text, Job 14:14.

Stemen.—On the 21st of January, near Bremen, Fairfield Co., Ohio, Bro. Isaac Stemen, aged 85 years, 1 month and 23 days. Buried on the 23rd at Pleasant Hill Church. Services by C. B. Brenneman, of Elida, Ohio, assisted by B. Huber. Text, John 11: latter part of the 28th verse. "The Master is come and calleth for thee." He leaves 1 son and 1 daughter, 14 grand children and 9 great grand children to mourn their loss; but we trust their loss is his gain: he was one of the pioneers of the country, having been a resident of Rush Creek township, for 31 years. May all those who mourn his departure live a life devoted to the service of God, that when the Master calleth they may be ready to go.

Moyer.—On the 22nd of January, in Hill-town township, Bucks county, Pa., of typhoid pneumonia, after an illness of about one week, Deacon Samuel H. Moyer, aged 65 years, 7 months and 10 days. He was deacon in the Blooming Glen Mennonite Church for about 30 years. He was married in early life to Mary Ann Fischer, (daughter of Abm. Fisher) who died about 30 years ago, leaving

one son and two daughters all of whom are married. His second wife, and now deeply afflicted widow, Anna was a daughter of the late Jacob Nash, of Tincum Twp., with whom he had two sons and two daughters, of whom one son and one daughter are married, all of whom together with the church mourn the loss of a kind and indulgent husband, father, friend and neighbor, but the consolation is that they need not mourn as those who have no hope.

On Saturday, the 26th, his earthly remains were followed to their last resting place at Blooming Glen Grave Yard, by an immense concourse of relatives and sympathizing friends. The services were conducted at the house by Samuel Goshalk and John Allebach and at the meeting-house by Isaac Meyers and Josiah Clemmer, from 1 Thess. 6:12-14. Never has the writer seen so many ministers assembled on an occasion of this kind as here, there being between fifteen and twenty of different denominations, which is an evidence of the high esteem in which the deceased was held by those who knew him. Peace to his ashes.

Auker.—On the 21st of December, near Thompsonstown, Juniata Co., Pa., of consumption, Abraham Auker, aged 61 years, 3 months, 10 days. He was a brother in the Mennonite Church for many years. Brother Auker was afflicted for many years, but was fully resigned to God's will. Buried at Delaware Church, where many people met to pay their last respects to the deceased. Services by Jacob Graybill and William Graybill. Text, John 10:33.

Rieth.—On the 19th of January near Lewisburg, Union Co., Pa., after suffering several months of chronic rheumatism, Sullie Rieth, aged 64 years and 5 months. Sister Rieth had been living in the Buffalo valley for the last seventeen years. She was a member of Amish Mennonite church, and was noted for her spiritual life and for her faithfulness in encouraging others in their duties and attendance at the house of God. She was never married. Funeral services were held by Michael Yoder of Millfin county.

Rose.—On the 3rd of January, in Adams township, Cambria Co., Pa., Anna, wife of Samuel Rose, aged 40 years, 1 month and 24 days. She was the daughter of Daniel Eash. The deceased leaves a husband and nine children. Funeral services by M. B. Miller and Jonas Blough, at the Weaver meeting-house.

Zook.—On the 27th of January, near Lewistown, Union county, Pa., of membranous croup, Abraham, son of Joseph and Sullie Zook, aged 1 year, 6 months and 9 days. The child was to all appearance well until Sunday morning as the parents were getting ready to go to church, they noticed its illness, and in a very short time life was extinct.

Graybill.—On the 5th of Feb., in Elkhart county, Indiana, of consumption, Elmelie, wife of Noah Graybill, of Livingston Co., Ill., aged 27 years, ten months and 20 days. She was a daughter of Pre. Henry Shaum, had been married to Simon Hernly who died several years ago. A little less than a year ago she was married to her surviving husband, and went to live with him in Livingston Co., Ill. Her declining health induced them to return to the home of her parents in Elkhart Co., Ind., where after severe suffering she calmly fell asleep in Jesus as above stated. She earnestly prayed for deliverance from the sufferings of this present time, looking forward to a better home. She was buried on the 7th. Services by N. Metzler, J. A. Beutler and J. F. Funk from Job 14:1, 2, and 2 Thess. 2:16, 17. She leaves an infant child, a sorrowing husband and parents, and many

friends to mourn her departure, but we believe that our loss is her eternal gain.

Schmucker.—On the 5th of Feb., 1884, in Wayne Co., Ohio, of the infirmities of old age, Frances, wife of Christian Schmucker, aged 89 years, 8 months and 4 days. She was a daughter of Christian Livengood and was born in Somerset Co., Pa., in May 31st, 1791. In 1816 she married Abraham Fietchy, who died six months after their marriage. She afterwards married Christian Schmucker and moved with him to Millfin county, Pa., where they lived 11 years. In 1828 they moved to Stark county, Ohio, and afterwards to Wayne County. She was the mother of nine children, seven of whom are still living. She had 49 grand-children and 70 great-grand children. Her chief concern was to lead a God fearing life. Funeral services were held by David Hostetler, Christian Nafziger and J. K. Yoder.

Hager.—On the 8th of Feb., in St. Joseph county, Ind., of lung fever and congestion of the lungs, Mary Elmer, youngest child of F. and Sophia Hager, aged 1 year, 8 months and 16 days. Buried on the 9th services by J. F. Funk from Mark 10:14-16. He was a pleasant child, but the Lord took him to himself.

Clay.—On the 10th of Feb., near Wakarusa, Ind., of whooping-cough, Onilda B., infant child of Henry and Mary Clay, aged 1 month and 6 days. Buried at Shaum's Church. Services by J. S. Coffman.

Hoover.—On the 9th of Feb., in Harrison, Elkhart county, Indiana of lung fever. Bro. Daniel Hoover, aged 62 years, 4 months and 25 days. He was born in Franklin county, Pa., and in 1826 removed to Columbiana county, Ohio, from which place he went to Elkhart, Indiana in 1836. In Sept., 1851 he was married to Rebecca Shenk, who died on the 28th of July, 1867. In June 1874 he was married the second time, to Nancy Myers who survives him. He leaves six children from the first wife and four from the second. He united with the Mennonite Church, one year after his first marriage. He was ordained to the office of deacon about the year 1877, in which capacity he served to the time of his death. He was an earnest member of the church and steadfast in the faith. In his death the church, the family and the neighborhood has lost one who will be greatly missed, and we hope he has gone to receive the reward of those who have washed their robes and made them white in the blood of the Lamb. Funeral services were held in the Yellow Creek Church on the 12th by J. A. Beutler, H. Shaum and J. F. Funk from Phil. 2:1-24.

Letters Received.
 E—Cornelius Ena, Jacob Ehreman, Peter Eckert, Henry Eilenberger, Martin Eicher, John Engel, F. Eshleman, Jacob Eshleman, David Grosse, Peter Seb Ebersole, Emma B. Enig, Adam Esbenschade, F—Samuel Fisher, Elias S. Funk, Elizabeth B. Frantz, Peter Fleming, John Fast, Jos. Freyberger, Heinrich Frises, John Fritz, John Fisher, Harry Friessner, Hy Fred, Lizzie Fendewalt.
 G—J. D. Gingerich, John Gunden, Susan Glenn, Paul H. Goltz, John Gassler, David Grosse, Peter Gingrich, Andrew Good, Adam Good, Maria Good, John Graver, Henry Gahaw, Peter H. Goertz, Wm. Gingrich, Solomon J. Gerber, Goertz, George, S. Good, J. B. Gingrich, Peter Gerber, Pre. Elias Grot, Peter H. Goertz, Heinrich Goetz.
 H—H. P. Hershberger, Amos Herr, Pre. Benj. Herr, John W. Henderson, John J. Harms, C. B. Hoover, Joseph Holdeman, Peter H. Hunsberry, Anna Hunsberger, Widow Hartman, Hawks Bros. & Grot, Chas. E. Henschler, Jacob Harsh, Abm. A. Hendricks, George Hallman, D. S. Hiestad, S. Z. Hartzler, Hy Huber, Jephtha Hartzler, Hieb & Seidel, Emil Heinz, M. D. Heckler, Michael H. Huver, Jacob Heer, John P. Harms, Christian Hess, Peter Hess, Chas. Heitzler, Mary Hess, Samuel Hertzler, Amos Hirschy, W. Hieber, William Hiebert, D. Hostetter, Peter Harber, J. Heckelman, Peter Herstein, David Hermer.

J—Albert C. Johnson, David Jantzen, K—Eli Kensingler, Leonard Kitcher, Peter J. Kiasman, William Kieckhafer, David Kieckhafer, B. Kaufman, Daniel G. Kauffman, Isaac J. Kauffman, Abraham Kratz, Daniel Kirtz, Daniel Kirtz, Debora Kauffman, John Korshus, John Kiewer, John Kiewer, John Klopfenstein, K. Kay.
 L—Josephine Lund, Isaac Landis, William Lieber, L. Z. Lantz, Joseph Lohka, John Laik, Benj. D. Leaman, Josiah W. Leach, Bernhard Loewen, Peter Lohrentz.
 M—P. J. Miller, John B. Miller, J. W. Myers, John L. Miller, Anna Miller, John M. Metzler, Samuel Metzler, Daniel D. Miller, Chas. Muller, John Matt, Benedict Miller, Henry E. Metzler, Peter Miller, Henry F. Myers, John H. Myers, John H. Myers, John Myers, A. P. Moser, Frederick Moritz, David Maxwellberger, Isaac H. Meyer, Dan Magl, M. S. Miller, Daniel D. Miller, Solomon A. Miller, Levi M. Miller, Jacob Mellinger, Samuel Maurer.
 N—John Nickel, Peter Nachtigall, Christopher Nahrung, John N. Neborn, John N. Niesley, Martin Nisch, Mary Ann Nash, Joshua Niewanier, John Nickel, Jacob N. Neff, John K. Nissley, Phares H. Nissley.
 O—Peter H. Oswald.
 P—John Paula, Isaac Peters.
 Q—John Quinling, Peter Quinling.
 R—P. J. Ratzing, Henry Roth, Jacob W. Root, Abraham Ratatzoff, T. R. Roth, John R. Roth, Isaac R. Roth, Isaac R. Roth, Peter R. Roth, Nicholas R. Roth, C. Rammer, Gerhard Reupel, David Ratzing, Peter Rediger, Ben Roth, John Rempel, John Rempel, Peter Riechert, Hy S. Rupp, John Regier, Henry J. Ratatzoff, L. Redling.
 S—Elizabeth Schlabach, C. S. Schwartzentruber, J. J. Schwartzentruber, J. C. Schwartzentruber, John P. Siemens, Nicholas Sieber, S. J. Schrock, C. Cornelius Sawatzky, Orlando Swinehart, John Schroeder, Christian Schertz, Mary S. Sauter, Daniel Schantz, Aaron Shantz, Jos. Y. Shantz, Solomon Shantz, David Shantz, Noah Shantz, Simon Shantz, Abraham Shantz, A. S. Sommer, S. L. Stoltzfus, Catharine Shultz, Thom. as Shelby, Joseph Stuckey, Solomon Stutzman, John Stoltzfus, Anna G. Snyder, John C. Schuch, Chas. Sommer, Benjamin Snyder, Anna Sherk, Isaac Swartz, Frank Stoltzfus, Anna Stoner, Joseph Schertz, Elizabeth Shunk, Magdalena Stuckley, Jonathan Schmuck, Jacob Schwartzentruber, Christian Schantz, Joseph Schertz, Daniel Shenk, Henry Sherrick, Peter Shantz, Abraham Schertz, Gerhard Schertz, Charles Skinner, J. J. Shearer, David Shantz, F. Schwartzentruber.
 T—Julius Tovey, S. D. Troyer, Cornelius Thiesen, Christian Tachant, J. H. Thiesen, L. H. Troyer, Jacob Toews.
 U—Peter Unzicker, Daniel Unzicker.
 V—Jacob Voth, Cornelius Voth, Abraham Voth, William Vogt, John Veer.
 W—A. Wettergreen, S. B. Wenger, Aaron Weber, Mary A. Wilentz, Peter Wenger, Peter Wiener, Jacob Wiebe, John Wiebe, Cornelius Wail, Isaac Winter, Jacob Wiebe, Lydia Wyse, Peter Wyse, Stephen Wyse, Heinrich Wyse, Christian Wyse, Henry R. Wiesner, Henry D. Wiesner, O. K. Wought, Peter Wiens, Franz Wiens.
 Y—John Yoder, John Yoder, Isaac Yoder, David Yoder, Simon Yoder, Isaac M. Yoder, Yost Yoder, Gideon Yoder.

Z—Christian Zehr, L. I. Zook, Jacob M. Zimmerman, Henry Zimmerman, Peter Zehr, J. Zehr, Peter Zehr, Jacob Zacharias, Michael Zieh.

Beuj Snyder, \$50.
 FOR THE FUND IN ASIA.
 Peter Becker, \$52.00.

POOR FUND.
 Beuj Snyder, \$50.
 FOR THE FUND IN ASIA.
 Peter Becker, \$52.00.

concerning baptism and the incarnation, so far his views were correct." New translation: "My most beloved, though our adversaries tell you, that your father and I are not of the same faith, do not believe them; for he confessed the truth concerning baptism and the incarnation of Christ, in all that he was able to comprehend," &c.

Old trans., page 575, "I leave you very affectionately, entreating you to collect my five children and raise them up in the fear and admonition of the Lord." Corrected: "I greet you and all my five children most affectionately. Bring them up in the nurture of the Lord." &c.

Old trans., page 575, 2nd col.: "But it seems strange to me, that the Lord, in his determination, has withdrawn from Venice, and not considered that they must render an account before God." Corrected: "But it does seem strange to me that the lords of Venice concur in such a purpose, and do not consider or weigh, that at the last day they will have to give an account before God." &c. Further on we read: "They had not taken an account of the proceedings and verdict of the court, to direct them, consequently they went according to their custom. Since he was a preacher, the consecrated priests took him and led him into in the dusk of the evening under the pretence that they would take him before the governor." Corrected: "And being resolved to execute the sentence which they had pronounced, and to proceed with it, they according to their custom, since he had been a priest, desecrated him, and then in the dusk of an evening, under the pretence of leading him before the lord," &c.

On page 579, of Rupp's translation we have the following rendering of *Willhelm Von Dale A. D. 1562*: "Not long after, a condemned brother, named *Willhelm Von Dale*, had to go to Ghent, to suffer death in obedience to the will of Christ. He thanked God that he was counted worthy to suffer for his sake; therefore, the Lord will say unto him, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." The new translation gives it as follows:

GULJAME VON DALE A. D. 1562.

Shortly after, also an imprisoned brother named *Guljame von Dale*, who adhered so firmly to the truth and love of God that he feared no pain, suffering, fire or sword, had, for following Christ (whom he thanked that he had made him worthy for it), to taste bitter death, at Ghent. Hence Christ shall exalt him, and give him to inherit his eternal kingdom of heaven, full of imperishable joy."

The above are only a very few, of the many that occur throughout the entire work.

GOD'S WILL BE DONE.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those things that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 21-24.

In the 21st verse Jesus tells his disciples what he must undergo before he leaves this world—how much he must suffer. And for what did he suffer? For a sinful world—for what man did. Methinks it would have brought the strongest heart to tears to hear him relate this. Then to think of what he was preparing for us—a way to heaven. Have we ever thought of that heaven where he is now in glory? and if we hold fast, and do not allow ourselves to leave the example of our blessed Jesus we may share his glory? Jesus told his disciples what he was yet to undergo; he said nothing of what he had undergone from childhood. He had been persecuted and he was soon to be persecuted more than ever—all for the sins of this world.

Dear reader, whose cause have you embraced? Have you accepted this dear Savior? If you have not, let me implore you to do so; for a better friend you can never find.

At the time Peter spoke his rebuke he little thought how much he himself must endure, and that he himself should die the same death like his Master. Peter was like a great many people professing Christianity to-day—always declaring themselves ready to assist, and when the time comes their services cannot be obtained. This gives a chance to see the difference between a converted person and an unconverted one. Before Peter received the Holy Spirit fully, we find on several occasions that he did not act as a Christian ought; he was only being tried, for we find that after he denied Christ, he wept bitterly. And after the day of Pentecost Peter was one of the most faithful disciples of Christ. He preached the Word in its purity, which I am afraid is not generally done at this present time.

It seems by the 23rd verse that Christ was somewhat troubled at the answer that Peter gave him, and to rebuke that wavering spirit which was in him, and to quiet Satan, who probably thought he could yet gain a victory over the Son of man through one of his disciples, rebuked Peter as he did. We must think that

Peter had the compassion of his Master. The real cause of his impudence was, Satan the great deceiver, who is standing behind a great many persons trying to make them believe that they are all right, when they are deceived like Peter. It is to be feared that many will find to their sorrow in the last day, that they listened to the wrong master and that he deceived them.

The 24th verse reads, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Can any person ask for more? Could any king or great monarch give the same encouragement? No: for they are as we, perishable, and in one night might die or his possessions might be taken from him. What are we to do to be a follower of Christ? We must go to work for Him. In the great civil war the soldiers of the different armies could be distinguished by their appearance, and so must we be known from the world by our actions and different life. To follow Christ we must be meek and lowly in mind. To be about our Father's business we must leave the things of the world with the world.

In 2 Sam. 20th chapter, we read of Sheba, who took sides with the wicked. He bare a trumpet, and said, "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tent, O Israel. So every man of Israel went up from after David, and followed Sheba, the son of Bichri; but the men of Judah clave unto their king, from Jordan even to Jerusalem." So we find that one man caused much trouble, and also a division for a short time among the Israelites. My dear friends, are we going to allow Satan to part us? Are we going to partake of this world's pleasures in the many ways in which they are presented to us? Those who held to David were protected, and led to the earthly Jerusalem, and if we cleave to Christ our heavenly King, we will see a far brighter and more glorious Jerusalem at the end of our life's journey. J. L. RESNER.

SPURIOUS CONVERSIONS.

Having read a tract with the above title, and finding so much truth in it, I felt constrained to copy a few of the most interesting paragraphs for the readers of the HERALD.

"Make the standard of Christianity sufficiently low, and you can very easily multiply conversions. Give to men an assurance of heaven, without requiring them to deny themselves, and take up their cross daily and follow Jesus amid reproaches and persecutions, and many will be found eager to embrace the advantageous offer."

That many who profess religion fail of being truly converted to God is apparent.

1. From the declarations of our Savior: And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Matt. 7: 23. Mark this language. He does not say, You have backslidden, but, I never knew you. Then, of course, they were never converted. (1) This class is very numerous. 'Many.' (2) They make a high profession of religion. (3) They were deceived to the last. Many will say in that day (the day of judgment), Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works?

2. Many of those who profess to be converted never bear the marks of conversion. And that many conversions are spurious is evident because—the so-called converts do not repent of their sins. They have no godly sorrow—no deep, sincere sorrow because of their transgressions. They never exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24. They never cry out, like David, "There is no soundness in my flesh because of thine anger; neither is there any soundness in my bones because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me." Ps. 38: 4. You never hear anything like this from them. On the contrary, they act more like patrons than penitents. Their whole bearing would seem to indicate that they think they are conferring a great favor upon prayer, and perhaps kneel; they make no confessions of their sins, never shed a tear, nor utter a cry for mercy, nor manifest in any way the earnestness of a soul longing to be delivered from the danger of hell. Where they have wronged others, they make no restitution.

"The subjects of these spurious conversions do not have any real victory over their sin. In this respect, they are the same as they were before. If they were fretful and impatient before, they are fretful and impatient still. Those who were the devotees of fashion in any degree before their so-called conversion, remain, to the same extent, conformed to the world. The word of God does not possess sufficient authority with them to induce them to discontinue, for the sake of Jesus, the wearing of gold or pearls, or costly array."

"Those are a few marks of spurious conversion, beloved ones. Let us take heed, and apply them to our own experience, and see whether we have indeed truly passed from death unto life. And all who are engaged, either as preacher or layman, in promoting the word of God, beware above all things, how you 'heal slightly' those who are wounded by the Spirit of God. You may do it

through sympathy, but let the old Adam die no matter how painful the process."

"By reporting a large number of converts, you may, for the time being, obtain honor of men, but God will call you into an account for the manner in which your work is done. Remember, it is written, Cursed is he that does the work of the Lord deceitfully, or as it reads in the margin, negligently." I. H. MOYER.

Ontario.

For the Herald of Truth.

EXAMINE YOURSELVES.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13: 5.

Many might be induced to pray for faith, if they did not presumptuously pretend to it, thinking they are not heathen, but have faith already; for such as have actually faith often doubt whether they have sufficient faith or not; and those that are without, imagine they have enough. But faith is only wrought in the souls of those who are deeply humbled by a thorough conviction of the greatness and heinousness of their sins; confessing themselves, not only with their lips, but with their hearts, to be the chief of sinners, and looking upon themselves as the most unworthy of all creatures.

Without this repentance we do not enter through the right gate; our faith is only fancy, a false imagination of our mind; for faith is the greatest and most difficult thing, even to a child of God; one who receives Christ into the heart, and overcomes the devil, the world, and all sins, which is not easily accomplished. Therefore, if people generally had true faith, nothing would be easier than to believe; for what can be easier than to give a mere assent to the Bible as true. This is all that Christians mean by faith in general. Then there would be no need to pray for faith, nor for any one to examine himself to see whether he has it.

The wicked, who live in sin, deceive themselves in thinking they have faith; for faith giveth victory over the world. All who trust in their own works deceive themselves; for the prayer of faith is, "God, be merciful to me a sinner." "Lord, save, or I perish."

Faith is the spiritual eye, enlightening the mind, directing the feet, and cheering the heart. The whole spiritual life hinges upon it. As our faith is, so is our strength and fruitfulness in good works. But at the same time we need continual help from above to enable us to believe, even after the work of grace has been actually wrought in our hearts. Nothing is more needful than to pray for faith as long as we live. May the Lord give and increase it continually.

Nothing can be stronger than the hand of faith. By it we lay sure hold on our most glorious and exalted Lord in heaven,

and an inseparable union is established between Christ and a believing soul. All the powers of hell and sin avail nothing against our union with Christ.

Faith breaks through the greatest obstacles, removes mountains of difficulties, and has, as it were, a kind of omnipotence in it. For "this is the victory that overcometh the world, even our faith." 1 John 5: 4. It even wrestles with God, and prevails. Gen. 32: 28. As straw can not withstand the force of fire, so God is a wall of fire around his people, and the greatest power of our mightiest enemies shall be consumed like stubble.

Look up, then, steadfastly, my soul, and believe in Him with a simple heart. Wondrous are his ways with his people, and past finding out; but at last all their sorrows and strife, by the management of his infinite wisdom, must come to a glorious and triumphant end.

If then the first Christians had need to examine themselves, how much more have we? Therefore, the best and safest way is to pray earnestly for that faith which has boldness, and triumphs even in death. O let us go from strength to strength, from grace to greater grace, from one degree of faith to another, till we behold thy face. CYRUS S. WERT.

For the Herald of Truth.

A GENERAL CONFERENCE.

Since the subject of a General Conference has been referred to in the HERALD, and different opinions advanced I feel to agree with Bro. J. O. Smith. Men vary so much in their opinions of minor duties at home conferences that it is to be feared the different parties meeting together in a general conference could not be brought to yield so much of their opinions as to agree, and work harmoniously.

Let the Bible which teaches union be our standard and unchangeable creed, and from it let us learn to practice more perfectly the faith once delivered unto the saints. We also have our "Confession of Faith," based on the holy Bible as a guide. The Bible promises to us the guidance of the divine Spirit which leads us into all truth.

Let us consider this matter prayerfully, with the Bible in our hands, and meditate upon it, being minded as Jesus was.

Besides this we have the Confession of Faith in 1727. The Mennonites finding themselves studiously and persistently misrepresented and misunderstood, they broke the long silence and published to the world their Confession of Faith at Amsterdam which secured to them absolute tranquillity in Holland ever after. The making known of the principles of our faith will no doubt, if we live in accordance with it, secure to us the same privileges in this country and throughout the world, and this too without the aid

of a General Conference. Christ is the same yesterday, to-day and forever.

SAMUEL GODSHALK.

Bucks Co., Pa.

THE SEA OF GALILEE.

Oh placid sea of Galilee,
How wondrous is thy story;
They walked beside thy changing tide,
Who knew the Lord of glory.

A sacred barque o'er waves so dark,
Its precious freight was bearing;
Mid calm repose the storm arose,
His marvelous power declaring.

Life's lesson taught when Peter sought
(Who was a man of favor);
To walk the wave, with spirit brave,
To meet his Lord and Savior.

When waves were high, there rose a cry
From lips of faith-tried mortal;
No hand of men could aid him then,
To reach the ship's safe portal.

In sinking fear, the voice rose clear,
"Save, Master, or I perish!"
Outstretched the arm, to keep from harm,
The soul He joyed to cherish.

Our barque afloat—each tiny boat
Is in the Master's keeping;
His hand can save, mid boisterous wave,
Although we deem Him "sleeping."

And "Peace, be still," is yet His will,
To those on troubled ocean;
Doubt not His power in danger's hour,
But prove the soul's devotion.

Should faith be weak, His presence seek,
Who has the power to strengthen;
And sun will shine, with beams Divine,
Life's glorious day to lengthen.

—The Friend.

For the Herald of Truth.

GIVING TO SUPPORT THE GOSPEL.

I see the subject of Christian giving is being discussed. When a matter has been long neglected, we need call upon call to wake us up. Politicians say that the only way to succeed in a good thing is to agitate but one thing at a time, and I think that most improvements have been brought about in that way, though those who have advocated them have been called men of only one idea. It is the systematic business man that will succeed in almost any undertaking, while the man of many trades is most likely to fail. Thoroughness in one thing at a time is the surest way to success.

Will not this rule apply to religion as well? Conference after conference meets and parts without doing much effectual work. Why is it? I think it is for want of concentrated effort and system. Let us see now what is the most important thing to be done.

After looking over the field of labor and seeing it is ready for the harvest—souls perishing daily, without receiving even a fair call by God's ministers, and

many never having heard the whole Gospel preached, we would at once cry out, "We want evangelists."

Now comes the question, Who will go, and how shall they go? Must the few men that are willing to go bear the whole burden alone? One may say, The apostles never asked any questions about financials, why should we? The difference lies just in this; God will not work a miracle where ordinary means are at hand. Christ worked a miracle to pay his tax, but our brethren would not like to depend upon any such method to pay their dues to the government. I believe this is the only instance on record that Christ worked a miracle for his own temporal benefit even when he was in need. We may be assured that God will never work a miracle to satisfy our sinful passions. If the means are in the church, God holds us responsible in our stewardship. All that we have virtually belongs to God, and he would have us use it for his cause; if we do not we certainly "rob God."

We are not only to give of our abundance. If Christ made a sacrifice to save us, we are to make a sacrifice to save ourselves and others. If we lack a willingness to do so, there is something wrong.

Let us examine the foundation of our faith and practices. Are we really saved if we yet love the world? That young man visiting Mammoth Cave did not start right, and by his own plan he would have been lost. If we have started without this holy guide—Bible truth, we shall fail. We have an enemy that will not suffer us to walk the narrow way in all things, and if we are not right the arch enemy will persuade us that we are about right—will hold up our good works, etc., and thereby deceive us.

If the cause of Christ is trailing in the dust, it is because we have lost the power. Then the question arises, what is to be done to get into working order? "Receive ye the Holy Ghost." This fire will stir us up to every good work, it will make of us volunteer soldiers, always ready for every good word and work. Let us all cry for the blessed spirit to fill us and direct us in every good work.

A PILGRIM.

For the Herald of Truth.

THE CHRISTIAN'S DUTY.

Dear brethren, Will you consider with me, the following verses: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28. Now if we are in the church of God we must also have all these among us. And what are the apostles commanded to do? Mark 16:15—20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be

saved; but he that believeth not shall be damned." And mark what he says further, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Is it not greatly to be lamented that these teachings are not practiced more among Christian professors of to-day? If we believe that what our Savior said here is true (and that we certainly do), let us ever be ready to follow in the way he has told us. I have been pained to hear the expression, "The time of miracles is past, and God does not heal the sick now in answer to prayer, without the use of medicine." I would ask, what is the reason He does not? Is it not on account of unbelief? for he says, "These signs shall follow them that believe," &c. If we are members of the church of God we should also believe and practice all that is written in His holy word. There are many things whereby we can know whether we are the children of God. In 1 Cor. 13, we see that we are nothing if we have not charity. How plainly it tells us how we are if we have charity. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," &c. Verse 13, "And now abideth faith, hope, charity, these three: but the greatest of these is charity." These things which were written to the church of God, are not for those who are outside of the church—those who do not seek their soul's salvation; but when the unconverted seek to enter into the ark of God, confess their sins, "believe and are baptized," they have then a right to claim the promises, and it is indeed required of such to believe that God is willing and able to do all he has promised. We are to do what He commands us, and then rest assured that we will receive the blessings. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you" Oh, if we would heed this command! but we are so prone to forget, and often seek worldly pleasures first.

Paul says (Gal. 5:16, 17), "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Read also verses 19, 20, 21. They tell us what the works of the flesh are. We also read, that "they which do such things shall not inherit the kingdom of God." Oh, brethren, is there not too much of the work of the flesh among the Christian professors? Let us work more earnestly to overcome the works of the flesh, since we know that we cannot inherit the kingdom of God if we do such things; and what will

we inherit instead? Everlasting punishment. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." It is easy to discern the fruit of the Spirit from the works of the flesh. Let us watch and pray that we may be found faithful. Your sister in Christ.

ANNA J. YODER.

For the Herald of Truth.

WEEPING.

"And when He was come near, He beheld the city, and wept over it." I believe the first person we read of in the Bible that wept was Hagar. Abraham sent her away with her child with a piece of bread and a bottle of water. When the water was all she thought her child would perish of thirst. She cast him under a shrub and went away, and sat down and wept. It is natural for the child to weep as soon as it is born into this world.

There are various causes for weeping. Man has become depraved; even the first man that was born into this world was a murderer. When Cain stained the earth with his brother's blood, and father Adam and mother Eve were called to behold the dead body of their beloved son, no doubt they wept over the loss of their child.

No doubt Noah wept when God told him that he was going to destroy man from the earth. Can we suppose that Noah stepped into the ark, knowing that it would be the last time that he would see those to whom he had preached, without weeping. Noah knew their destiny, for God had told him.

Reader, please let us permit our minds to go a little while into Asia. We will suppose we are at Jericho. That is twenty miles east of Jerusalem. We look down the streets and see a great company coming. It is Jesus and his disciples. He is passing through to Jerusalem. There are also some Pharisees with Him. Not far from the Mount of Olives the disciples felt happy, and began praising God with a loud voice. The Pharisees did not approve of that. They told Jesus to rebuke his disciples, but He did not. When Jesus came near and beheld the city, He wept over it. Methinks I see that man of sorrows sitting upon an ass' colt, weeping over Jerusalem. Why did the Lord of heaven and earth weep over his own creation? Because He knew their destiny. He told them that the days were coming when their enemies would cast a trench about them, keep them in on every side, lay them level with the ground, and that they would not leave one stone upon another. Shall God say and not do? He told them that their house would be left desolate, and so it came to pass. The Jews were scattered over the face of the

earth, and became a proverb to all other nations.

Ought not God's dealings with the ancients be a warning to us? God's judgments will follow us sooner or later if we rebel.

When Jesus came near He beheld the City and wept over it. He that was despised and rejected of men, not only wept over his people, but if we follow Him a little further, we find He was condemned to die, taken upon Mount Calvary and there dies for those He wept over. Reader, should not the goodness of God bring us to love and serve Him?

JOHN A. BLOSSER.

For the Herald of Truth.

SATURDAY EVENING MEDITATIONS.

The close of another week is drawing nigh; the morning of another Sabbath is fast approaching. Many will then wend their way to their different places of worship. But how sad to think that there are many who live unconcerned and have no desire to go to church. Then there are many who would wish to go but have not the privilege. We do not know what it is to have a real heart's desire to go, till we cannot go ourselves, even if it be only for a short season.

If we can go to church, how careful we should be with what kind of a spirit we go into the house called by His name. How careful we ought to be that we do not only go Sabbath after Sabbath simply because we feel it our duty, and yet have not that real love to hear His word preached. Think what a great responsibility is resting upon us as Christians, lest we be only professors and not possessors of religion. A dear brother said in a letter quite recently, "If we only come as shining lights, not only in the church, but also in the outside world, that men may see our good works and glorify our Father which is in heaven, much good may be accomplished, although we feel ourselves weak and unworthy."

Oh how often I must think, as this is again the season when many meetings are held, if only all who profess Christ would come out from among the world and be a separate people, how fast the Christian world might grow for good. But how it grieves me to know that this is often not the case, especially after excitable meetings; as soon as the meetings are over their religion is over too. I think if one comes but to fall back into sin he would better not come at all.

I am glad to hear that at least some of our ministers have been stirred up to go and visit and preach. I often sympathize with the little churches and scattered members who have not this privilege to hear preaching often. It must encourage

them very much to have ministers from a distance visit them occasionally. Let us pray that the Lord would bless our daily walk and conversation to the conversion of other souls. BARBARA E. Penn.

For the Herald of Truth.

THE LORD OUR HELPER.

"The Lord is a stronghold in the day of trouble." Or, as it is in the margin, He "is their strength in the day of trouble." God does not keep his people from trouble, but he is their refuge and relief in it. From whence does this "day of trouble" arise? Does it arise from danger? Why, He is our strength for protection. However persuasive or powerful our foes may be, we may say with David,—"The Lord is the strength of my life; of whom shall I be afraid." And with Paul, "In all these things we are more than conquerors."

Or does the day of trouble arise from duty? Then He is our strength for assistance. How often have we been oppressed by a sense of our inability to perform the work required of us while thinking of plucking out a right eye, cutting off a right hand, of walking by faith instead of walking by sight, or living while on earth with our conversation in heaven, and looking at the things which are unseen and eternal.

Well may we exclaim, "Who is sufficient for these things?" The work looks fitter for an angel's strength than for a man's. But we have more than the ability of an angel for the performance of it. Our sufficiency is of God. By this Abraham was enabled to offer up his son Isaac; and thus strengthened, Daniel entered the lion's den, and the three Hebrew children the fiery furnace.

Or is the day of trouble the result of affliction? Why, then, He is our strength to support and deliver us. He does not always release his people from their afflictions, but He can sustain us under them, and comfort us in all our tribulations. Instead of releasing Paul from the thorn in the flesh, though he was very importunate in praying for its removal, He said, "My grace is sufficient for thee. And Paul was perfectly satisfied that the trial should remain, since the strength to sustain him was assured to him. "Most gladly therefore," says he, "will I glory rather in my infirmities, . . . in distresses for Christ's sake; for when I am weak, then am I strong." And now the promise is, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be."

Whatever the nature and degree of our affliction may be, we shall always find God to be "a very present help in the day of trouble." ANNIE G. KREIDER.

LOVLINESS.

"Beautiful thoughts make a beautiful soul,
and a beautiful soul makes a beautiful face."

Once I knew a little girl,
Very plain;
You might try her hair to curl,
But in vain:
On her cheek no tint of rose
Faded and blushed, or sought repose:
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In the young thing blossoming,
Gave content.

Every thought was full of grace,
Pure and true,
And in time the homely face
Lovlier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth,
Will endure.

—St. Nicholas.

For the Herald of Truth.

WEATHER REPORT FOR JANUARY 1884.

KEPT BY JUSTUS B. BARE, MASONTOWN,
FAYETTE CO., PA.

Temp. for each day.

Jan.	1.	56	Average temperature for
	2.	28	the month of January 22½
	3.	16	degrees, Fahrenheit.
	4.	16	
	5.	10	20 days there was rain
	6.	4	and snow.
	7.	12	
	8.	20	4 days clear.
	9.	18	
	10.	18	7 "cloudy.
	11.	38	1 "fog.
	12.	20	
	13.	28	19 "wind.
	14.	46	3 "frosts.
	15.	34	
	16.	5	1 "sleet.
	17.	10	4 "smoke.
	18.	28	
	19.	36	0 "thunder, light-
	20.	8	ning, and hail.
	21.	8	
	22.	18	Freezing point in the
	23.	36	Fahrenheit Thermometer
	24.	18	
	25.	11	is 32 degrees.
	26.	6	In the Reaumur Ther-
	27.	0	момeter, freezing point 0.
	28.	30	
	29.	36	100 degrees Fahrenheit
	30.	34	
	31.	44	is 30 degrees Reaumur.

SYMPATHY.

For the Herald of Truth.

"We feel our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

Human sympathy is a great and benign virtue. How much it alleviates the woes and trials of this life. It lifts us up for the time quite above the sufferings we may be called to bear. Sympathy is a Christian grace, that should be cultivated carefully and exhibited constantly towards the children of men. Christian fellowship is a kindred virtue wondrously blessed and of high reputation and should go hand in hand with heart-felt sympathy along the trying and tedious journeyings through this life to a brighter and better life. But human sympathy and Christian fellowship with their arms of faith and love are quite too short to bring us needed help and delivering grace in many of the trials and emergencies of this world.

But we have a great High Priest, who is ever touched with the feelings of our infirmities. He is full of sympathy and love, and delighting to alleviate and bless His dear children amid all the sorrows, griefs and afflictions they are called to pass. And He is most abundantly able to minister to us, bear our burdens and deliver us out of all our troubles. Glory to His blessed name! Then this same sympathizing Friend of ours, is not only able but willing and rejoicing over us to alleviate our trials and help us in every distressing hour. Come, therefore, beloved of the Lord, to the divine fellowship of so good and so faithful a Friend as Jesus. For in Him you will always find a most hearty welcome and a most glorious heritage. He careth for you, and His presence will ever go with you and give you rest. Whatever trials, crosses, or temptations, therefore, you may have, take them to Him in prayer, and you will always share His kind and timely sympathy. Then

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love."

Newark, N. J. I. N. KANAGA.

HOMEWARD BOUND; OR, THE HEART WON.

Far away on the trackless ocean, many, many miles from sight of land, a ship is on her homeward passage from Australia; she is the bearer of many a home-sick, weary one, but none so anxious for a sight of home as Jessie, from the hills of Fife.

Years ago the iron hand of poverty had forced her family to sell their dearly-loved little farm, and leave their native land in search of employment over the sea. With breaking hearts they bade

adieu to all that was dear to them, and, after many years of hard toil, they are now homeward bound, having repurchased their little farm in Fife. Far up in the bush lay the body of the valued wife and mother of the family in the cold ground, and Jessie had early to take upon her the care and toil of her father's young family. She had left Scotland a blooming girl in her teens; now she is returning, worn from the roughing life in the bush; a fatal disease, too, having laid its relentless grasp upon her youthful form.

But Jessie heeded little the racking cough that gave her weary days and sleepless nights; and often she would smile and say, "I shall be well when I get home, and see the hills o' Fife again." Her father's strong arms carried her daily on deck, where she lay watching the waves that bore her onward towards her desired haven; and, when the roughness of the weather, or her own weakness, made it impossible for her to be on deck, she would watch with an intense yearning for the first sight of land, and at times she fancied she could see the outline of the hills of Fife from her cabin window. As days passed on, the sick one got more weary and faint, and her father saw with sorrow that she must be taken to a hospital as soon as they got to land. It was hard to convince Jessie that this was necessary; the deceitful nature of her disease giving her fitful gleams of strength, and a little relief from her cough blinding her eyes to the fact that she was so very ill; and when at length she did reach Edinburgh, she could scarcely be persuaded that, for a time at least, she was unfit to continue her journey.

In great grief, her friends left her in a ward of the infirmary, while they pursued their journey without her.

I was in the habit of visiting the infirmary, and there I first saw Jessie the very day she was left there by her friends. I had just entered the ward, and had been greeted by kindly smiles and welcome looks of recognition from some of the suffering ones, and when my eye rested upon one who, though a stranger, at once awakened my deepest sympathy. She was sitting up in bed; her face which was intelligent and pretty, glowed with the excitement almost of despair, as she rocked herself to and fro from time to time, and then threw herself, exhausted, on the pillow, in a paroxysm of weeping. After a word or two with some of my old friends, I quickly crossed the ward to where she lay, and after a little tender soothing, she told me, through her tears, the story just related; every now and then clasping in almost childish weakness, and saying, "Oh, you'll get them to take me home? I must see the hills o' Fife again." With a promise that I would speak to the nurse about her, and see what could be done, I left her a little comforted.

As I went out, I called the nurse aside, and asked her what the doctors thought of Jessie's case. "Oh," she said, "both lungs gone, and no hope of recovery; and my own thought is, she will never be off that bed." A strong desire filled me to return to that sad, lone, sick one, and tell her of Christ. I had listened to her tale of sorrow, and seemed unable to do anything but sympathize; and I had failed to tell her of the only One who could satisfy her weary heart. I remembered I had some grapes with me, which I had brought for another patient, so I went back to her and put them on her pillow, saying as I did so, "Jessie, do you know that Jesus loves you?" "No!" for if He did, He would have taken me home to Fife, and not left me amongst strangers." "Did any one ever speak to you about Christ in Fife?" "No!" "Did any one in Australia ever speak to you about Christ?" "No!" "Well, Jessie, perhaps God sent you to this hospital to hear about His beloved Son, who loved you so much that He died for you; and He wishes you to be with Him forever, in a land far more beautiful than the lands of Fife." She shook her head, as if incredulous, and said, "You never saw my home." "No, Jessie, I have not; nor have I seen the home that God has prepared for those that love Him; but I have read about it, and I know it is more beautiful than any home on earth. Here you would, if spared a little, have many a weary, suffering day, Jessie; but there, 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'" Rev. 21:4.

Visiting hours were over; and, having told her of Him who could save her and make her happy forever, I left her a little Testament, in which I had marked for her some passages, and came away. It was several days till I could again visit the hospital. I went in prayer that the Lord would give me the right word to meet Jessie's case. I found her much in the same state as before; her father had been seeing her, and she had again passed through the disappointment of being left behind. I felt it was best to try and interest her with something outside her own sorrowful circumstances, so I spoke to her, as I would to a child, of Jesus, of whom she seemed quite ignorant.

Soon she was melted by the tale of what He had suffered for her; and, through her tears, said softly, "I never heard of such love. I thought there was no one could love me like Jamie." She said, pointing to a little ring on her finger. "He gave me that when I left Scotland, and he has waited for me all these years, and he came in to-day to see me; but I never heard of love like Christ's; it's more than any earthly love—far more."

I rested my head upon my hand, and let my tears have their own way, while I silently thanked God that the exceeding beauty of Christ had won this weary, sorrowful heart. I had felt powerless to help her, but God had given her soul to grasp at once the most blessed of all gospels; for it was the Person of the One who died for her that had captivated her heart.

As I was leaving the ward, she called me and said, "Will you write home and tell them I've got One now who is more than the hills o' Fife—or Jamie?" she whispered, as the color mounted to her cheeks, "though he knows I love him well." Then, after a moment's thought, she said, "No; the Lord will give me strength to write myself, for none of them know Christ."

It was a week till I saw Jessie again: a great change had passed over her face; it was calm and sweet, but the lines of death were on it, and her voice was feeble. She seemed not as usual to notice me as I entered the ward, and I had to lean over her and whisper, "Jessie, dear, you're very weak to-day." "Yes," she said, smiling, "I'll soon be home,—not to Fife," she added quickly, as if fearing I might misunderstand her, "but to see His face. Oh, tell me more about Him."

We had a blessed hour together. I shall never forget it. We feasted upon our meditation of Him who is "altogether lovely, the chiefest among ten thousand." I felt we should never meet again, for I was to leave Edinburgh for a time: I almost feared to tell her, for she seemed to cling to me, but she answered, "He is enough; He saved, and then he satisfied."

She seemed exhausted, so I left her for a few moments, to speak to a suffering one at the other end of the ward. As I was going out at the door, I turned round to take a last look at Jessie. I saw she was asleep; her sweet face, like a piece of chiseled marble; a smile upon her parted lips. She was "Homeward bound!" I involuntarily went up to her bed, and gently pressed a last kiss upon her pale forehead.

A few days after I had left home, I got a message from a sister in the Lord, to say, "Jessie has gone home, full of joy!"

Reader, do you know anything of the Christ who first saved and then satisfied Jessie? Has He saved you? or is your heart bound up with some earthly love, or in some cherished home, to the exclusion of Christ? The earthly friend may disappoint, and the earthly home pass away from your hands; and "What then?" You are left desolate, for you have no Christ. As one said, "Give me Christ, and I have everything; but give me everything without Him, and I have nothing."

There is nothing real or lasting or

abiding but Christ. Oh, if you have Him not, come to Him as a lost sinner; come to him now! But perhaps you may say, "Christ has saved me, but He has not satisfied." Ah, I see you have not got Jessie's Christ; for He first saved and then He satisfied; and why is this?

Do you know anything of earthly love—a love that is satisfied with its object, and seeks nothing outside that object for its happiness?

To be in the presence of the loved one, to hear the voice of the loved one, to watch for the smile of that loved one, to be silent in the overflowing joy of that love. Ah, what you want, is to have your heart captivated by Christ; to be so overcome by His exceeding beauty, like the queen of Sheba, when she visited Solomon—"There was no more spirit in her" 1 Kings 10:5; like Jessie, to say, "I never heard of such love." Rest not, dear soul, in saying, "I am saved, and know it;" for the Christ who saves can satisfy, and will satisfy if you give Him your undivided heart's affection. You cannot have Christ in the one hand and the world in the other. If you must have the world, you must have it without Christ. He can have no place in your ball-rooms, your operas, your concerts! You must go there without Him. One said to me lately, "I know I am saved, but I can enjoy these things too." "Can you?" I answered. "Then Christ could not, and you must be very unlike Him. Nor are you satisfied with him; for Christ does satisfy me without such things." Oh, if you knew for one hour what it was to have your heart filled and satisfied with Christ, you would not be seeking satisfaction from the amusements of a world that has crucified Him. "The end of these things is death." Rom. 8:21. "Ye cannot serve God and mammon." Matt. 6:24.—*Messenger of Peace.*

THE EARLY INTIMACY OF FRIENDS AND MENNONITES.

A Netherlander Mennonite, dwelling at London, who wrote, August 6th, 1709 to Amsterdam and Haarlem says: "Eight families went to Pennsylvania; the English Friends called Quakers, helped them liberally. Barclay, in his Religious Societies of the Commonwealth, says, 'But not only did the leaders of the early Society of Friends take great interest in the Mennonites, but the yearly meeting of 1709 contributed fifty pounds (a very large sum at that time) for the Mennonites of the Palatinate, who fled from the persecution of the Calvinists in Switzerland.' This required the agreement of the representatives of above four hundred churches, and shows, in a strong light, the sympathy which existed among the early Friends for the Mennonites." May this brotherly love remain and grow brighter.—*Selected by S. GODSHALK.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DAYS on the label of your paper gives the time to which your paper is paid. If it is "due, 85," it is paid to that time. If "due, 83," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the cause.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

WORDS OF CHEER AND JUGENDFREUND.—In order to increase the circulation of our Children's Papers WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND, we have offered some very fine premiums to those who will send us names as subscribers, and we trust many will make an effort to obtain one or the other of the Bibles we have offered. Either of these papers (that is the WORDS OF CHEER and JUGENDFREUND) will be sent to any address for 25 cents a year. Sample copies free.

WRITE PLAINLY.—In sending news, death notices, marriages, &c., please write plainly the names, dates, places, &c. Many mistakes occur on account of indistinct writing—always use white paper and black ink. By all means never use red ink in writing to an editor, especially when you have pink paper. We used to think a good many of these precautions given by publishers to their correspondents were useless, but we do not think so any more. So we kindly ask our friends to use white paper and black ink, when they write, and they will be sure to be the gainers in the end.

SUBSCRIBE for the Herald of Truth and ask your neighbor to do the same.

OUR FAMILY ALMANAC for 1884.

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "

BRO. J. F. HARMS, Editor of the "RUND-SCHAU," who recently moved with his family to Hillsboro, Kansas, writes us under date of Feb. 19th that they arrived safely and expect to take up their residence in the little town of Canada, in Marion County. We trust he may find the place a pleasant home.

GOING WEST.—Any wishing tickets to Kansas or other places in the west will do well to call on the agents of the Great Lake Shore Railroad for rates and much desirable information. Excursion round trip tickets on sale every day in the year. Baggage checked through. Rates as low as the lowest. Accommodations superior to all. Address Geo. C. Wattles, Sandusky, Ohio.

"THE HERALD OF TRUTH" says one of our patrons, in a recent letter, "a welcome visitor, more especially when I read accounts of the visits of ministering brethren, preaching here and there; it makes me, too, long for such a blessing and would be glad to have brethren stop with us also. There are only three members here, my mother, wife and myself. My mother is now 86 years old and getting somewhat feeble. I have now been a reader of the paper over twenty years and it has been especially welcome to me during this winter, as there has been no preaching." The above is from Bro. A. M. Boyer of Ashland, Ohio, and shows us the value and appreciation in which the paper is held by many who are less privileged than many others, with Gospel truths.

PRE. PETER LEHMAN sold his farm in Union twp., Elkhart County, Ind., and moved to Clinton twp., East of Goshen. On the way to the new home the wagon on which a part of the family, with a number of the others were riding, slid on the sleet into a deep ditch striking with such force that a number were thrown out and Sister Lehman and one of the children, sustained serious injuries. We are glad to learn, however, that they are rapidly improving.

THE RUSSIAN MULBERRY.—ABM. L. Friesen of Fairbury, Jefferson Co., Neb., sent us a section of the body of a Caucasian Mulberry tree which he raised from the seed, planted 8 years ago. The tree was 9 inches in diameter and some of the larger ones are 10 inches in diameter, 15 feet high and the foliage covers an area of 18 feet. These trees furnish good and durable timber, make nice shade-trees, bear a fine fruit and the leaves furnish subsistence for silk worms, where these are kept. They can be obtained at low rates by addressing the above.

ENCOURAGING.—In looking over an old letter we find the following words of encouragement for our paper: "I believe your paper is doing a great deal of good, especially among the children, and I am pleased to see the course you take in the temperance cause, since some do not see the evil of it. It is necessary to have a paper take a bold stand against intemperance as well as against all evils.

JACOB S. HOLDEMAN and family have removed from Stevensons depot to Winchester, Frederick Co., Virginia, at which place their friends may address him.

DR. E. R. HERSHEY, recently of Paradise, Lancaster Co., Pa., has moved to Florin, in the same county. Florin was formerly Springville.

BRO. PETER THIESEN who left here in October for a visit to his old home in Russia, returned safely, about the 15th of February. He was in New York on the 12th.

PRE. CHRISTIAN WEREY is about to remove from Pretty Prairie, Lagrange Co., Ind., to Amish, Johnson County, Iowa, and all who wish to correspond with him will observe that for the future the latter place be his address.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R. R. An invitation is given to all ministering brethren, to meet with us at that time and place.

G. BRENNEMAN.

CHURCH NEWS.

FROM MINNESOTA.—A brother from Mountain Lake, Minn., writes under date of Feb. 11th, 1884, "During the last week we had a very pleasant visit by the brethren Jacob Klaasen and Abraham Harms of Jacob Wiebe's church, Kansas. Several good meetings were held in Wall's church. The brethren also visited me. They were on their way to Manitoba where they have relatives. May the Lord bless and keep them on their journey.

FROM MONTGOMERY CO., PA.—Pre. Abel Horning of Rock Hill church, writes us in a recent letter, that for a month he has been so afflicted with a severe cold that he has during this time been confined to his room. He hopes, however, in a short time to be able to attend meeting again. We hope the Lord may give him health and strength to proclaim his word with power, and that though his bodily strength may not be so great, may he continue to "be strong in the Lord, and in the power of his might." Eph. 6: 10.

BRO. AARON WALL of the church in Cottonwood county, Minn., has recently made a trip to Turner Co., Dakota to assist the brethren there in some church difficulties. May the Lord bless and prosper him in this important duty.

In this church (that is Wall's church in Minn.) the ministers hold a conference meeting every 15th of each month, for the purpose of conversing upon matters relating to the interest and prosperity of the church. We think the example might be adopted by many others also, and with great profit.

FROM LA GRANGE CO., IND.—Bro. J. S. Coffman has been visiting with the church at Haw Patch, in LaGrange county, recently. He reports a good interest there. The meetings held were well attended and there are now seventeen applicants for baptism. May the Lord give them strength to press forward in the important work they have commenced and remain faithful unto the end, and may many more join their number, not only there, but in other places. Let us all pray with fervency, "Thy kingdom come."

CORRESPONDENCE.

HEREWITH I desire to inform the readers of the HERALD, that Bro. Coffman of Elkhart visited our church and we had a number of meetings here and in Bowne. These meetings were interesting and well attended, and what made us rejoice the more is the fact, that six persons made application to be received into the church, desiring no longer to walk the ways of this world, but to give themselves up unto the service of the Lord. In Bowne also several have made the determination

to live unto the Lord and take up the cross and follow the Savior. May the Lord grant them strength to hold out faithfully and be bright and shining lights in his church. And may many more be led by the grace of God to choose the same path and thus be made heirs of the glorious kingdom above. H. E.

THE MERCIFUL GOD.

BY D. A. WHELDON, D. D.

The Scriptures affirm that God is "rich in mercy." Nevertheless, only a few weeks since, there came to us the tidings of the sudden destruction by volcanic eruption and tidal wave in Java, of one hundred thousand human beings, involving innocent children in a common death with men and women mature in years and hoary with sin. This is far away; and the people were of another race; but they were human beings like ourselves. One is shocked as he reads the account. But we need not go so far from home for events that appall us with their suddenness and severity. Again and again as the summer has been passing, we have been startled by the intelligence of the devastation by earthquake or cyclone of a city or village, and the loss of human lives from a few scores up to several thousands. Science has busied itself upon the causes of these disasters; but, so far as we know, the nearest it has come to an explanation is that they are somehow connected with the spots upon the sun. This, however, only goes to the point that they are entirely beyond our control, like gravity and the precession of the equinoxes. We do not know what causes the spots on the sun nor the laws of their appearance; and if we did, and finally reached the solution of all earthly phenomena, we should find the fact of the Universe—namely, God.

We and all things are under God's government. Not a sparrow falls without him. Every believer in a God holds to him as the Supreme Governor in the world of Nature, while the Christian believes him the governor of all the worlds, and both believe that these calamities occur under his administration. They are only specimens of what have been occurring for thousands of years in the course of events under the government of this world. Nay, in its administration troubles and woes invest us on every side. Locusts and caterpillars devour our fields and starve us with famine. Floods arise, and torrents destroy our homes and sweep men away to death. A careless act sets a city on fire; and thousands are made homeless, while aged widows and helpless orphans become penniless. Sickness and pain and dying come soon or late to all. The home never yet invaded may to-morrow be visited. The hour will come when every heart and every eye must pour

forth its scalding tear over the dying bed and open grave; and there are the long, lonely hours and days of sorrow that time cannot mitigate or assuage. And, hardest of all is the lot of the little child that lives its brief space, and suddenly, for no fault or sin of its own, droops and dies, apparently accomplishing nothing except to awaken a wondrous love and plunge into an inconsolable grief. All this and more is constantly happening in the world around us under the natural government of God. They provoke the query, *is God merciful?*

Much talk has been made of late of the fatherly character of God, in which the principles of his dealing with his creatures are assumed to be those upon which a loving earthly father deals with his children. For, as Aratus, quoted by St. Paul, sung, "We are also his offspring." Much of our modern literature knows no other Gospel, and not a few pulpits preach a God fashioned after a human type. But, apply the test and see if the God who reigns in the affairs of this world is of such a sort. What father would suddenly open the earth, as occurred at Ischia, and engulf his wife and children, or so arrange that a cyclone should sweep away his best beloved within, or bring pale death to the sweet babe nestling upon its mother's bosom? Where is the father among men that would have destroyed those hundred thousand Japanese; or, if the volcano must break forth and the tidal wave must flow because of the impossibility of turning aside the operation of the laws of Nature, where, we ask, is the father who would have failed to give those people warning of what was coming that they might fly from impending ruin? The truth is God does so every day, what no earthly father would do. All that it properly proves is that an earthly parental government does not afford us a knowledge of the principles or methods of the divine government, and that the teaching by novelist, poet or preacher that God will deal with a sinner as a father would with his child can have the effect only of a delusion and a snare.

If it be said that we are proving God to be unmerciful, we reply, we have only mentioned some things that meet us in his administration of this world that raise the question. There is something, too, on the other side. There are numberless good things in life that bring joy and blessing and go very far toward counterbalancing the evils to which in this world the race is subjected. But, on the whole, there is so much of suffering and evil that befall people beyond their power to avoid and for which they are in no wise responsible, that the argument for the divine goodness, drawn from the course of things here, is a difficult one to sustain. But bring in the light of Revelation, which connects this life with the life beyond the grave and makes it a period

of probation for the future, and all becomes intelligible and clear. Life here is a time of education, discipline, preparation for the life beyond the grave; and much that is otherwise inexplicable thus receives solution.

But a future life, conditioned upon the present life and administered to us severally upon the principles of exact justice, exhibits nothing of mercy. Penalty, inexorably inflicted, is simply damnation. Mercy, on the other hand, treats offenders better than they deserve, which justice does not. Will God, *can* God, as righteous sovereign and just judge, thus show mercy and treat sinners better than they deserve? On the principles of natural religion, or of deism, which rejects the Gospel and only looks for the execution of law, we answer, *no*; but receiving the Gospel and its provisions of grace for sinners, we believe in mercy for every man who will accept it. "Grace and truth came by Jesus Christ."

Christ, the Son of God, incarnate, crucified, dead, and risen again, is the ground upon which mercy rests. We are sinners; but Christ died for us. As sinners we are lost; in Christ we are graciously and mercifully saved. And this mercy is not grudgingly granted. It is the outflow of the boundless love of the infinite God in the gift of Christ, that he might show mercy; and that same love pursues sinners persistently and unweariedly in his beseechings to receive the offered grace and flee from the damnation of Hell. O! wondrous love! O! matchless grace! How can any one turn away from thee and refuse thee ineffable sweetness into his soul!—*The Independent*.

WHAT A TEXT OF SCRIPTURE DID.

Not long since, three little children, a boy ten years, with his two little sisters, one seven and the other four, living in Klum in Eastern Prussia, wished to go to Sedalia in the state of Missouri, to join their parents who were already settled in America. None of their relatives were so situated as to be able to accompany them, and hence they were under the necessity of taking their journey alone. An aunt in Berlin furnished each of the young travelers with a Book, on the first page of which she wrote the name, age, birth-place and destination of the bearer; writing below in large letters, in German and English, and French, a *single sentence* taken from that book. And she told them whenever they found themselves in any trouble or difficulty, to just stand still and open those *little books* and hold them up before them.

The children started from their German home, traveled until they reached the seaport, embarked on board the steamer, crossed the great Atlantic, landed in

America traveled by rail more than a thousand miles westward into the heart of Missouri, showing their little passports when needful, to all with whom they came in contact; and in no case did they fail to obtain every kindness, tenderness, and protection which could be given, every heart warming with love, and every hand being stretched forth in helpfulness to the little ones who were thus cast upon the kindness of passing strangers whom they had never seen before and would never see again, but through whose kind assistance they safely reached the far-off home of their grateful and rejoicing parents.

What little book was this, which proved to them such a precious passport? Was it a volume of the decrees and laws of an Alexander, a Caesar, or a Charlemagne? Was it an ukase of the Russian autocrat, or decree of the emperor of Germany, which made for them a way over land and sea? No! It was none of these. It was a copy of that same New Testament which has been so wonderfully preserved through these eighteen hundred years. And what was the sentence, in German and English and French, which commanded the attention, the respect, and the service of strangers, of whatever nationality? Was it a passage from an Eastern Vedda? a maxim of Confucius? an utterance of Buddha? a command of some high and mighty potentate? a commendation from some vast and influential brotherhood? No! It was none of these. The sentence which opened their way and proved to them more effective than the mandate of a monarch, or the safe conduct of an emperor, was this: "INASMUCH AS YE HAVE DONE IT UNTO THE LEAST OF ONE OF THESE, YE HAVE DONE IT UNTO ME," SAITH JESUS CHRIST.

Are such words the vaporings of a vain pretender, a hypocritical imposter, a mere dead and buried Jew? Do they not prove themselves to be the words of a living, an Almighty Christ, who sitteth at the right hand of the throne of God, and who said, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY?"

And shall we not listen to His utterances which come with such eternal power, while He says, "He that rejecteth Me, and receiveth not MY WORDS hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM AT THE LAST DAY?"—*Anti-infidels Library*.

NO NIGHT.

"There shall be no night there." Rev. 22: 5.

Unlike human productions, a single isolated sentence of the Bible, often contains a depth of meaning, a wealth of thought and truth, which we may seek in vain to exhaust.

The expression before us is a very simple one, yet with our experience of toil some days and weary nights, how much it

implies. It was a very natural question of the little boy, who, wearied with his play at the close of a summer day, said, "Mother, I am so tired; and it says in the Bible, 'There shall be no night there; what shall I do in heaven when I am tired?' Ah, one of the glories of that world will be that those who dwell there will never be 'tired.' There will be no need of night for weary ones to rest, for the rest will be ceaseless—not ceaseless in activity, but activity without weariness. 'They shall walk and not faint.' Isa. 40: 31. The man in robust health, going forth to his toil with sinewy arm and elastic step, knows but little the meaning of that word, 'tired' but to the restless toiler on the bed of pain, or to him whose daily task is met with broken health and an aching heart, what sweetness is there in that promise of rest, enduring rest. God's promises are suited to those who need them. A blessing is for those who hunger—they shall be filled. It is for 'every one that thirsteth,' that the waters of life roll their healing flood; and so rest is promised those who 'labor and are heavy laden.' Yes, 'tired' ones, you who have so often watched with longing gaze for the evening shadows to bring their rest—all too short—to be followed again by toil and pain. In the world of shadeless light no night will be needed, for no weariness will be felt. Exhausted powers will no longer need recuperation, for the vigor that shall be felt in every fiber, the life that shall thrill through every part, will be immortal.

"There shall be no night there." To the sick, nights bring trouble. In the centuries since, how many have said with Job, "wearisome nights are appointed to me." In that land there will be no place for them, for "the inhabitants shall not say, I am sick." To those who are stricken with sorrow or burdened with care, the hours of darkness are hours of restlessness, wakefulness. In that bright world such hours can never come, for then shall be known "neither sorrow nor crying." When the ransomed of the Lord return with "everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"There shall be no night there." Night is the time for dark deeds, and scenes of violence and death. In the country of "no night" such scenes will never be witnessed. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." In all that fair world, none shall "hurt or destroy." Peace shall be extended "like a river," and the "effects of righteousness" shall be "quietness and assurance forever."

The word of him that sitteth on the throne is, "Behold, I make all things new." New heavens; a new earth; God's own presence; a city with streets of gold and gates of pearl, and walls of stones

most precious; a pure river of living waters, clear as crystal; a street whose twelve-fold fruit is yielded every month, and whose fair leaves are for the healing of nations; a place where the candle's glimmer and the sun's splendor will be alike useless, "for the Lord God giveth them light;" "The glory of God shall lighten it, and the Lamb is the light thereof;" and over all is written, "There shall be no more curse."

But who are the inhabitants of this wondrous country? Listen! "They who are written in the Lamb's book of life" enter into it. "The nations of them which are saved shall walk in the light of it."—*W. F. Smith*.

MUZZLING THE MOUTH.

That would be a very remarkable horse which should never need a bit or a bridle. But such animals are not more scarce than are the people who never need to muzzle their mouths or to bridle their tongues.

When ancient David was tempted to complain of God in the hearing of idolatrous scoffers, he prudently said: "I will take heed with my ways that I sin not with my tongue. I will muzzle my mouth while the wicked are before me." The original Hebrew word describes an apparatus for silencing the lips entirely. It is not a "bridle" (as our version renders it) but a muzzle upon the unruly member. Lest the Psalmist should say unwise things or mischievous things, he puts the veto of silence upon his tongue; and there are many occasions in life in which we would do well to imitate his example.

We ought to muzzle our lips when violent provocation tempts to hot words. "Swift to hear, slow to speak," is the Bible rule. Too often we reverse this Scriptural precept, and are deaf to hear explanations, but quick to discharge angry recriminations. The utterances which cost us most suffering are the hasty words which leap out under the excitement of sudden anger or of limber-tongued levity. It is astonishing what complete fools we can make of ourselves in two short minutes. Nearly all the cutting, resentful, or abusive things we utter would never have been spoken at all if we had taken a half-hour to cool down. When excited, let us clap on the muzzle. An hour or two later we can take off the brakes, for the danger is over, the powder has flashed, and ended in smoke. Very few persons can be trusted to speak while the temper is boiling hot over a sudden provocation. It is not every one who returns an insult as old Oliver Cromwell did, by kindly inviting the abusive assailant to "go home and dine with him." Even when impertinence deserves rebuke, it is a great thing to do it handsomely.

We have use for a muzzle on our mouths when tempted to say savage or uncharitable things about others. So many things have a bad look at first sight which look totally different on closer examination, that is a good rule never to pronounce a severe judgment till we know the facts and reasons therefor. We are often blamed most ourselves for acts which we did for the best of reasons, and from the purest of motives. Let us then apply this same principle to others, and say to ourselves: "Must not that man have an explanation of his conduct that is satisfactory? I will muzzle my mouth till I hear what he has to say for himself." The charity that suffereth long ought to keep every case open until the accused one has a full chance of self-defense. Alas! the too common method is to sentence a man first then hear his defense afterward.

But there is a third offense, against which total abstinence pledges are as needful as against brandy-bottles or punch-bowls; and that is the daily, dirty, detestable offense of slander. God's word puts a prohibitory veto on this crying sin. "Thou shalt not raise a false report;" "Thou shalt not bear false witness against thy neighbor." The first prohibits starting a lie, and the second forbids the circulation of it. Here the "partaker is as bad as the thief." To pass counterfeit money is as bad as to issue it. Every slander has some father who gave birth to it; but it has a dozen or more adopted fathers who have taken it to bring up.

All who circulate a lie father the lie. Here comes in the duty of the muzzle. If a bottle of strong drink is circulating at a social board, it is my duty as a teetotaler to stop it when it reaches my plate. If I decline to pass the decanter to my neighbor, I have set the seal of disapproval on the custom of drinking. So, when a slander reaches my ear it is my duty to stop it right there, and to see that it is not passed on from my tongue into another's ear. The moment I repeat a scandal it becomes mine. My endorsement has gone down on the back of the lie, and henceforth it is "my paper"—I am responsible for it.

Christian people often soil their religion most sadly by a participation in scandal-mongering. The very man who would scorn to steal a dime will thoughtlessly filch away his neighbor's good name, and without a scruple.

A loose tongue is more than a foible; it is often an abominable sin. Lying lips are an abomination to the Lord. The fifteenth Psalm cuts terribly close upon him "back-bited with his tongue, and doeth evil to his neighbor, and taketh up a slander against his neighbor." The sin is in taking up the slimy reptile, instead of leaving it to die in the mire. A fitting prayer for a true child of Jesus is: "Oh,

Lord, set a watch on the door of my lips! Help me to take heed to my ways, that I sin not with my tongue." With this prayer should go that vow of Christian magnanimity and brotherly love: "I will keep my mouth with a muzzle. I will do unto another as I would that another do unto me."—*Zion's Watchman*.

THE TWO SYSTEMS.

Reader, there are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly known.

According to one system, religion is a mere *corporate business*. You are to belong to a certain body of people. By virtue of your membership of this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you *feel*. You are not to try yourself by your *feelings*. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one true visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a *personal business* between you and Christ. It will not save your soul to be an outward member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt work of the Spirit in your soul? This is the grand question. If not, you will be lost.

Reader, this last system is the system which those who are called *evangelical ministers* cleave to and teach. They do so because they are satisfied that it is the system of holy Scripture. They do so because they are convinced that any other system is productive of most dangerous consequences, and calculated to delude men fatally as to their actual state. They do so because they believe it to be the only system of teaching which God will bless, and that no church will flourish so much as that in which *repentance, faith in Christ, conversion, and the work of the Spirit*, are the grand subjects of the minister's sermons.—*Am. Tract Soc.*

"O, Lord! how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel in heart that One above
In perfect wisdom, perfect love,
Is working for the best!"

CATALOGUE OF BOOKS.

Send money by Draft, Post Office Money Order or registered Letter.

Write name and full address plainly, giving name of county and state.

All orders by mail should be accompanied by the cash.

BIBLES AND TESTAMENTS.

Bible, Agate, 24 mo. in cloth, No. 178.....	85
—Agate, 12 mo., leather, No. 129.....	60
—Agate, 24 mo., with clasp, cloth, gilt edged, No 1704.....	50
—Agate, Reference, 16mo., leather, binding, No. 188.....	75
—Minion, Ref. 12 mo., gilt edge, leather binding, No. 1063.....	1 25
—Folio Quarto, 12 mo., leather, Apocryphic books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, Alphabetical Table of proper names in the Old and New Testaments, the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, &c., by express.....	3 00
—No 12 contains the old and new Testaments, Apocrypha, Concordance, Psalms, Index, Tables, Weights and Measures, Maps, &c. Revised according to the Oxford and American Bible Society's standard. It also contains a full and comprehensive History of the Bible, 47 beautiful, large illustrations of the books, and 20 full page engravings, also a comprehensive pronouncing Bible Dictionary with 600 illustrations, good paper and good paper, paneled, gilt back and sides, and oomb edge.....	4 75
—No 21*, containing a complete pronouncing Bible Dictionary, illustrated with nearly 500 Engravings, a full and complete History of the Bible, and the Books of the Bible, with 100 full illustrations, 46 Engravings, Paneled sides, Concordance, Tables, &c. By Express.....	5 40
—No 14*, well printed on good paper containing the same as the above, finely bound in imitation Morocco, gilt edges, by Express.....	6 50
Same Bible with Express.....	7 00
—No 15, first edition, 1600 pages, containing Bible Dictionary, new and complete Bible Teacher's Text-book, four beautiful colored lithograph Maps of the Holy Land, Apocrypha, Concordance, Psalms in Metre, Comprehensive History of the Bible, with 600 illustrations, large illustrations of the Books, 12 fine steel line engravings, Comprehensive Pronouncing Dictionary of the Bible with 600 illustrations and two brilliant illuminations. This edition contains also the revised version of the New Testament, and the French Morocco, &c. sides, full gilt.....	8 50
—The same Bible with clasp.....	8 50
—No. 204, containing same matter as the above, bound in Turkey Morocco, antique, panel, new design gilt edges, 10 00	
—The same Bible with clasp.....	10 50
—No. 36, containing same matter as the above, fine paper, bold, open type, bound in French Morocco, antique and panel sides. The print in this Bible is especially fine.....	11 00

We can furnish any style of Bible now extant, ranging in prices from 25 cts to \$25.00.

Testament, small, facing page, leather, cloth, board and cloth cover

22mo., Agate.....

Testament of Psalms, Brev. 18mo., large type, cloth.....	35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 82mo., leather with tuok.....	50
Testament, parallel columns English and German, Roan, 12mo.....	50
Testament and Psalms, large octavo, roan Testament with references, flexible cover, morocco binding, suitable to carry in the pocket.....	1 00
For Testaments with Notes, see Commentaries.	
- DICTIONARIES.	
Webster's Unabridged, the most Complete Dictionary published, by exp.....	10 00
National Pictorial, bound in full sheep, one thousand pages 8vo.....	5 50
Academic, bound in cloth, 560 pages 2 20	
High School, 415 pages, cloth.....	1 85
Common School, 400 pages, cloth.....	1 00
Primary, 362 pages, cloth.....	75
Pocket Edition, cloth.....	75
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, Adler's English and German Dictionary, over eight hundred pages for the price.....	2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express.....	5 00
ORHLSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price.....	1 50
GRIER C. F. English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published.....	10 00
- COMMENTARIES.	
Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume.....	1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.....	
— 3 volumes on the Psalms, per volume.....	1 50
— 2 " on Job, 8vo., " ".....	1 75
— 2 " on Isaiah, 8vo., " ".....	1 75
— 1 " on Daniel, " ".....	1 75
These volumes sold separately if desired	
Clark's Commentary, one of the most learned and best Expositions, 3 vols. sheep.....	15 00
On the New Testament, 1 vol., sheep.....	1 50
Comprehensive Commentary, an excellent work, 6 vols., bound in sheep.....	20 00
Jameison, Fausset, and Brown's Commentary, critical, experimental, and practical, complete in six volumes, royal 8vo., with colored maps, cloth.....	15 00
sheep.....	18 00
Jacobus' Notes on Genesis, 2 vols. in one.....	1 50
On Matthew and Mark in one volume.....	1 50
On Luke and John, in one volume.....	1 50
On Acts, one volume.....	1 50
Volumes sold separately.	
Notes on Genesis, by Rev. E. H. Browne.....	1 50
" by Murphy.....	1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath schools.....	1 00
Family Testament and Psalms, super octavo, cloth, with notes.....	1 75
The same in sheep.....	2 00
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep.....	6 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth	50
" " " paper	25
Apples of Gold. Large type, lots of pictures, board covers.....	50
Alleine's Alarm to the Impenitent.....	35
Annals of the Poor.....	60
Buck's Theological Dictionary.....	8 00
Biblical Text Book, with Maps.....	60
" " new edition.....	60
Brown's Concordance of the Bible, pocket Edition.....	90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol.....	1 75
Biblical Pictures for our Peta. Finely illustrated, with short stories, A. T. S.....	1 00
Bible Stories for Children, containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present.....	40
Bible Reader's Help.....	45
Beginning of Life. 263 pages.....	90
Bible Stories, by the author of Peep of Day 8 books, illustrated and bright paper cover. 32mo., in a box.....	75
Bible Prayers.....	25
Bible Antiquities, (Nevin's).....	1 50
Bible Stories (Gallaudet).....	25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover. each book.....	75
Concordance of the Holy Scriptures by Cruden.....	1 25
Conversations of Jesus Christ, 290 pages.....	1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes.....	2 00
Clark's Scripture Promises, Gilt edges.....	40
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire.....	50
Call to the Unconverted, Baxter, paper, 15c	20
Child's Book of Repentance. Gal.....	40
Child's Book on the Sabbath.....	40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings.....	15
Come to Jesus.....	15
Christian's Home.....	1 50
Dead Old Stories told.....	40
" Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts	1 25
Dymond on War.....	40
Dairyman's Daughter.....	40
Dew Drops, containing a verse or each day in the year, gilt edge.....	15
Daily word, a verse for every day in the year.....	15
Day by Day, a compilation from the writings of modern and ancient Friends.....	1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 534 pages.....	1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages.....	2 25
" The same in 12 parts.....	3 75
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists. 8c. 666 large octavo pages, bound in cloth.....	2 25
Life and Words of Christ, by Geikie. 826 pages, cloth.....	1 50
Letters of Young John Wesley.....	75
Letters and other Compositions.....	75
Little things, a book for Children.....	50

upon Line.....	50
Mind and Words of Jesus by MuDuff.....	50
Man in Genesis and in Geology.....	1 00
Morning Thoughts.....	1 00
Diaries for 26, 40, 60, 76 cents, and \$1.00.	40
Easy Lessons for the Little Ones at Home.	20
Elijah the Tishbite.....	20
Elisha, and other Books for Children.....	20
Freemasonry Illustrated, a full and accurate	
explanation of the various degrees, colored	
green, profusely illustrated—a historical	
sketch of the insinuator and a critical	
analysis of each degree, by President	
J. Blanchard. 376 pages, cloth, 12 mo.	75
Character, claims and practical work-	
ings, by Rev. C. G. Finney.....	1 00
Mystic Ties, Mrs. Lucia C. Cook.....	2
Exposed, by Wm. Morgan.....	2
History and Abuse of Wm. M. M.	
gals.....	2
Faithful Promiser, 64 pages.....	1
Family Prayer Book, MuDuff.....	1 25
Family Prayers, Willberforce.....	3
Fall of Jerusalem, the Child's History of,	
Mrs. M. A. Halloch, A. T. S.....	5
Fox's Book of Martyrs.....	2 65
Frost's Letter Writer.....	5
Fireproof Readings.....	5
Gesta Pilate, or the Reports, Letters, and	
Acts of Pontius Pilate, Procurator of	
Judea, with an account of his life and	
death, being a translation and compila-	
tion of all the writings ascribed to	
him, as made to Tiberius Cæsar, Em-	
peror of Rome, concerning the Life	
of Jesus, his trial and execution, with	
an introduction and notes by W. O.	
Clough, B. A.....	1 65
Gospel Sunbeams.....	4
Gems of Goldsmith, Poems by Goldsmith.....	1 00
Gospel Workers.....	1
Gems, by Spurgeon.....	1 00
Haberman's Prayer Book.....	1
History of the Church in the 19th cen-	
tury, by J. A. A. Hengenhach, D. D.	
Translated from the last German edi-	
tion, 2 vols., per vol.....	3
Huebner's Bible Narratives from the Old	
and New Testaments 52 Engravings,	
bound in leather.....	1
Heaven and How to get there. D. L. Moody	
How to make a Will. Instructions how to	
make a will legally.....	1
Household Treasure, containing a collec-	
tion of valuable receipts in medicine, agricul-	
ture, and miscellaneous subjects, and	
for cooking well at a trifling cost. mak-	
ing fair restoratives, soaps, dyes, ce-	
ments, domestic wines, coloring, &c.	
Diseases of men, women and children,	
and the latest and most approved	
means used for their cure.....	1
Horseman's Friend, A Pocket Counselor.....	1
History of the Patriarchs, Eng. and Ger.....	1
Infant's Primer.....	1
In the World, not of the World.....	1
Jessie's First Prayer.....	1
Jæsus, Flavius, Antiquities of the Jews.	
Wars of the Jews &c., bound in cloth.....	2
Kempis, Thomas Von of the imitation of	
Christ, New Edition. Revington's, Wat-	
terloo place. London Edition. Bound	
in Leather.....	1
Life of our Lord upon the earth, by Samuel	
J. Andrews.....	8
Maps (pocket) of different states, separate	
for each state.....	1
Memoir of Wm. Ladd, the great Penn. Ad-	
vocate.....	1
Moshelm's Ecclesiastical History, by exp.....	4
Newton on the Star, or Childhood of Jesus, finely	
illustrated.....	1
Morning by Morning, by Spurgeon.....	1
Newton on the Prophecies which have re-	

markedly been fulfilled, and at this time are fulfilling in the world, 649 pages, full sheep.....	2 25	8
Our Earthly Home and its builder.....	60	60
Our Sympathizing High Priest.....	60	60
Our Hundred Years Progress of the United States two Vols., full sheep, by exp.....	10 00	8
Our Heavenly Father.....	60	60
Primer, Path to Paradise (A. T. S.).....	60	60
Persuasive Path for Little feet.....	70	70
Persuasive to early Piety.....	70	70
Prince of the House of David.....	2 00	60
Peace Manual, or War and its Remedies.....	60	70
Pilgrim's Progress, by Bunyan.....	70	25
Picture and Stories of long ago, A. T. S. by Faith Laidner. 4 col. pictures, 82 full page uto, 4to, 40 pages.....	25	1 25
The same book bound in cloth, 138 pages.....	1 25	70
Pictorial Narratives.....	70	85
Pictorial Tract Primer.....	85	40
Peep of Day.....	40	40
Precept upon Precept.....	40	15
Peace Envelopes per 25.....	15	50
" " " 100.....	50	1 50
" " " 1000.....	8 00	25
Prodigal Son.....	25	25
Prophet Inskand, glass, in box-wood case with screw top.....	25	35
Promised One, The, 18mo., 63 pages.....	35	2 50
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of the place in sacred history long considered lost. By Frank S. Delfina, late consul at Jerusalem.....	2 50	70
Rise and Progress of Religion in the Soul.....	70	45
Right way, a book on Peace, Am. T. S.....	45	25
Repentance Explained, by Walker.....	25	50
Ready Reckoner and Log Measurer, Day's American.....	50	5 00
Ready Reckoner, Day's.....	50	1 25
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express.....	5 00	20
Stark's Hand Book of Prayer, bound in cloth.....	1 25	1 50
Sander's English and German Primer, illustrated.....	20	1 50
Spurgeon's Sermons per volume.....	1 50	11
Should Christians Be Spiritually considered and answered from the Old and New Testaments.....	11	4 50
Scripture Biography for the Young with original illustrations and practical remarks, in eleven volumes complete 2929 pages, by Express.....	4 50	2 25
Sacred Geography and Antiquities, Maps and Illustrations, by E. P. Barrow.....	2 25	4 50
Science of the Bible, of the Mosaic Creation and modern Discoveries, by H. W. Morris, A. M.....	4 50	60
Secret Power, six sermon by Moody.....	60	75
Sermon on Peace.....	75	70
Songs for Little Children.....	70	40
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross.....	40	10
Scripture Lessons for Little Ones, A. B. F. S.....	10	1 75
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts.....	1 75	60
Scripture Testimony on Wine.....	60	70
Scripture Lessons, A. T. S. 18mo., 96 pages.....	70	85
Saints' Lumber and Log Book; the only full and complete book of this kind ever published.....	85	65
Spring Time of Life.....	65	85
Sweet Story of Old, That. A. T. S. 18mo., 64 pages.....	85	85

	Saint and his Saviors, by Spurgeon.....	1 50
25	Sunshine for Rainy Days, fine paper, a fine	
50	picture on every other page, with short	
75	simple reading lessons for children.	
1 00	Board covers, 50 cents; cloth, 40c, 96	
	pages.....	1 00
25	Stories of long ago, all new, with	
50	colored and plain pictures, 4 books, each	25
75	Tobacco, Influence on life and health.....	10
1 00	Trees, Fruits and Flowers of the Bible.....	40
25	The Life of Trust, being a narrative of the	
50	Lord's dealings with George Mueller,	
75	of Bristol, England, written by him-	
1 00	self; shows how the Lord answers the	
25	prayers of his people, and how he pro-	
50	duces them out of their implicit trust in	
75	him. 528 pages, cloth.....	1 60
1 00	True Vital Piety, Non-Conformity to the	
25	World, by M. M. Esheleman.....	1 00
50	Testament, Eng. & Ger.....	50
75	Through Bible Land, notes of travel in	
1 00	Egypt, the Desert, and Palestine, by	
25	Philip Schaff, D. D., LL. D., Prof. of	
50	Bible Learning, &c.....	2 25
75	The Christian Minister's Affectionate Ad-	
1 00	vice to a Married Couple, with a blank	
25	Marriage Certificate, intended as a	
50	present to a newly married couple.	
75	A. T. S. Gilt edge, and bound in white	
1 00	cloth, 32mo. 196 pages, price per copy	60
25	Valley of Betha. A recollection of some	
50	of the past, by J. M. Smith. Published	
75	for the author. Steel portrait of the	
1 00	author. Frontispiece. 15mo., 288 pa-	
25	ges 2 illustrations.....	1 00
50	Views from Nature, finely illustrated, with	
75	instructive and interesting reading,	
1 00	board covers, 50 cents; bound in cloth	1 00
25	Non-Conformity to the World, compiled	
50	by David Steele, with a new title. Out-	
75	with the aid of some of his fellow-la-	
1 00	borers A pamphlet, 92mo., 72 pages,	
25	paper cover, containing an article on	
50	Non-Conformity, on Dress, on Luxury,	
75	on Peace, and a conclusion by Bro.	
1 00	Sherr. Truly a valuable work.....	10
25	For docten.....	90
50	Bride and Bridegroom, with a new title. White	
75	edging Certificate. White binding, gilt	
1 00	edges of the paper corners protecting.....	60

SUNDAY-SCHOOL CARDS.

	No. 1. Precious Promises, black back ground	
	flow illustrations, $3\frac{1}{4} \times 4$ in., per pack	25
1	No. 56. Ten cards. Birch, pear, wren	
	of flowers, $4\frac{1}{2} \times 3$ inches.....	20
	No. 76. 100 reward tickets, $1\frac{1}{2} \times 1\frac{1}{2}$ inches,	
	with a wreath of flowers.....	25
54	No. 105. American Homes, ten cards,	
	Reward of Merit, gilt border, build-	
	ings, gardens, trees, &c., 6×6 inches	85
25	No. 116. Reward of Merit, ten cards,	
	$8\frac{1}{2} \times 7\frac{1}{2}$ inches, gilt border illustrations	
	of birds.....	80
50		
	The Mennonite Family Almanac, in English	
	and German.—The Mary's Mirror in German,	
76	—Mennonite's Complete Wreath in English.	
70	Mennon Simon's Foundation in German, (new	
	translation.) and the Philharmonia (true book)	
40	are kept in stock and for sale by	

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.

Write your own name, the name of your Post Office, County and State in full, and distinctly.

Mennonite Publishing Co.
Elkhart, Indiana

pany, saying, "All this that thou seest about thee is mine, and if thou wilt serve me, I will give thee a full portion thereof." He will throw in his way still more flattering inducements than before, and will even try to show from the word of God that he is on the right way, and need fear naught; that no better way can be found; that the other way is too narrow, and no one can travel on it; that there are thorns and wild beasts all along the way, and no pleasure to be enjoyed, but all is sorrow and tribulation and anguish. And thus it is with great difficulty that one who is traveling on this broad road can be persuaded to turn from it and seek the narrow way.

Strait is the gate and narrow is the way which leadeth unto life everlasting, and few there be that find it. So great is the difference between the two ways, that in those who travel thereon, there can also, at heart, be but little similarity. We find that in nature all things are admirably adapted to the purpose for which they were designed, and no less must be true that no gaudy attractions, no vain allurements, no pride or uncleanness can find entrance on such a narrow way, and that all who indulge in such things are consequently traveling on the broad road which leads to destruction. The narrow way is "the way of holiness; the unclean shall not pass over it." Isa. 35: 8. Only those who possess the fruit of the Spirit, namely, Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc. (Galatians 5: 22, 23), are able to walk over this narrow way. Their guide shall be the Holy Spirit, and their pleasures emanate from the assurance that they are accounted worthy to bear the frowns of the world for Jesus' sake. But their joy will only be fully realized when the journey's end is reached. Like Moses, they choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. They know the journey is but of short duration, and if they press on, undaunted, following Jesus, they will soon reach the untold joys of immortality, to which the pleasures to be enjoyed on the broad road can bear no comparison.

These momentary pleasures of the ungodly are but as a grain of sand from the sea shore, in magnitude or duration, as compared to those that can be obtained by following the way the Redeemer has opened for all who desire to be led by the Holy Spirit, and are willing to forsake all for the glory of His name.

In view of the fact that the course of one road lies to endless destruction, and the other eternal bliss, and yet the great majority choose the former, there must be a reason assigned for this great lack of prudence on the part of erring humanity. This we can readily find in the fact that carnal pleasures and bodily

gratifications are the affections for which man, in his nature is craving; and while his surrounding circumstances and influences tend to contribute to the same course of things, it is all working in harmony with the keenest tastes of the "natural man" who receiveth not the things of the Spirit of God, because they are spiritually discerned and are foolishness to him. Hence it requires a great conflict against the natural cravings of the heart, to live for, and enjoy things that we must view with the eye of faith, and to labor in hope or even a knowledge, that by faithful endurance unto the end of this brief journey, our fondest hopes and warmest desires will then be fully realized. And the joys of our rest, instead of being but momentary and continually marred by reverses, will last from everlasting to everlasting—a thousand-fold reward for piety and faithful endurance. But while this portrays the feeble cause of man's imprudence, it is incontrovertible that he can not, eventually, be shielded from impunity, since his whole duty to his Maker is so plainly revealed to him, and his path of duty so clearly marked out, that he is inexcusable for the willful negligence of following any other path than that which leads him to the Redeemer of mankind.

A. METZLER.

For the Herald of Truth.

RESTRICTIONS.

In the HERALD of Feb. 15th, there appeared an article under the above title, with which I do not in every particular agree. I wish therefore to make some remarks on some points of said article, and also to add some thoughts on the subject under consideration. From the tenor of said article I feel that I may, without giving offense, express my mind freely, and, if need be, use "plainness of speech."

Addressing myself to the writer, I would say, "You did run well" with your article till you came to making the restrictions, when, I fear, you run upon the sand bar on which many have made shipwreck. You say, "Every one has a right to shape his or her clothes to their own taste or convenience." I admit there are many who want this right, and here is where the great trouble comes in. If each member were thus to act independently in this matter, according to their taste or convenience, what a striking contrast would soon be seen between the church and the earnest admonition of Paul, that we might be perfectly joined together in the same mind, and in the same judgment.

But you say, "If anything appears upon a member which is for no Christian purpose, let him be admonished at once." This will not hold out. You might ad-

monish for something which you would consider quite unbecoming, but he might claim that he is governed by his tastes or conveniences, and you would have to grant him his "right." You further say that "a certain cut or form, though convenient in some respects, meets with many objections. In the first place we have not the word of God for it and have therefore no right to do it." To this I would say, Though we have no direct word for it, yet we have the principles and spirit which lead to it. How very many things does the church require and forbid for which she has not a more direct "thus saith the Lord" for it than she has for this? Yet who would presume to say on these grounds that the church has no authority to forbid secrecy, gambling, dancing, and many such like things?

You say secondly, "Some seeing this extreme, would be more inclined to cast off all restraint." For a church to maintain plainness and uniformity of apparel is no extreme, but to make this or any other ordinance a *saving* ordinance would be an extreme.

Thirdly you say, "The world will judge our religion by the outward garb as being simply a form consisting of traditions of men." Not if in all other respects our religion and lives correspond with our profession. And even if the world should thus judge us, we are not to be governed by what the world may say or think of us. "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake."

You say, "It also has a tendency to cause men to trust in a form without the power." To this I answer: There is no danger of this where men do "not shun to declare the whole counsel of God." Where this is not done many other things go wrong.

You also claim that "it imposes upon every free born soul to become subject to carnal ordinances, which perish by the using." I am a little surprised, I had almost said grieved, at some of these objections. Christ commanded many things which his followers should observe, and says, "Ye are my friends if ye do whatsoever I have commanded you." Paul says, "Now I praise you, brethren, that ye remember me in all things; and keep the ordinances as I delivered them to you." After giving them further directions in regard to church ordinances, he concludes by saying, "The rest will I set in order when I come."

Paul, as a "wise master-builder," knew very well that the house of God must have system and "order" (ordinances) to guard against "conforming to the world," and following after that which is so "highly esteemed among men"—the styles and fashions of the world. Our Savior says, "Beware of the scribes and

For the Herald of Truth.

SATAN'S DEVICE TO OPPOSE GOOD.

Pharisees, which *love to go in long clothing*, make broad their phylacteries, and enlarge the borders of their garments." And it is reasonable to believe that the apostles did not only forbid the "outward adorning," but that they also had, by and by, a form of dress in the church. We are the more confirmed in this belief when we consider that all Christian denominations of earlier days were in the beginning plain and systematic in dress. We hear John Wesley say, "Let me see before I die a Methodist congregation as plain as a Quaker." Bishop Weaver tells us how plain his denomination used to be, and that they had *rules and limits*. Many other denominations could be named that would give similar testimonies, in particular our own denomination, which still has a mode of dress by which those who adhere to it are known, east and west, in the United States and Canada as being non-resistant, non-conforming, Christian professors. But there are getting to be many members in our church who do not adhere to this ordinance very strictly, and the question may well be asked, Why is it so?

Paul says, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised only, lest they should suffer persecution for the cross of Christ." It is to be feared that many, if not all of those who don the worldly garb in preference to that which the church advises and desires, do so, *only lest they should suffer reproach or persecution for the cross of Christ*.

Now, dearly beloved, "these things ought not so to be"; and I feel confident that by a timely and proper effort a happy reform can be brought about. There still seems to be quite a unity of feeling on this subject among our deacons and ministers. It might be proper right here to notice the necessity of a General Conference, as upon a subject like the one under consideration, as well as many others, it is necessary that "all speak the same things, and that we be perfectly joined together in the same mind and judgment. I feel confident if quite a number of the most influential of our church would thus come together, having the *form and power* of godliness, "filled with the Spirit," and "led by the Spirit," and express a unanimous feeling and desire that the brethren and sisters everywhere should conform to the rules of the church in apparel, and each minister present the matter earnestly, intelligently, and charitably to his congregation that every member who desires to do the will of God would at once see that his will is that they should "obey them that have the rule over them," and would submit themselves; "for they watch for their souls as they that must give account." Let us all bear in mind what we promised when we made our covenant with our God.

J. SHERK.

Elida, Ohio.

We are led by one of two Spirits. Either one or the other has supremacy. One elevates to a higher life and opposes the carnal mind; the other degrades, and deprives the mind of everything that pertains to real happiness on earth and eternal glory. The opposition to good is a bee-hive of industry. As the bees leave the hive and scatter to the winds, busily engaged each one on its mission to do the utmost in its power to accomplish its aim, their work is as the sand of the sea, each little grain multiplying the large bed into which it is laid; so the little bee comes with its little offering, and plants it into the hive, all concentrating their little forces in one mass of greatness.

Human hearts are as flowers—beautiful, valuable, and attractive. The opposition to good and progress in spirituality lurks to see an opportunity to pluck off and mar the good principles which we may try with all earnestness to inculcate. The human heart is a temple well built, free from defect, all perfect in its architecture. It is intended for a noble purpose, for the habitation of its Builder. This temple has been provided with ingress and egress. Those agencies which the heart possesses are to be governed by the Supernatural, namely, the Supremacy of God; yet Satan, with all his malicious devices, has liberty to entice those agencies to become slaves to carnality. Satan, the enemy of our souls, steals his way into our hearts, as does the wind in a cold wintry night whistles through our abodes, which are intended to keep us warm and comfortable. A house is built as free from defects as possible and is intended to retain warmth. How soon, when a house gets an opening or crevice, the cold wind steals its way into the warm room and chills the comfortable temperature. If not remedied, the cold may drive out the warmth entirely; so the heart, when filled with the riches of God's blessings, and not continually guarded and barricaded against the enemy, may soon become the habitation of evil instead of good.

How can we do the most good? Should be the question of our lives. All those who were regenerated and are cleansed from their pollution of sin must be spiritually minded? then our affections rise higher than the perishable things of this life.

Christ said, "Set your affections on those things which are above." The apostle Paul said, I beseech you that you present your bodies a living sacrifice. This brings all in full subjection to the Lord. If we are spiritually minded we seek those things which are above, and labor for the meat that perishes not. We have

glorious promises, but will also have sore conflicts. When God directed Moses to lead his chosen people out of Egypt, he promised them an inheritance beyond the Jordan, but how much did they have to encounter on their journey? They first buried their Egyptian enemies in the Red Sea; then all they were allowed to have in their journey to that promised land was for their support and actual needs. Their enemies, which they had to encounter, were numerous; the spoils which were taken from the land through which they journeyed were not to be coveted. This is a lesson to each of us to examine himself whether we covet any of the spoils or perishable things of this life. It should also cause us to question what we are doing with the possessions we have. Do we possess them as though we had them not? When we were converted and our heart cleansed from all sin, were our possessions also converted? Did we come to the Lord with all? We certainly did, or else our hearts were not entirely cleansed.

If then we were consecrated to Him, it behooves us to live faithful to our profession. If we hire any one to work for us, his time belongs to the one who pays the consideration. We are not our own, we are bought with a price. Paul said, "It is not I that liveth, but Christ liveth in me." The time allotted to us is to be devoted to the interest of the one who created it.

What are Satan's devices to oppose good? should be a question for every Christian to consider seriously. Am I affected with this opposition? We may be to a great extent, and at the same time try to console ourselves by some good qualities—our strict church devotions, etc. My prayer is to God, before whom I must soon appear to give a strict account of my life here in this mortal body, that I may have power to oppose all Satan's enticements to evil.

When we have many possessions probably more land than we are able to farm well and we go into debt to buy another piece, are our hearts free from Satan's devices? and are we doing this to the honor and glory of God? When we are blessed bountifully do we impart liberally to promote Christ's cause? Do we try to find out who are in urgent need, or do we turn aside from him that would receive our charity? Every one should carefully examine himself to see if Christ is his prime object. When we lived in sin we were carnally minded, but now we are changed; we have come from the power of Satan to the living God. Now we seek those things which are above. If our hearts are cleansed from all sin, and the love of God is shed abroad in our hearts, and all we have is consecrated to him, then we can say, "Father, thy will be done." If we have met with some misfortune, either by storm or fire, are we

fully resigned as Job was when he said, The Lord gave and the Lord has taken away? If we trust fully in the Lord, our hearts are free from Satan's devices. If our hearts get entangled with the world, and we become over ambitious to accumulate wealth, then our trust towards God is weakened. Then we are very apt to seek some other refuge or protection for our property. We all must acknowledge that we are not our own; God is our Maker, and the ruler of the universe. He is God over all creation, and the earth is his foot-stool. He holds in his hands our life, property and all we may possess. We, as poor transgressors, are allowed to stay here only on probation. So all we enjoy, and possess belongs to God. If then, the property we possess belongs to God, should we not rather trust him because he is so kind as to let us enjoy that which is his own? That which is his own he will not destroy unless he thinks best to do so.

In conclusion I would say, Let us try and become more Christ-like, and be more content with his promises. If we come to God in humble submission, and put our whole trust in him as a little child does to its parents, then we are fully protected against any disastrous misfortunes, and shall escape all the snares and devices of Satan's opposition to good.

J. S. LEHMAN.

For the Herald of Truth.

GOD WANTS THE HEART.

How often we disregard the glorious privilege which God has given us, and walk away from our Lord, till we begin to be in want and see that we have sinned against heaven and God, and are not worthy to be called his children. We should thank the Lord continually for all his mercies to us, and rejoice in his immeasurable generosity and goodness to us, notwithstanding our rebellious, unworthy nature. O what are we, that we should withstand God's Holy nature? Fear, guilt, remorse or humiliation should not take us away from God, for it is because of our weakness, our infirmities and our wickedness that he desires us to come to him, that he may strengthen, forgive and cleanse us from all sin, and that he may establish us forever in his righteousness. When the conscience is stained with sin, when the heart is filled with guilt, when our lying down and rising up is accompanied with fear and remorse, God will abundantly bless and forgive if we turn towards his loving kindness and his forgiving love.

God is long-suffering, waiting for us to be able to appreciate and to enter into the fruition of his nature. If we are faithful the Lord will bless us abundantly, more than we can imagine.

Let us beware if we think we have been serving the Lord these many years, and not feel envious when prodigals are graciously visited by Divine Providence. We should rejoice that his mercies extend not only to those who come unto him, but that he is awaking, by his love and spirit, those that sleep and those that are dead in sin, and by all his influence drawing souls back unto him. Let us beware that we do not imbibe the spirit of the elder brother when the prodigal comes home. It is easy to know the prodigal afar off in riot and sin, in wretchedness and misery, but there are some lost who themselves may be ignorant of the fact. O let us all who believe ourselves to be servants of the Lord come before God and pray as David did, "Search me, O God, and know my heart; try me and know my thoughts." On the last day nothing but what the Holy Spirit has begotten and wrought out in us, will avail anything. All self-imposed works of devotion, all self-righteousness, and fancied sanctity shall then be counted for nought, and perish. May God have mercy on us and open our eyes before it is forever too late.

There may be many who are blinded and self-deceived. It is not enough to have the name Christian. The humiliated spirit, the contrite heart, the seed of regeneration, the new creature, the longing for the sin-cleansing blood of Jesus, which things are wrought out by the spirit alone, constitute the true Christian. It is not only the rebellious that keep Jesus out of their hearts, but such as that young ruler who observed the commandments from his youth. He was convinced that something was still needed. Mark 10: 17 says he came running, and kneeled to Jesus, and asked, "What shall I do that I may inherit eternal life? Jesus beholding him loved him, and said, "One thing thou lackest." He told him to part with all his worldly treasures, then he would have treasure in heaven, and to take up the cross and follow him. But he was sad and went away grieved. He was not willing to relinquish his hold of this world, though he only lacked the one thing needful—a heart to love God supremely, a heart to prefer heavenly treasures to earthly riches. One thing is sufficient to keep Jesus out of our hearts. We must be dead to the world, dead to self, but alive to God. We must have no will of our own. The spirit must lead and control us in all things. It is the easiest thing to be mistaken. Our actions may be honest and irreproachable, yet the heart may be carnal and corrupt, not refined by the Holy Spirit.

The inward work can not be tested by the outward life. The ten virgins appeared all alike. Nicodemus, though a good man, could not understand the new birth. Jesus said, "Not every one that saith Lord, Lord, shall enter into the

Kingdom of Heaven: but he that doeth the will of my Father." He tells us to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them which despitefully use us and persecute us. All this that we may be the children of our Father in heaven, to be perfect even as he is perfect.

O who would not be a learner at the feet of Jesus, where we may get truth and wisdom in abundance, which will gladden the heart and cheer the soul! Dear reader, are you trusting in Jesus? God frankly, fully, and eternally pardons those who simply trust in the Lord Jesus. May God help us to have the kingdom of heaven within us. Then we shall overcome and have right to the tree of life, which is in the midst of the Paradise of God.

SISTER C.

For the Herald of Truth.

THE ONE FOUNDATION.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

There must have been a cause for the apostle to address his Corinthian brethren in such language. We find him in the first chapter writing a kindly salutation, and pronouncing upon them the benediction of grace and peace from the Lord Jesus Christ, who alone could sustain them and us unto the coming of the great day of God, when all the secrets of men's hearts shall be made known. But this is not all he had to say; he severely reproves them for their dissensions, even calling them carnal, no doubt for building too much on men; for he says "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." The apostle gives plainly to understand that Christ is not divided, and that they were only men or ministers by whom they believed, or in other words laborers together with God. For this very reason he was made to utter the words of the text—Other foundation can no man lay than that is laid, which is Jesus Christ.

Christ himself declared to the Jews, who would not believe on him, that a house divided against itself could not stand. After the acknowledgement of Peter, that He was Christ the Lord, Jesus said, Upon this rock (Christ) he would build his church, and the gates of hell should not prevail against it. But O, with how much regret must we ask, Is Christ divided? are ye not carnal and walk as men? Is it possible that men can blindly build on another foundation than alone on Christ?

But we are, no doubt, in the times that the apostle speaks of to Timothy. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud despisers of those that are good. Evil men shall wax worse and worse, deceiving and being deceived." But he says, Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

Dear reader, it is not safe to follow such men. Christ says, If they say, lo, here is Christ! lo, there is Christ, follow not after them; for many false prophets and false Christ's shall arise and deceive many.

How many creeds are in existence at the present day? How many claim that they are the only church, that none are saved but those who are baptized by them or follow them? But how can men build on other foundations or on the creeds of selfish men? Can they stand the test? Such foundations shall surely fall.

It seems to be a matter of small consequence for men in our day, who cannot have things according to their own thinking, to leave the church and start a church of their own, as they call it this man's church, or that man's church. Of course they bear the right name. But why are men deceived when Christ himself gives us warning that the very elect should be deceived if it were possible? Men make counterfeit money so near like good money that it is hard to detect, yet at the same time it is counterfeit, and those who take it are deceived. If one who is able should build a house on a good foundation, how can another build on the same foundation before the first is removed, and how can the latter remove the building when the first has a perfect right to keep it? Now if Christ was able to build his church on the true foundation himself, and is able to sustain it, how can men remove the building, the church? O no, dear reader, other foundation can no man lay. But men do lay other foundation and build thereon and call it the old one, contrary to the will and command of Christ.

Dear brethren and sisters, let us continue to build on the rock of ages, and earnestly contend for the faith which was once delivered to the saints. "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." This loss shall be an eternal, indescribable one.

South Bend, Ind.

SAMUEL YODER.

For the Herald of Truth.

THE OTHER SIDE.

Considerable has been said, and well said, on the duty of charity or giving. Let not the poorer class think that they are altogether excused. Perhaps the greatest trouble is that most people imagine themselves poor, and therefore excuse themselves from giving.

If God demands a tenth of our income, then all may know their duty. If the poor do not give this, then they ought not to blame others for not doing it. We blame the able brethren for not doing their duty in this respect; now let us poor ones begin to set a good example first before we cast too many stones at others. The rich may be under a fearful judgment, but our direct duty is to get right ourselves. Do we not sometimes envy the rich, or perhaps feel too ungrateful for small favors? There is an old saying which is as true as it is strange: "Every favor is rewarded with evil." I ask the reader, Have you not seen this? or have you ever known this to fail? Do a poor man a great favor, and you are almost sure to suffer for it, and that from the same persons upon whom the favor is bestowed. It has been so for ages past, and it is so now. If you want to keep good friendship with a poor neighbor, then give him no favors. I have heard men say this very thing, that every act of charity had been returned with unkindness and abuse. And my own observation and experience sustains this position.

I believe that this accounts largely for the fact that men will harden their hearts against the wants of some worthy ones. Their own sad experience has driven them to it, and from a worldly standpoint, I do not blame them for it. If they hire a poor man, simply that he may earn a little for a living, he will perhaps ask unreasonable wages considering the circumstances, or even slight the work. Or if not this, he will speak evil of his benefactor, because he does not continue the favors or give him more.

Again, the poor man may be out of the necessities of life, and he borrows from a good neighbor upon condition that he will work for it in due time. But when the time comes he is sure to have promised some one else. This has given rise to another true saying—"There are two poor paymasters, he that pays not at all, and he that pays beforehand."

This strange freak in moral nature can only be accounted for by this that men are exceedingly depraved. Men who have no occasion to experience this fact can not believe the general truthfulness thereof. Of course there are a few exceptions, but they are very rare. But this should not deter Christians from continuing their charity. It seems hard to bestow favors without receiving hearty

thanks and true appreciation, yet the gospel demands it. It is a cross that we must bear. Do not expect the reward of even thanks. What did our Savior receive for the great gift of his love? "They spit upon him."

Our motives for charity are not genuine in the sight of God if we desire due appreciation in return for our acts of benevolence. Charity should be continued in the face of abuse and slander; then our reward will be great in heaven.

The writer feels exceedingly humbled because of having failed in this very thing. Oh, had I been only true to God, and trusted him for results, it would have been glorious. I see now that these things were intended to try my faith. The unreasonableness of some persons is so great and trying as to seem beyond endurance,—not that I am tempted to retaliation after the manner of some; but I simply ceased to show favors, and left them alone.

This is not right. God did not so deal with us. He comes again and again, He ceases not to favor us. He sends rain upon the just and unjust.

Let us all do better, and not get weary in well doing, "hoping nothing again." Let us "honor God with our substance." Let it be sufficient if God smiles upon us. What need we care for the good will of men, if God only is our Friend and heaven our final home.

NOTE.—The poor class referred to here, does not apply to young beginners, or those whose poverty was unavoidable. There is a class of poor that always will be poor, without effort to be otherwise.

J. O. SMITH.

For the Herald of Truth.

LIVING FOR THE CAUSE WE HAVE PROFFESSED.

Are we living here for, or against the will of God? Let us, every one, ask ourselves this question, and consider how we are spending our time. We are all left here for some wise purpose, and it is for us to search the Scriptures and learn what that purpose is. Are we not put here to work out our soul's salvation, and prepare for that home which God has prepared for all that love and serve Him in this life? All will not get to that home, but all that obey his commandments. Therefore we should be diligently engaged in searching his laws to see what is contained therein, so that we may know what our duty is in this life. We have no time here to idle away.

Christ does not give permission to indulge in the fashions, in sporting, foolish talking, and the many other evils which are nowadays followed by many, and even by Christian professors. He does not say we can go on in those sins a few years yet, nor a few weeks nor days, but

He says, Now is the accepted time, now is the day of salvation. Again, To-day, if ye will hear His voice, harden not your hearts. So we learn that to-day is all the time we have promised unto us, and yet how often do we as Christian professors find ourselves engaged in foolish talking. Are we letting our lights shine before the world, or are they almost, or entirely gone out? Let us keep our hearts filled with the oil of grace that our lights may truly shine bright before the world, that many may yet see our good works and turn from the ways of sin and work for the Master, bringing souls to Christ.

Have we not some neighbor or friend who is still unconverted? And is it not our duty to speak to them about the welfare of their never-dying souls, and if possible get them to see the condition they are in? Perhaps a few words would be enough to put them to thinking of the lost condition of their souls, and put them to reading the Bible, and cause them to turn from their ways of sin. If this should be accomplished, what a great work we would have been an instrument in doing.

Let us consider for a moment and see whether we cannot make some improvement in our working for the saving of the souls of the human family. Can we not see the necessity of our ministers going out into the world and preaching the gospel in its purity as we understand it? There are many places in the world and not far from us, where the people have not the privilege of sitting under the sound of the Gospel Sabbath after Sabbath, and hearing the Word explained unto them as we have; and there are, no doubt, some among them who would be glad to turn from their ways of sin and lead a better life if they only knew the condition that they are in, and what their duty is. Can we not help our ministers in spreading the Gospel, and is it not our duty to help them to the means to go? Let us be more liberal in giving to our ministers, that they may attend to more of the neglected places, that many souls may yet be called from darkness to light. How often do we see when there is something to be given to support the Gospel we have but little to spare, and at the same time that brother who gives the least has a large farm and money on interest, but only a few cents to spare to send the Gospel to poor lost sinners. Are we not too much engaged in gaining riches in this world?

Oh, let us all think about this, and ask ourselves the question, Is it I that is not doing enough in trying to spread the Gospel? Let us all be sure that our laying up treasures in this world will not shut the door of heaven against us.

If a careless sinner tells us that the sins of others do not concern us, let us try such spirits and see where they will lead us. We are to search the Scriptures and see whether they are in accordance

with the word of God. If they are, then we should receive them; if they are not in accordance with the Word, Oh, flee from them and seek after the true Spirit which leadeth to life everlasting.

Dear reader, can we not all become submissive unto the Word, and unto the promise which we have made before God and man? Let us consecrate our whole life and all we have to God, and be faithful unto death, and receive the crown of life.

P. E. BRUNK.

For the Herald of Truth.

ASSISTING THE POOR.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Much has been written about assisting the needy, and not without good reason, and I think it is proper to write still more on that subject, to arouse ourselves to a sense of our duty. To my mind the duty of assisting the needy is greatly neglected among many, even among those who profess Christianity. Let us examine our works, our deeds of benevolence, and the divine commands on this subject, and see if we are not wanting.

There is perhaps more required of those who are able to assist the needy than many are aware. The Scripture passage quoted above asks us the solemn question. How the love of God can dwell in us if we have no compassion on our needy brother. It seems the answer, *In no wise*, is implied. If, then, the love of God does not dwell in a person who has no compassion on his needy brother, how can he be a child of God? How solemn! How can those who have all the comforts and necessities of life in abundance have the sweet approbation of having done their duty toward God and their fellow men, if they have not in any way tried to relieve the poor and afflicted within their reach?

I do not think there is a reader of the HERALD blessed with means, who can not see or remember a needy or afflicted person or family whom he could assist and make more comfortable and happy. We can find such even besides those whose buildings and property are destroyed by fire and water. There are families who have a large amount of debt on their little homes, who strive hard to pay honestly. They may have a number of children to support besides themselves. Others may have losses and misfortunes counted small by others, but harder on them than destruction or burning of great and valuable buildings to such as are able or rich. The husband or wife may be sickly or unable to do their work, so that they have to pay out a good deal to get their work done, besides the doctor's bill and interest. What help and alms do they

get? Yea, there are those who would rather lend them money of their hundreds and thousands at a higher rate of interest than they themselves would like to give.

Oh! brethren, may we not be guilty of such negligence, or such uncharitable acts. What will loud profession, plain garments, or strict church rules avail, if we have not charity, which is the bond of perfection? There are also ministers financially poor, who would willingly work for the salvation of souls and the upbuilding of the church; but as they have a family to support and no help, and possibly an amount of debt, they cannot devote the time to their great and high calling that they would if assisted. I think we as a church are not doing our duty towards our poor brethren and ministers. I have noticed that when men's buildings were burned they received ample help and donations from rich and poor, though they may have had a few farms, health, and money on interest. Now if we are willing to help in such cases why not in other cases as necessary and more so. We should use prudence as to where to help. May we become more dutiful and live close to God, is my prayer.

For the Herald of Truth.

WHY AFRAID?

A few of our brethren have been writing articles on the subject of a General Conference, both in its favor and against it. While one or two have written their sentiments strongly in favor of such a meeting, a few have responded and given their views in opposition to it; one brother in the last number of the HERALD even intimated that it would be dangerous.

Other societies, not non-resistant, have their general conferences, and have them peaceably and with good feeling; and the idea that we, who claim the doctrine of non-resistance, should be afraid that if we met in a general conference we might not agree, and perhaps get into disputes and contentions, and separate with hard feelings toward each other, is, I think, a wrong one.

It is my candid opinion that a meeting of that kind would result in much good, and would be a great stimulus to the church. It would form an acquaintance-ship among the brethren from all parts of the country, and give each an opportunity to express his opinion as to the best way of winning souls to Christ and building up the church. This could be done with good feeling, and there would be no necessity for any disputes or contentions.

Such a meeting would certainly be the means of bringing us as laborers in the Lord's vineyard nearer together, and strengthen our confidence in each other.

There are many of our ministers in different parts of the country who are unacquainted with each other, yet all laboring in the same cause, each in his own field, in a measure independent of the other; and thus to meet and become acquainted, and spend a season together in the spirit of brotherly love and the spirit of prayer that God would bless and bind us closer together, and arouse within us an earnestness, and to unite our efforts to work for the glory of His holy name, could, in my opinion, only result in a glorious ingathering of souls and upbuilding of the church.

I have more confidence in our brethren than to be afraid that meeting in a General Conference would be injurious to our church. Brethren, let us have more confidence in each other. I am encouraged every time I become acquainted with a strange brother; and I feel sure that it would be a source of great joy to me to meet with many dear brethren from all parts of the country, and unite with them in suggesting and making plans for the furtherance of the cause of our blessed Redeemer, and the salvation of precious souls.

H. B. BRENNEMAN.

Elkhart, Ind.

TAKE HEED TO THY TEACHING.

BY MARVIN R. VINCENT, D. D.

Christian power resides primarily in Christian personality. It is the Christian self which teaches. A disciple teaches by spirit. This is a hard thing to define. If one should ask you to describe the odor which fills your chamber from that climbing honeysuckle, you could not do it; but you are none the less conscious of the fragrance. So there is an aroma pervading the personality of certain Christians which is as perceptible as it is hard to define. Cowper has put it beautifully:—

"When one holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with these meaner things

'Tis 'e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide
And tells us whence there treasures are supplied."

Why should that seem strange? We talk about the "atmosphere of culture" which attends this or that one. When a man comes to us out of life-long communion with cultured minds and beautiful forms of art, we feel how these things have penetrated and informed him. Why should it be otherwise with one who has walked with God, and pondered the thoughts of God, and rested in the love of God? This heavenly atmosphere which Christ carried with him, impressed the multitudes even more than what he said. They felt his authority. Those same people might easily have been drawn into a wrangle on the technical question

of his authority. The chief priests raised that point: "Who gave thee this authority?" But that question was forgotten under the spell of the authority which was felt to radiate from Christ's person. Something like this may emanate from every true disciple; and that is the thing which will teach children, and servants and friends, more of the power of the Gospel than all the sermons in the world.

This kind of teaching, in order to make its due impression, must be persistent. To the exhortation "take heed," the apostle adds, *continue* in these things. Persistency is behind all permanent impression. When a man strikes a stunning blow the effect is sudden, but behind that lightning-like stroke are years of gymnastic training. Behind the instantaneous impression made upon you by an intellectual king, are years of study and mental discipline. Spiritual character often makes itself felt at once. It takes no time nor reasoning to convince you that you are talking with one who has walked intimately and long with God; but crude, shallow, half-way character cannot affect you thus. Such impression is made only by one who has long taken heed to himself, who has been scarred in many a fight with the old self, and who has long watched and fostered, with prayer and tears, the growth of the new self in him.

Then, too, even when character is not ripened, there is a lesson in steady, persistent effort. The Gospel lays tremendous emphasis on the virtue of steadfastness. The whole great argument in the fifteenth of 1 Corinthians comes to a point in "be ye steadfast;" and in the description of the Christian soldier in the sixth of Ephesians, standing fast is the highest expression of victory. "Having done all to stand." A life concentrated upon God's service and on the attainment of heaven. Many a time you have seen a man stop on a corner, and look fixedly upward. Your first impulse is to look up too. Then you stop and still look up. Then you ask, "What is it?" The next man that passes, sees you two looking up, and stops also, and the next, until a crowd is gathered, for no other reason than that one man in the hurrying throng stood still and looked upward. So when a man's daily life says to the world, "One thing have I desired of the Lord, that I will seek after," there is a power and a lesson in that fact. Men ask, "What is it that he sees which we do not see? What is it that he is after which makes him live in this world as if his home were elsewhere?"

The apostle farther gives us two results of this careful and persistent self-discipline. The man who faithfully practices it will, in the first place, save himself; but this is bound up with the other result, "thou shalt save them that hear thee," So closely that we cannot consider them

apart. The salvation of others enters largely into the work of our own salvation—a point which ought to have more consideration than it usually receives. In teaching another any branch of knowledge, one broadens his own knowledge. In toiling for his family the laborer strengthens his own arm. Similarly, the exertion of spiritual energy for the sake of others reacts to make him who puts it forth spiritually stronger. He who feels that he must take heed to himself because his affects other lives, and who watches and disciplines himself that he may save others, grows apace in spiritual power. And here we strike the true ideal of the church. It is anxiously asked, "What shall we do to add to the church of such as are saved?" It is not necessary that elaborate machinery should be devised to draw crowds; but it is necessary that the whole church should practically appreciate the saving power which Christ attaches to personal holiness, and the responsibility which he lays upon the whole church to be a radiator of this holiness. The church is not an end unto itself. No individual congregation is to be regarded as a great establishment at which men can gaze and exclaim, "What numbers! what wealth! what eloquence! A church is not to be like a new electric lamp, displayed in a shop window amid a blaze of other light, not so much to increase the light as to call attention to itself and its merits. The value of a light is in what it diffuses. Men care far less for the lightning apparatus than for having dark places and stumbling-blocks illuminated. The church office is that of a good diffuser. Christian life and character are aggregated in churches that power and light may go forth. If every church-member will take heed to himself under the consciousness that his life is a lesson to others, the church will be instinct with saving power. The results will not always return to the church which sends forth the power. The light-house on yonder point guides many a vessel which does not enter the bay which it commands. So much the better. If the cluster of lights lifted high in Madison Square were arranged so as merely to throw the light upon the shaft which holds it aloft, it would be an object of ridicule. It is placed high up, that its rays may reach out into the side streets and flood the dark corners in every direction. Revival! If revival means saving souls, the church ought to be aiming at revival on a larger scale than can be measured by any temporary or spasmodic efforts. When whole churches shall be kindled, and glow throughout the entire mass with the light and fire of consecrated character, additions will come of themselves, like doves to the windows. In thus taking heed to herself, the church will make the best possible provision for the salvation of those that hear her.

—S. S. Times.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything promptly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

WORDS OF CHEER AND JUGENDFREUND.

—In order to increase the circulation of our Children's Paper WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND, we have offered some very fine premiums to those who will send us names as subscribers, and we trust many will make an effort to obtain one or the other of the Bibles we have offered. Either of these papers (that is the WORDS OF CHEER and JUGENDFREUND) will be sent to any address for 25 cents a year. Sample copies free.

GOING WEST.—Any wishing tickets to Kansas or other places in the west will do well to call on the agents of the Great Lake Shore Railroad for rates and much desirable information. Excursion round trip tickets on sale every day in the year. Baggage checked through. Rates as low as the lowest. Accommodations superior to all. Address Geo. C. Wattles, Sandusky, Ohio.

5—7

AGENTS WANTED.—We still wish to employ several agents to sell our books. Address Mennonite Publishing Co.

SUBSCRIBE for the Herald of Truth and ask your neighbor to do the same.

OUR FAMILY ALMANAC for 1884.

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "

DELAYED CHURCH NEWS.—The reason why church news is sometimes delayed after it is sent to this office is because the writers frequently put such items in such close connection with long articles that they are not discovered until they are stale and uninteresting. Articles sent for publication cannot all be read immediately, hence items of church news are sometimes laid away with them to be found months afterward. Writers would confer a great favor on us, and frequently save themselves annoyance, by using a separate piece of paper for their friendship letters; another for business notes; another for articles; and still another for marriage and death notices, church news, etc. Then each part of the correspondence would immediately be placed into the hands of those that attend especially to that part of the business.

THE MENNONITES.—The Mennonites in Kansas, Dakota, Minnesota and Galicia, are about to form a settlement in Reno County, where there is still plenty of good land at low prices. A number have already purchased there and others are about to do likewise.—*Reformer*.

ANSWER TO QUESTION.—How often do the words *eternity* and *eternal* occur in the Bible, and where are they to be found in the Bible? *Eternity* once, Isaiah 57: 15. *Eternal* twice, Deut. 32: 27. Isaiah 60: 15. K. HAUDER.

WHERE IS HE?—Samuel E. Edwards left Lancaster county, Pa., about ten years ago, and it is supposed stopped in Kansas. He is a man between forty and forty-five years of age. His uncle Edward B. Eberly lives in Page Co., Iowa, and any information concerning Edwards will be thankfully received by S. M. Eberly, Clarinda, Page county, Iowa.

BARKER STREET MEETING.—The brethren have kept up English preaching at the school-house on Barker Street, four miles north of Bristol, every four weeks.

The brethren living there desire to have these meetings continued, and would herewith extend an invitation to any ministers traveling in this vicinity to visit them. Any one coming may write to John J. Miller, Vistula, Ind., who will see that some one is at the station to meet him.

BRO. C. B. BRENNEMAN of Allen county, Ohio, held some meetings with the church in DeKalb Co., Ind., after the middle of February. They have at present eight applicants for membership in this church, which is no doubt a matter of much encouragement to the members, which are not very many in number. Brother B. went from there to Branch county, Mich., and spent several days visiting and preaching in that congregation. He expected to make a visit to Fayette county, Pa., about the 10th of March.

RUSSIAN MENNONITES.—Some of the Russian Mennonites that settled in Dakota in 1873 to 1878 have determined to leave this territory and settle in Kansas. A Committee of the prominent men in Dakota recently visited colonies of their brethren in the counties of Marion, Harvey, Butler, Reno and McPherson, and have selected a place of settlement in Reno County, and also in Kingman Co., on the Line of the Atchinson, Topeka, and Santa Fe Railroad, where they have secured extensive tracts for the new settlement. May the Lord prosper them.

THE SEASON.—The present winter in this latitude has been a very severe one. We have had very cold, and a great deal of cloudy weather. There has also been a great deal of sickness of different kinds and a great many deaths.

At this writing, however (Mar. 11th), the weather has suddenly moderated, the snow is melting away very rapidly and it has the appearance of a general break up. An early Spring would be desirable, if it please our kind heavenly Father to give it; we will, however, abide his pleasure, knowing that He doeth all things well.

BRO. David Morrel, who several years ago moved from Indiana to Holden, Johnson county, Mo., spent nearly two months of this winter visiting his friends and the church on the Haw Patch in Noble and

LaGrange counties, Ind. It was here that he spent a large portion of his early life, and here he was called to the work of the ministry. While on this visit he preached several times to interested audiences. He took leave of his friends on the 19th of February to return to his home in Mo., where he has charge of a small congregation. May the Lord prosper him and bring many souls into the fold through his labors.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R.R. An invitation is given to all ministering brethren, to meet with us at that time and place.

G. BRENNEMAN.

CHURCH NEWS.

FROM LOGAN CO., OHIO.—Pre. C. K. Yoder of Logan Co., Ohio, has been unable to attend church on account of sickness seven weeks, but we are glad to learn that at this writing (March 1st, 1884), he is improving some.

FROM DEKALB CO. IND.—Bro. J. S. Coffman visited the New Church in DeKalb Co., on the first Sunday in February and held several meetings, which were well attended. Bro. C. B. Brenneman visited us on the third Sunday in February and also held several meetings, and eight souls became willing to unite with the church, nearly all young people, and we trust there are more almost persuaded.

FROM ROCKINGHAM CO., VA.—Bro. Michael Shank and family of Rockingham Co., Va., have been severely afflicted for several weeks, one not able to help the other. They purchased a new coal stove, and not exactly understanding the management of it, on going to bed they turned the damper, throwing the gas from the coal into their rooms, which is the cause of their sickness.

Sister Shank is hardly expected to recover. May the Lord be gracious unto them.

A PLEASANT VISIT.—Brother Leonard Hoover from Rainham, and Isaac Rittenhouse from Cayuga, visited our neighborhood on the 14th of February, and the same evening we had a very interesting meeting. On the 15th the writer and the two brethren visited at sister Danner's. From there we went to the river, and

held a meeting. Sunday we had another meeting. Both meetings were well attended. Brother Levi Ebersole and wife from Erie Co., N. Y. came here on the 16th and staid over Sunday. We would like very much to see more of our ministering brethren visit our neighborhood, especially such as can preach English. There are but very few people in this neighborhood who do not understand the English language. There are only a few Church members in this neighborhood, and most of them are getting along in years, but we believe some more would unite with the Church if we had more English preaching. I believe the Lord will bless the ministers who come and help us in the Lord's work. Our meeting house is in Bertie, and if any of our ministering brethren who wish to visit us will write and let us know, we will be very glad to meet them at any of our stations, Fort Colborne, Sherston, or Bertie. SHERKSTON ONT. JONAS ZAVITZ.

CORRESPONDENCE.

ANSWERS.—In answer to the question how many times the words *eternity* and *eternal* occur in the Old Testament Scriptures, I would state, *eternity* once, Isa. 57: 15; *eternal* twice, Deut. 32: 27, and Isa. 60: 15. I would be pleased to have the young readers of the HERALD tell how many verses of the Old Testament Scriptures have but three words, and which verse contains all the letters of the alphabet except the letter j.

DAVID STAUFFER.

I have searched the Scriptures and found the word *eternal* twice, Deut. 32: 27, and Isaiah 60: 15, and the word *eternity* once, Isa. 57: 15. ELIZABETH SNYDER.

Answered also by A. B. RAMER and SUSANNA HUBER.

FROM NEW STARK CHURCH, OHIO.—Dear Brethren, we must all have our trials and temptations in this world, but let not this discourage us. The greater our burdens are here the sweeter will be our rest when we get home.

Let us be more earnest in the great work devolving upon us, in the saving of our own souls, and the souls of those around us. Let us not lack in that love that we should have for others, even our enemies. The Word says we shall pray for them that despitefully use us, and persecute us. Also, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." So we see it takes much love to overcome all the hindrances that we may meet. Let us be faithful to the end that we may receive the crown of life. We feel that we have been highly favored this winter with bodily blessings. Also a season of spiritual grace in a visit from Brother Stoffer

of De Kalb Co., Ind. During his stay we had six well attended meetings. May God bless our beloved brother in his labors of proclaiming the glad tidings of salvation. We feel very thankful to the dear brother, knowing that he left wife and children and home, all for the love he had for us and the holy cause, and not for any earthly consideration.

S. D. REAM.

FROM NEBRASKA.—Dear Publishing Company, the peace of God be with you. I have been a reader of the HERALD OF TRUTH for twenty years, and it has always been a welcome visitor to our home, bringing gospel truths and religious instructions. It has been a great spiritual help on the pathway leading to everlasting life. This paper should be read by every family, especially the youth. Beloved, continue in the noble cause for the good of souls and for the glory of God. The HERALD brings, with every issue, news of joy and sorrow. We are made to sorrow with dear friends who mourn for loved ones who have been called to cross before them the stream at the end of life's journey. Companions are separated, children are called from their happy homes and churches are deprived of their watchmen who have been set over the flock. Joyful news comes from the churches east and west of souls made to see their sinful condition, turning to Jesus for salvation and uniting in church union with God's people.

The HERALD has a large field, and through it appear many calls to "come over and help us." Some of the churches send their ministers, some have to call for ministers. Some ministers hear the calls and obey their Lord's command which says, "Go ye into all the world, and preach the gospel to every creature." Notice a little of the apostle Paul's work. "And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence unto Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea; for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the Synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not: but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples." When we see how this servant of God traveled and labored, we might learn a lesson of faithfulness and make an effort to do what we can in spreading the gospel.

HENRY YOTHER.

FROM LANCASTER CO., Pa.—Editor Herald, dear Brother and fellow laborer, we are enjoying health, and wish you the same blessing. Our congregation is getting along smoothly, and apparently prospering. We now have five applicants for membership, and prospects for more soon at Hershey's church. It is rejoicing when some of our fellow creatures come out and are willing to take their stand on the Lord's side.

We ministering brethren, who are called to the important work of preaching the gospel, should be faithful in the discharge of our duties, that many more might be awakened to see their lost condition, and become willing to leave the forbidden paths of sin, and seek refuge with Jesus.

I have been getting the HERALD for a number of years, and am well pleased with it. I believe it has done much good especially where it brings comfort and encouragement to the scattered members that have not the privilege of hearing the brethren preach. I desire to encourage the paper, but do not feel myself competent to compose articles for its columns.

Our best wishes to you and Bro. Coffman, and all the brethren and sisters in your vicinity. May God bless us all with his holy Spirit to keep us faithful to the end.
JOHN K. RONCK.

EFFECT OF A THUNDER-STORM.—Since myself, family and brethren are spared, and enjoying a reasonable portion of the blessing of health, therefore I rejoice in the Lord. Paul, to the Philippians, says, "Rejoice in the Lord always." But we are tried at times whether we are willing to trust in the Lord always. Such it seems to me was our case.

On the evening of Feb. 19th, a heavy thunder-storm passed over Canton, Ohio, and vicinity, unroofing buildings, tearing down trees and fences in its course. Among the ill-fated buildings is our meeting-house, which we built nine years ago. This was in the course of the storm and was unroofed, and one gable end thrown in, breaking some of the benches and knocking the plastering from the ceiling.

The walls from the square down are not injured. The great surprise was that when the debris was cleared from the loft there were found six kegs of powder stowed away, four wooden and two tin cans. By whom, or for what purpose they were put there remained for a while a mystery. But since, a hardware merchant identified the kegs, some light is thrown on the subject. The merchant's magazine was broken open and powder stolen from it some four or five years ago, and a gang of burglars blew open safes and in one case blew up a house. Suspicious parties were arrested, found guilty, and sentenced to the state's prison. About that time there was an entrance made in to our meeting-house, but nothing being

disturbed, there was no further examination made. It is supposed that the parties sent to prison were the same persons that stole the powder and hid it in the loft where no person had occasion to go, and they being imprisoned could not get it.

But I say again, we rejoice in the Lord that this thing was discovered, though it will cost us four or five hundred dollars. It might have cost loss of lives, which would have been far worse. We are but four in number, but are making arrangements to have the house ready for service soon as possible, if the Lord permit. Since I am alone in charge with the little flock, I solicit an interest in your prayers, brethren. I wish the grace of God to all brethren and sisters, that we may so live and so do that we may rejoice in the Lord always, and gladly say, Thy will be done.
MICHAEL ROHRER.

A VISIT.

On the 14th of Feb., according to previous arrangements, I, in company with Pre. I. Rittenhouse, proceeded to Dunville, where we boarded the train and went to Port Colborne, where we were met by Bro. Jonas Zavitz (Dea.), who conducted us to his home. We visited also Pre. Nelson Michaels and the same evening attended an appointment at the meeting-house, after which we went to Bro. Jacob Zavitz', where the time was pleasantly spent until a late hour, when commending ourselves to the care of our heavenly Father, we retired to rest for the night.

The next morning Bro. Zavitz took us to the mouth of Black Creek, on the Niagara River, a distance of 12 miles, where there was an appointment in the afternoon, where we were permitted to speak to a small, but attentive congregation.

After services we went to Bro. Martin Weaver's, near by, where we spent the rest of the afternoon and evening very pleasantly.

The next morning we again returned to Bertie and visited several families. At 5 o'clock we went to the station and met there Bro. Levi Ebersole and wife of Tonawanda, N. Y. From there we went to widow Lucinda Sherk and spent the evening, staying all night with Bro. Jacob Sherk.

On Sunday the 17th we again attended meeting, where we had the privilege of speaking to a full house of attentive hearers. From here Bro. Rittenhouse went with Peter Stern, while I being somewhat wearied and indisposed from a severe cold went home with Bro. Jacob Zavitz, Bro. Ebersole's also accompanying us. From there we went to Bro. Jonas Zavitz. An appointment had also been left for the evening, but on account of the storm it was not filled.

There is a time for all things—there was a time when we clasped hands with joy at meeting; but now the time that we must give the parting hand had come, and we bade each other "farewell" for a time, at least, perhaps for ever.

So we parted from Bro. Jacob Sherk's and Bro. Ebersole and wife, whom we have not yet the pleasure of calling sister. We remained with Bro. Zavitz all night, and the next morning taking the train at Colborne, we reached home the same day and found our families well, thanks be to God for his fatherly care over us. We also desire to express our heartfelt thanks to the brethren and sisters and friends for the love and kindness shown us while among them.

To myself this was a season of refreshing and enjoyment, and I regret that our time was so limited. I should gladly have visited a number of places which we passed, but I trust those of our friends whom we were not able to visit, will bear with us. I believe that if some of our English-speaking ministers would visit these places and labor among the friends, much good might be done, and many souls brought to Christ. I have reason to believe that some are almost persuaded to come into the fold. Brethren, let us be ready to go and win souls for Christ.
LEONARD HOOVER.

Ontario.

For the Herald of Truth. INFLUENCE OF KIND WORDS.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11.

Kind words are never lost. God watches the good seeds we scatter and no matter where they fall, they are sure to find a resting-place in some fruitful spot where they will not be neglected. He only knows to what extent the influence of a kindly spoken word or a loving smile may reach, or how rich a blessing we may reap therefrom. Though we may have but limited means of doing good in the world, we can at least scatter these "germs of the beautiful" along our pathway. There are lonely souls all around us who are hungering for sympathy. A word of kindness from us would be worth far more to them than costly gifts of gold. These precious gifts of kindness from friends, do for us what the world cannot. They make us forget the little vexations that disturb the peaceful flow of our daily life, and cause difficulties to disappear, "like snow-wreaths before the sun."

How often in a lonely hour, there comes to us a message from a distant friend, full of kind expressions of sympathy and good cheer. Nowhere can be found such power to revive the drooping heart, except it be in the silent whisperings of the Holy Spirit to the weary soul

that turns away from earth and looks above for comfort. Kind words cost but little; and in bestowing them we have our reward; for in doing good to others we are blessed ourselves. And the more good seed we sow the more fruitful our own hearts will become. True, there are times when our own spirits are bowed down and our cross seems so heavy to bear, that we find it hard to smile away our tears and wear a cheerful countenance to meet our friends. But here is a lesson of self-denial for us. We must learn to forget ourselves in this blessed work of soothing the griefs of others.

Look at Jesus, who is our perfect pattern. He was "a man of sorrows and acquainted with grief;" yet, his whole life was spent in relieving the sufferings of others. He thought not of himself, but only of how He might bless and comfort those in trouble and distress. Then, say a kind word when you can. Spoken at the right moment, it may be the means of bringing a soul to Christ, while on the other hand, for want of a word that we might have spoken that soul may be lost.

Speak to the little ones in their childish grief. Speak to the aged ones, weary of life. Your word of greeting will do them good, and your cheerful smile bring back to them recollections of their own sunny days. Seek out dear friends and companions in trouble, sickness and adversity. Take them by the hand and whisper words of comfort. Look for the erring, wandering ones, the poor, afflicted and distressed everywhere. Go to the wretched prisoner in his cell. Tell him of Jesus, in whom there is pardon even for such as he. Tell him of the "wonderful grace" that can change his life's dark blot into a sunny spot. That can, by a single word, drive away the darkness from the sinner's heart and place in its stead joy and peace.
A. E. A.

For the Herald of Truth. SAVED BY THE LAMB.

As I have read the following incident in an old paper, and thought it interesting, I will send it, with a few remarks, for the benefit of the readers of the HERALD.

"Many years ago, while engaged in building a church, a workman stepped back on the scaffold to look at the effect of his work; unfortunately he stepped back too far, and fell from a great height. His fellow-workmen at a little distance saw him fall, and gave him up for dead, thinking he must have been killed on the spot. After a few minutes, however, to their great astonishment, they saw him rise and walk away, apparently unhurt. One of the workmen, who was a friend, went after him, and putting his arm in his, led him home.

'Now, Thomas,' he said, when they were in the house, 'tell me what it was, saved your life?' 'Why that lamb,' he answered. It was true: Where the accident occurred some sheep were lying, and he had fallen on a little lamb; it was killed on the spot, but the man's life was saved. His friend said, 'If you had not fallen on that lamb, if you had been killed, where would you be now?' 'Ah,' said the man, 'my eyes are opened, I see I deserve nothing but wrath.'

In remembrance of this circumstance, a lamb was carved in stone outside the church, and for many years after, whenever the man looked at that lamb, it reminded him of the day on which he had been twice saved from death—for by the mercy of God he was enabled to see that the way in which he had been saved from that accident was but a picture of the only way in which he could be saved from eternal death, and from that day he trusted in Christ, the true Lamb of God, as his Savior, and could say, He loved me, and gave himself for me."

Dear readers, how many of you can say that you, too, have had your eyes opened to see that there is only one way of escape from eternal death, and that it is by the Lamb slain? How thankful we should be to God that there is such a Lamb who has promised us that if we will forsake all our worldly pleasures, and follow Him, believe what he has left on record for us, and compare our walk and conversation with his Word, He will some day take us home to the beautiful mansions prepared for all those that keep his commandments. He has died that we may live. All the wrath our sins deserved fell upon Christ, the Lamb of God, when he suffered death upon the cross.

Dear friends, I entreat you to read over the whole life of Jesus, and think what He has done for you. Have you ever thanked Him for giving his life, a ransom for you? If you have not, will you do so to-day? Do not satisfy yourself with an empty profession. Alas, how many profess to be Christians, who never show one sign of leading a new life, and never read the Testament, but make the newspaper their daily companion. If we wish to be Christ's followers, we must read his word and be saved by the blood of the Lamb.
EMMA LANDIS.

For the Herald of Truth. JESUS THE GREAT PHYSICIAN.

An article appeared in the HERALD of Feb. 15th, in which the writer holds up Jesus as the Physician of the soul, but says nothing of the body. But why not as well for the body as the soul? He says, "Whether is easier to say, Thy sins be forgiven thee, or, Arise and walk?" He is the same yesterday, to-day, and forever.

In Mark 16: 17, 18, He says, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." James says, "The prayer of faith shall save the sick, and the Lord shall raise him up;" and "Pray one for another that ye may be healed." Jas. 5: 14, 15, 16.

These promises stand as firmly to-day as ever, if we only believe. We, "with many others," can testify to them, for my wife had been in delicate health for about four years, and for several years unable to do her work, and confined to her bed part of the time. We tried different doctors and patent medicines, but without success. She remained the same, until the 6th of February, 1884, when through faith in our great Physician, she arose and was suddenly endued with new life and strength. The change is indescribable. All praise, glory and honor to Him who said, "All power is given unto me in heaven and in earth." Space would not permit giving full particulars here, but she went to work immediately, and the next week she did all the house work with ease, and has done so ever since. Doubtless many think it is all excitement, and will not last long, but Jesus would say, "Oh ye of little faith!" He that is able to heal is also able to keep healed, all who trust and believe Him. But we poor and forgetful mortals are so liable to fall; therefore we humbly ask all who are so minded, to pray for us that we may not yield to temptations, and that our faith may be increased, so that we may be steadfast to the end.
GEO. HOSTETLER.

East Lynne Mo.

From American Grocer and Dry Goods Chronicle, Feb. 7.

CONSUMPTION OF LIQUORS.

An interesting study is afforded by a table just issued by the Bureau of Statistics, showing the consumption within the United States of proof spirits, wine and malt liquors. The following table exhibits the total quantity of each consumed and the per capita consumption:

	Annual av'ge for 3 years ended June 30, 1878.	Annual av'ge for 3 years ended June 30, 1883.	Increase per cent.
Distilled apts., galls.	57,111,982	72,841,737	28.94
Wine, "	19,812,675	25,248,223	24.43
Malt liquors "	810,858,253	508,677,788	63.65
Total	887,577,910	606,967,758	56.90
Cons'n per cap. gals.	8.20	11.49	37.44

It is apparent that the use of malt liquors has diminished the consumption of distilled spirits, thereby decreasing drunkenness, pauperism, crime and other indirect expenses connected with the liquor trade.

We present here a second table, showing the relation of consumption in 1883, as compared with the average of the three years ended June 30, 1878:

	At an av. 3 yrs. ended June 30, 1878.	Year ended June 30, 1883.	per cent.
Distilled spirits, gals.	57,111,982	76,762,063	134.40
Wine, gals.	18,812,675	22,885,492	121.65
Malt liquors, gals.	310,459,252	335,375,654	107.81

Professor Elliott, of the Treasury Department, estimates the total population in 1883 at 54,163,000. Upon that basis we have a capita consumption of 10.18 gallons of malt liquors, 1.42 gallons of distilled spirits, a fraction below a half gallon of wine.

Beer, however, is not the only enemy of spirit drinking, for we find coffee exerting a powerful influence in the same direction. In 1878 the consumption was 309,556,493 pounds or 6.51 pounds per capita, while in 1883, it reached 515,927,827 pounds or 9.52 pounds per capita, an increase of 46 per cent. Coffee loses 16 per cent. in roasting, and making this allowance, and estimating one pound of coffee to two gallons of infusion, we have a consumption of that delightful stimulant of 16 gallons per capita annually.

Tea is out of the race, its stimulating properties being less marked than coffee. In 1878, the consumption of tea was 65,366,419 pounds, or 1.39 pounds per capita, while in 1883, it was 70,771,225 pounds or 1.31 pounds per capita, equal to 8 gallons of the infusion. Evidently the middle classes of stimulants are growing in favor.

For the Herald of Truth.

SPEAK THE TRUTH.

Let you and me, dear reader, beware of being untrue. Let us be honest, and speak the truth. Let us pray daily that God would give us a true heart and then help us to live that truth under all circumstances of life. Let us be too true even to speak unnecessary words. Let us follow our Master Jesus in the way of truth.

"O 'tis a lovely thing for youth
To walk betimes in wisdom's way,
To fear a lie, to speak the truth,
That we may trust to all they say."
J. S. BAER.

FAITH AND OBEDIENCE, OR HARD THOUGHTS ABOUT GOD.

God requires no impossibilities, either in Faith or Obedience.

Men say if they could believe so and so. If they could believe such and such things; if they could believe even as you do; but, believe they cannot. They say they try and try, and sincerely wish they could believe; after which they think, or claim at least, that obedience and a better life would follow. Now for this state of things, for this incalculable error, very

largely, many would-be teachers of God's word, are responsible. It is a part and a large part of Antinomianism.

The fact also, that many of these are unwittingly, unconsciously and unintentionally in error does not help the matter. The error goes rolling on, and souls are eternally lost. Belief is made everything, obedience little or nothing.

A sinner is taught and expected to believe as a saint, of years of practice with God. Men act so inconsistently in none of the business matters of life. A tradesman is expected to work years before he becomes a mechanic, but the sinner is taught and is allowed to say, "If I could only believe as you do," and this, as if by authority of God. No novice is respected for saying, "If I could only do the work of a finished mechanic I would, just now, be a mechanic." Every one knows better than that, he knows he must learn; he knows, too that he must begin at the simplest rudiments of the trade.

Skeptics are always having objection to something they say they can not believe; and many Christians foolishly labor with them on these points; many preachers spend all their time (serving the Devil) in trying to clearing up these points.

It is just what the Devil wants; anything, so people are drawn away from being convicted of sin. The question should be, do they live up to the highest light they have? do they repent: do they purge their lives, and obey God in all matters on which they already have some light?

Let this be done, let this be thoroughly attended to, let the sinner be shown that he must repent of his neglect thus far, let him see to it that he proceed to live up to the highest light he already has, that he follow God as to holiness of heart and life, step by step, so fast as He gives him light and there will be praising instead of condemning, there will be glorifying of God instead of hard thoughts against Him; there will no longer be charges that God is severe or unkind: that He requires an abatement of the reason in having to assent to things that seem impossible; He can then understand with Moses; (Deut. 4: 8) "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"—*Light House Tract*, No. 13.

A CLERGYMAN'S ADVICE.

"My dear children," said an old clergyman to the children of his flock, "never forget to keep on the right side of the public-house, and that is the outside. Many a poor convict would have been saved from a life of misery, and many a man from the scaffold, had he never tasted the intoxicating cup."

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

HOCHSTETLER-HELMUTH.—On the 28th of Feb., by Bishop Moses Hochstetler, Cornelius Hochstetler and Barbara Helmuth, of Holmes Co., Ohio. May the Lord bless them that they may live in peace to the glory of God.

HARTZLER-YODER.—On the 26th of Feb., at the residence of Daniel Yoder, in Logan Co., Ohio, by John P. King, Yost Hartzler, of Logan Co., and Fannie Yoder of Mifflin Co., Pa.

STUTZMAN-MILLER.—On the 6th of March, by Bishop David Kauffman, Daniel Stutzman of Jasper County, Ind., and Frany Miller of LaGrange Co., Ind.

HAUDER-HAUN.—On the 24th of January, at the house of the bride's father, Peter Haun, in Livingston county, Ill., by Emanuel Hartman of Tazewell county, Ill., Christian Hauder and Maggie Haun, both of Livingston county, Ill.

Died.

UMMEL.—Pre. John Ummel departed this life on the 19th of December, 1883, aged 62 years, 8 months and 13 days. He was sick nine days with nervous fever. He was a faithful laborer in the vineyard of the Lord. It was his constant purpose to preserve the church from the power of the destroyer. During the last days of his life he had to contend with many difficulties. He desired much for the time of his redemption. He leaves six children with his first wife and three children from his second wife. Through his death both the family and church are comforted. The sorrowing household and raise up again a faithful laborer for the deserted little flock for whom he so earnestly labored. Funeral services were conducted by John Ferguson on 21st of Feb.

HARTZLER.—In Kishacoquillas valley, Mifflin Co., Pa., February 21st, 1884, of the infirmities of old age, Elizabeth Hartzler, aged 91 years, 2 months and 16 days. This dear aged sister had been for a long time wishing and even yearning for the call of her Heavenly Father. During the last few days, when she felt that now the time of her departure was surely near at hand, her desire to go home increased so that she could hardly wait until the time of her deliverance should come. Thus ended a long life spent in the service of the Lord, as a devoted member of the church, a faithful wife, a Christian mother, and a good neighbor. She was born near Myers-town, Lebanon Co., Pa., in or near what is now Tulpehocken township, Berks Co., where there was, at that time, (1789) an Amish Mennonite congregation in which her father, John Beller, was a minister. When she was about thirteen years of age, her father removed to Kishacoquillas valley, where she was, in the course of six or seven years afterwards married to Yost Hartzler, she having previously joined the church. Her husband died in 1843, when she was fifty years old, leaving her the mother of twelve children, all of them living but one, and three of them already married. With the eight children yet remaining at home she continued the family life in the old home for a number of years. She was a widow forty-one years. Ten of her children are yet living, and all were at the funeral, the oldest

being a gray haired man in his seventieth year. Her descendants, living and dead are twelve children, fifty-five grandchildren, and sixty-six great grandchildren, altogether one hundred and thirty three.

BERKEY.—On the 6th of Feb., in Toamencin twp., Montgomery Co., of consumption, Alvin, son of Eleazer and Lydia Berkey, aged 3 years, 6 months and 6 days. Services were held by C. Allebach and J. Clemmer, at Franconia Mennonite meeting-house.

CLEMMER.—On the 7th of Feb., in Lower Salford twp., Montgomery Co., Pa., Joseph, son of Lewis and Sarah Ann Clemmer, aged 3 months and 17 days. He was buried on the 10th at Franconia Meeting-house where J. Clemmer and Jacob Moyer preached.

Brenneman.—On the 28th of Feb., in St. Joseph Co., Ind., Sarah, wife of Jacob Brenneman, aged 52 years, 10 months and 27 days. She had had an attack of typhoid fever but was getting better, and considered entirely out of danger, when she was taken worse and sinking rapidly, she died in a short time. She was a faithful member of the Mennonite church, and leaves a deeply sorrowing husband and eight children to mourn their loss. She was buried on the 1st of March at Shaum's burying ground. Services by Henry Shaum and John F. Funk, from Matt. 24: 44, and Matt. 6: 10. "Thy will be done." May the Lord bless this affliction to all these dear children and comfort them.

OBER.—February 11th, near Mount Hope, Lancaster Co., Pa., Sister Elizabeth Ober, aged 75 years, 7 months and 28 days. Funeral on the 13th. Text, Isaiah 57: 2. Buried at Hernly's Meeting-house. Sister Ober died suddenly. She was found dead in her room. A solemn warning to be always ready.

BRUBACHER.—February 23d near Hess Meeting-house, Lancaster Co., Pa., David Brubacher, aged 69 years, 2 months and 26 days. Funeral on the 26th. Text, 2 Tim. 4: 7. Buried at "Hess" Meeting-house. A large congregation of friends and neighbors assembled to pay the last tribute of respect to the beloved brother. Brother Brubacher was a faithful member of the Old Mennonite Church for 49 years, and for 36 years a deacon in the Hess and Hammer Creek districts.

NEWCOMER.—February 24th near Mount Joy Lancaster Co., Pa., Deacon Christian Newcomer, aged 75 years, 8 months and 16 days. Funeral on the 27th. Text, Luke 2: 29. Buried at Nissly's Grave-yard. Many people assembled together in token of respect to the beloved brother and faithful Deacon.

BRUBACHER.—February 27th in Brunner-ville, Lancaster Co., Pa., Bro. John Brubacher, aged 86 years, 3 months and 17 days. Funeral on the 1st of March. Text, Isaiah 57: 2. Buried at Hammer Creek Meeting-house. Bro. Brubacher was a faithful member of the old Mennonite church.

SNYDER.—February 29th, in Mount Joy Lancaster Co., Pa., of consumption, Mary Elizabeth Snyder, aged 10 years, 5 months and 28 days. Funeral on the 2d of March. Text, 2 Kings 4: 27. Buried at Landisville Meeting-house.

WALSH.—On the 19th of Nov., 1883, in Henry Co., Ill., of cancer, Malinda, wife of Thomas Walsh, in her 47th year. She leaves a husband and eight children to mourn their loss. She was a daughter of Abraham Funk Dec'd., who was formerly from Rockingham County, Va., having moved to Illinois during the war.

HACKMAN.—On the 28th of February in Franconia congregation, Montgomery Co., Pa., of consumption, of which he suffered about 2 months, aged 69 years, 4 months and 11 days. He was buried on the 3rd of March. A large

number of people attended his funeral. He served as a deacon over 23 years. Services by S. Goddard, Samuel Gross, Jacob Mensch and Andrew Mack from Luke 2: 29-32.

CLEMENS.—In Franconia, Montgomery Co., Pa., on the 27th of February, John Clemens, aged 82 years, (one day less). He was buried March 2d at Toamencin Meeting-house. Peace to his ashes.

CULP.—On the 22d of February, in Harrison twp., Elkhart Co., Ind., Eli, son of George and — Culp, aged 1 year, 10 months and 19 days. Buried on the 24th. Services by Henry Shaum.

KIEFER.—On the 4th of February, near Union Deposit, Dauphin Co., Pa., Kate, wife of Preacher Daniel Kiefer, and daughter of Christian Stoner, Dec'd., of West Hempfield, Lancaster Co., Pa., aged 48 years, 5 months and 15 days. She leaves a sorrowing husband and four little girls; the church, the family, and neighbors have lost one who will be greatly missed. We hope she has gone to receive the reward of those who have washed their robes in the blood of the Lamb.

Dear children, don't think of me as in the tomb,

For I shall not fear its dark shadow and gloom,

I am going to live with the angels so fair; I'll look for you, children, and wait for you there.

HARTZLER.—On the 26th of February, near Bellefontaine, Logan Co., Ohio, Barbara Hartzler, aged 61 years, 9 months and 7 days. She leaves a deeply bereaved husband and eight children to mourn their loss. Funeral on the 28th, it was largely attended. Service by Jonas C. Yoder and Jacob France from 2 Tim. 6: 8.

WENGER.—On the 6th of March, at the house of Christian Blocher, in Elkhart Co., Indiana, of typhoid fever, Sister Fanny (Martin) wife of Bro. Jonas G. Wenger, aged 44 years, 6 months and 19 days. On account of his wife's feeble health Bro. Wenger arranged his affairs in Mo. and intended, in company with her, to spend a considerable time on a trip eastward and visit the friends and relatives, but the saying that "Man proposes and God disposes" was also verified here, and their trip together was cut short by the death of our sister; yet we have the blessed consolation that through her devoted Christian life she has been made worthy to enter into the eternal paradise of God, where we may meet her again when our journey too shall be completed. She was buried at Shaum's Meeting-house on the 10th, where a large concourse of people were present. Services were held by J. A. Beutler, Henry Shaum and J. F. Funk from 2 Cor. 5: 1. May the Lord comfort the sorrowing husband and friends.

DEGOLIER.—On the 9th of March, at the residence of his brother-in-law, in Harrison twp., Elkhart Co., Ind., of paralysis, Talmage Degolier, aged 32 years and 11 months. He was buried on the 11th at Shaum's Meeting-house. Services by J. S. Coffman and J. F. Funk, from 2 Cor. 5: 1.

FETTERS.—On the 8th of March, in Harrison twp., Elkhart Co., Ind., of a lingering disease, Peter Feters, aged 69 years, 10 months and 10 days. Some weeks before his death, he realized the necessity of preparation for the prospective change and was baptized to the Brethren Church. He was buried on the 11th. Services by John Metzler and C. Nusbach from Job 14: 10.

BUCHWALTER.—On the 1st of March in Leacock twp., Lancaster Co., Pa., Benjamin Buchwalter, aged 42 years, 10 months and 9 days.

Letters Received.

WITHOUT MONEY.

I. N. Kanaga, A. J. Z. Stinnie M. Lantz, Heinrich Gorz I. A. Resler, J. L. Young, Henry Yoder, Joseph Metzler, S. V. Thacker, Geo. Hostetler, Ellen Plank, Anna E. Angony.

From Dakota, \$30 in stamps.

WITH MONEY.

A—Daniel Auker, J. D. Andrew, Jacob Augspurger, B—H. K. Blusch, Adam B. Brenneman, Joseph S. Bare J. F. Bucher, Jacob A. Brenneman, Noah Baker, Samuel Brunk, Tracy Bowman, Jacob Beachy, Anna Bare, John Bucher, Noah Brunk, E. Brenneman, P. A. Blough, John R. Buckwalter, Elam Brackbill, Benj. Brackbill.

C—Wm T. Crump, Mary Clapsdell, Truth Christman, Ben F. Charles, D—T. S. Dunlap & Co., Henry Dillinger, Sr. J. C. Driver, John Dirstein, Abraham Durken, Abraham K. Dick, Peter L. Duck, Daniel H. Denlinger.

E—J. Ely, L. D. Eborale, John Ehsman, Christian Eicher, David Ewert, Isaac W. Eby, Conrad Ewert, Jacob Epp.

F—F. P. Priesen, J. Fast, David Friesen, Heinrich Frey.

G—John Ginchig, J. C. Greenwalt, E. K. Greenwalt, Joseph Good, Joseph B. Good, Christian Good, Samuel Guengerich, Henry Guengerich, John Gell, Michael Giesler, Alie Good, J. B. Grove, Christian Gump, Siewert Goertz, John Goertz, Martha Garber, F. H. Goertz, Christian Goertz, Samuel Guengerich, Conrad Grebe, Daniel Greaser.

H—John F. Harns, Elizabeth Heidebrecht, B. F. Herr, B. A. Hassel, Tobias Hochstetler, J. Hildebrand, John F. Harns, John F. Harns, Kate Harder, Emma M. Hershey, John Harnish, Joseph Harnish, B. A. Hassel, John Harder, John F. Harns, John F. Harns, John F. Harns, Benjamin Hartzler, Anna Horst, Benjamin Hunsberger, Samuel Hess, Lydia Ann Hook, Elmer H. Herr, John Hartzler Abraham Huber, John L. Herr, Christ Hirshey, Ephraim Hershey, Jacob R. Hershey.

I—J. Janzen, K—Samuel Kauffman, Isaac King, Peter Keller, Chr. Kurtz, John K. Kauffman, Jacob B. Kauffman, Levi J. Kauffman, Heinrich Kornelson, S. B. Kinsinger, Jacob Koechling, King, Michael Kurtz, Lizzie Kunk, Annie K. Kreider.

L—T. S. Lehman, Jos. T. Landis, Amos Landis, Elizabeth Landis, J. Landis, Martin Loucks, B. Loc, Benj. Leeman, J. C. Lehnman, Andrew Leutwiler, Knos H. Loxan, Jacob Lindeman.

M—M. S. Miller, J. B. Musser, A. Metzler, Lillie B. Miller, Eli W. Musser, Annie M. Musselman, John Musser, Charlotte Mong, Samuel H. Miller, Sarah Miller, John A. Miller, Amos B. Miller, J. M. F. Miller, Mrs. Amos Musser, J. Miller, F. Miesler, Elisabeth Muselman, John Moser, Alvin Metz, Benj. Metz, Jacob Metz, Alvin Metzler, Christ Metzler.

N—Martin Nebel, John Nickel, Christian Naffziger, J. W. Nissley, Aaron, Neufeld, Heinrich Neuschwanger, Ephraim N. Nissley, John Nickel, Christ Naffziger O—Andrew Oesch.

Q—John Quiring.

R—John W. Pence, S. K. Plank, Sarah Peckman, R—Abm Ratzlaff, Jacob Rapp, Mary C. Rissler, Heinrich Reiblich, Christian Rohrer, Magdalena Rhodes, Christian Rychever, Jacob Roth, Peter, Jacob Reibler, John R. Roth, Israel F. Root, Beth Root, Nichola C. Roth, Peter J. Ratzlaff, Conatus F. Richter, Jonathan B. Ratter, Jacob, S. Rohrer.

S—Jacob Schneider, Jacob Shust, D. B. Snyder, H. L. Shelly, Jacob Stutzman, John Sutter, Christian Schlabach, Frederick Stucki, Michael Schlonker, Joseph Schuck, Gibson Stoltzfus, Christian Schlegel, Rachel F. Stotter, V. L. Schrock, John D. Showalter, John W. Shuck, John D. Short, P. F. Suter, Stephen Shultz, Eli Swart, Anna W. Weaver, H. C. Stutzman, Daniel Shelly, John Schroeder, E. M. Shellenberger, J. Weiner, Jacob Y. Stutzman, Hettie A. Stoner, David F. Stoltzfus.

T—Mrs. Della Troyer, Alvin Tyson, Lydia Troyer W. Theilenhaus.

U—Jacob B. Urrnh.

V—C. B. Voght.

W—Heinrich W. Wiedel, Joseph Weaver, Peter Walder, Nathan White, Isaac Weaver, Hilda Wiebe, Susan Winters, Moses Wengert, Peter Wiers, John H. Weaver.

Y—Levi Yoder, Thos. D. Yoder, David C. Yoder.

Z—A. Zimmerman.

MISSIONARY FUND.

Jacob Smith, \$10.00

FOR THE FUND IN ASIA.

David Friesen \$3.25.

CATALOGUE OF BOOKS.

Send money by Draft, Post Office Money Order or registered Letter.

Write name and full address plainly, giving name of country and state.

All orders by mail should be accompanied by the cash.

BIBLES AND TESTAMENTS.

Bible, Agate, 24 mo., in cloth, No. 178..... 85
Nonpareil, 12 mo., leather, No. 129..... 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 176..... 50
Agate, Reference, 16mo., leather, binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 100..... 1 25

Family Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, Alphabetical Table of proper names in the Old and New Testaments, with the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, &c. by express..... 3 00
No. 12 contains the old and new Testaments, Apocrypha, Concordance, Psalms, Index, Tables, Weights and Measures, Maps, &c. Revised according to the Oxford and American Bible Society's standard. It also contains full and comprehensive history of the Bible, 47 beautiful, large illustrations of the books, and 20 full page engravings, also a comprehensive pronouncing Bible Dictionary with nearly 700 illustrations, good print and good paper, paneled, gilt back and sides, and comb edges..... 4 75

No. 21 containing a complete pronouncing Bible Dictionary, illustrated with nearly 500 Engravings, a full and complete history of the Bible, and the Books of the same, beautifully illustrated with 46 Engravings, paneled sides, Concordance, Tables, &c. By Express..... 5 40
No. 144, well printed on good paper containing the same as the above, finely bound in imitation Morocco, gilt edges, by Express..... 6 60
Same Bible with clasp, by express..... 7 00

No. 17, fine edition, 1600 pages, containing Bible Dictionary, new and complete Bible Teacher's Text-book, four beautiful colored lithograph Maps of the Holy Land, Apocrypha, Concordance, Psalms in Metre, Comprehensive History of the Bible, forty-seven beautiful, large illustrations of the Books, 12 fine steel line engravings, Comprehensive Pronouncing Dictionary of the Bible with 600 illustrations and two brilliant illuminations. This edition contains also the revised version of the New Testament, bound in French Morocco, paneled sides, full gilt..... 8 00
The same Bible with clasp..... 8 50
No. 204, containing same matter as the above, bound in Turkey Morocco, antique, panel, new design gilt edges, 10 00
The same Bible with clasp..... 10 50

No. 36, containing same matter as the above, fine paper, bold, open type, bound in French Morocco, antique and panel sides. The print in this Bible is especially fine..... 11 00
We can furnish any style of Bible now manufactured, ranging in price from 25 cts to \$25.00.

Testament, small, flexible cloth cover, 40
Testament, small, board and cloth cover, 82mo., agate..... 15

Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan Testament, with reference, desirable cover, morocco binding, suitable to carry in the pocket..... 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Historical, bound in full sheep, one thousand pages, 8vo. by exp. 5 50
Academic, bound in cloth, 560 pages 2 20
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 85
Pocket Edition, cloth..... 75

Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5 00
OELSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50

GRIER, C. F., English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation..... 1 50
3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " " 1 75
2 " on Isaiah, 8vo., " " 1 75
These volumes sold separately if desired

Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work, 6 vols., bound in sheep..... 20 00
Jameison, Fauntleroy, and Brown's Commentary, critical, experimental, and practical, complete in six volumes, royal 8vo., with colored maps, cloth..... 15 00
sheep..... 18 00
Jacobus' Notes on Genesis, 2 vols., in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.

Notes on Genesis, by Rev. E. H. Browne..... 1 50
" " by Murphy..... 1 00
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00
Family Testament and Psalms, super royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep 6 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
25
Apples of Gold. Large type, lots of pictures, board covers..... 50
Alleine's Alarm to the Impenitent..... 35
Annals of the Poor..... 60
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 80
" " new Edition, enlarged..... 90
Brown's Concordance of the Bible, pocket Edition..... 50

Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present..... 40
Bible Reader's Help..... 45
Beginning of Life, 263 pages..... 90

Bible Stories, by the author of Peep of Day, 8 books, illustrated and bright paper cover, 32mo., in a box..... 75
Bible Prayers..... 25
Bible Antiquities, (Nevin's)..... 1 60
Bible Stories (Gallaudet)..... 25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 290 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00

Clark's Scripture Promises, gilt edges..... 40
Christ and Adornments, a Price Essay, in inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Call to the Unconverted, Baxter, paper, 16c 30
Child's Book of Repentance, Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 15
Christ and Humanity..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dymond on War..... 40
Daivman's Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15
Daily Food, a verse for every day in the year..... 15
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50

Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables, Cloth, 634 pages..... 1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
The same in sheep, Library binding 3 75
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists, &c. 655 large octavo pages, bound in cloth..... 2 25
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 60

Line upon Line..... 50
Mind and Words of Jesus by McDuff..... 50
Man in Genesis and in Geology..... 1 00
Morning Thoughts..... 50
Diarist for 25, 40, 50, 75 cents, and \$1.00.
Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Freemasonry Illustrated, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Characters, claims and practical work—by Rev. C. C. Finney..... 1 00
Mystic Tye, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Faithful Promiser, 64 pages..... 18
Family Prayer Book, McDuff..... 35
Family Prayers, Willberforce..... 35
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 50
Fox's Book of Martyrs..... 2 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, Gesta Pilata, or the Reports, Letters, and Acts of Pontius Pilate, Procurator of Judea, with an account of his life and death, being a translation and compilation of all the writings ascribed to him, as made to Tiberius Caesar, Emperor of Rome, concerning the life of Jesus, his trial and crucifixion, with an introduction and notes by W. O. Clough, B. A..... 1 50
Gospel Sunbeams..... 45
Gems of Goldsmith, Poems by Goldsmith..... 1 00
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Haberman's Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemann's Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 60
Infant's Primer, illustrated..... 10
In the World, not of the World..... 50
Jesus's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Kempis, Thomas Von, the imitator of Christ, New Edition. Revington's, Waterloo place. London Edition. Bound in leather..... London Edition..... 3 00
Life of our Lord upon the earth, by Samuel J. Andrews..... 8 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Moshelm's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning by Morning, by Spurgeon..... 150
Newton on the Prophecies, which have re-

markedly been fulfilled and at this time are fulfilling in the world, 649 pages, full sheep..... 2 25
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 10 00
Our Heavenly Father..... 70
Primer, English and German (Am. T. S.) Pleasant Paths for little feet..... 40
Persuasive to early Piety..... 70
Prince of the House of David..... 2 00
Peace Manual, or War and its Remedies..... 70
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 35
Pictorial Exact Primer..... 40
Peep of Day..... 40
Precept upon Precept..... 40
Peace Envelopes per 25..... 15
" " " 100..... 50
" " " 250..... 1 00
" " " 1000..... 3 00
Prodigal Son..... 25
Pocket Testament, glass, in box wood case with screw top..... 25
Promised One, The, 18mo., 63 pages..... 35
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. Dillies, late consul at Jerusalem..... 2 50
Rise and Progress of Religion in the Soul..... 70
Right way, a book on Peace, Am. T. S..... 45
Repentance Explained, by Walker..... 25
Ready Reckoner and Log Measurer, Day's History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Belcher, D. D., by Express..... 6 00
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Sander's English and German Primer, illustrated..... 30
Spurgeon's Sermons per volume..... 1 50
Should Christians Fight? The question candidly and Scripturally considered and answered from the Old and New Testaments..... 10
Scripture Biography for the Young with critical illustrations and practical remarks, in eleven volumes complete 2929 pages, by Express..... 4 50
Sacred Geography and Antiquities with Maps and illustrations, by E. P. Barrows, U. D..... 2 25
Science of the Bible, of the Moses, Preterist and modern Discoveries, by H. W. Morris, A. M..... 4 50
Secret Power, six sermon by Moody..... 60
pages, cloth..... 60
Songs on Peace..... 75
Sonnet for Little Ones at Home..... 70
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Scripture Lessons for Little Ones, A. B. P. S. Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Scripture Lessons, A. T. S. 18mo., 96 pages..... 70
Saint's Test, by Baxter..... 70
Scraper's Lumber and Log Book; the only full and complete book of this kind ever published..... 85
Spring Time of Life..... 65
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 85

Saint and his Savior, by Spurgeon..... 1 50
Sunshine for Rainy days, fine paper, a fine picture on every other page, with short simple reading lessons for children, Board covers, 60 cents; cloth, 40, 96 pages..... 1 00
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each 25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
The Life of Trust, being a narrative of the Lord's dealings with George Mueller, of Bristol, England, written by himself; shows how the Lord answers the prayers of his people and provides for those that put their implicit trust in him. 528 pages, cloth..... 1 50
True Vital Piety, Non-Conformity to the World, by M. M. Esheleman..... 1 00
Testament, Eng. & Ger..... 50
Through Bible Lands, notes of travel in Egypt, the Desert, and Palestine, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c..... 2 25
The Christian Minister's Affectionate Advice to a Married Couple, with a blank Marriage Certificate, 18mo., 288 pages 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Non-Conformity to the World, compiled by Rev. David Sherck, of Preston, Ont., with the aid of some of his fellow-laborers. A pamphlet, 92mo., 72 pages, paper cover, containing an article on Non-Conformity, on Dress, on Luxury, on Peace, and a conclusion by Bro. Sherck. Truly a valuable work..... 90
Bridal Souvenir, 8pg., 24mo., with Marriage Certificate. White binding, gilt edge..... 60

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/2 x 1 1/2 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 5 1/2 inches 85
No. 106. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 30

The Mennonite Family Almanac, in English and German, The Martyr's Mirror in German, Menno Simon's Complete Works in English, Menno Simon's Foundation in German, (new translation), and the Philharmonia (tune book) are kept in stock and for sale by

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.

Write your own name, the name of your Post Office, County and State in full, and distinctly.

Mennonite Publishing Co.
Elkhart, Indiana

Behold Him sitting on Jacob's well one day, about noon, weary and thirsty, demanding of a Samaritan woman a drink of water, which surprised her because he was a Jew, and the Jews and Samaritans had no dealings with each other. But he,

by the power of his gospel, commenced pouring light into her heart, which caused her to forget her water pot. She ran back to the city, saying to her friends, "Come, see a man which told me all things that I ever did. Is not he the Christ?" Many of these Sycarites, of the mixed nations of Jews and heathen, believed on him, and were added unto his kingdom.

The gospel of Christ is a power of God unto every one that believeth, irrespective of person or nation. Though the Jews, as a general thing, rejected him, yet a few also received him. Even Nicodemus, a member of the Sanhedrin, by this power was moved to confess Jesus as a teacher come from God. He could not at first understand the mystery of the new birth, yet the doctrine had the effect to shake the whole edifice of his religion and lay a deeper and more enduring foundation.

Thus we see this gospel net gathers in all kinds from members of the Jewish council to Zaccheus the publican, from the Roman centurion to blind Bartemius, from the favored Jew to the Syrophenician woman. It spread far enough to take in fierce Gadarene demons possessed with a legion of devils, and restore him to his right mind. Such was the power of the gospel preached by Jesus himself, overcoming the strong man, taking from him his armor and dividing the spoil.

But the "corn of wheat" had to fall into the ground, and die in order to bring forth much fruit. The acts of the apostles are to the gospel what the fruit is to the tree. The Lord, after his resurrection from the dead, commanded his disciples to go into all the world and preach the gospel to every creature, telling them that these signs shall follow them that believe—"in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, &c. Let us see how wonderful these promises were fulfilled. According to the Savior's command they departed not from Jerusalem until they were endued with power from on high. Just think of the Pentecostal effusion—the miraculous outpouring of the Holy Ghost, the speaking with new tongues, the conversion and baptism of three thousand in one day! Devout men out of every nation under heaven could understand the Galilean preachers speaking the wonderful works of God.

Thus the gospel chariot rolled on with a power that bid defiance to every foe. New shoulders were put to the wheel from every direction, pushing on the good work regardless of opposition. Angels are sent to the deliverance of the gospel messengers, iron gates open to them of their own accord, earthquakes shake the foundations of the prison walls, and immediately every prisoner's bands are loosed, and the jailer cries out, "Sirs, what must I do to be saved?" Liars fall down in instant death, Simon the sorcerer

cries out, "Pray ye for me." The Ethiopian eunuch of great authority, when Philip had preached unto him Jesus, exclaimed, "See, here is water, what doth hinder me to be baptized?"

Next the "chief of sinners," the great blasphemer, on his way to Damascus, is smitten down to the earth, and trembling and astonished says, "Lord, what wilt thou have me to do?" He is now made a powerful instrument in the hands of the Lord, he now starts out—being let down over the wall of Damascus in a basket, travels thousands of miles on water and land preaching Jesus and the resurrection of the dead, reasoning of righteousness, temperance and judgment to come. He makes governors tremble, and persuades even gentile kings almost to be Christians, casts out spirits of divination, destroying the hope of their gain in sooth-saying. At Athens the most celebrated city of Greece (its inhabitants steeped in idolatry), he is encountered by the philosophers of the Epicureans and Stoics, believed not in the resurrection, and were desirous to know what this babbler had to say, and brought him in the midst of Mars Hill, where he declared unto them the "unknown God," whom they ignorantly worshiped. He preached the gospel with such power that Dionysius, the Areopagite—a member of the supreme tribunal of Justice at Athens—was converted, and others also.

Now follow this Paul to Ephesus, the metropolis of proconsular Asia, and see what power attends his preaching there, so powerful as to give a death-blow to their gigantic and bewitching superstition. Demetrius, who was making silver shrines for Diana, is made to realize that not only their craft is in danger to be set at naught, but that also the temple of their great goddess is despised and its magnificence destroyed, which all Asia and the world worshiped.

Another manifestation of gospel power is witnessed on the Island of Melita, where a viper came out of the heat and fastened to Paul's hand, which made the Barbarians exclaim, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. But when Paul shook the venomous beast into the fire, and suffered no harm, they changed their minds and said, He is a god. This is what the Savior promised his disciples, "Ye shall take up serpents." And more than this, he gave them power also over the old serpent, but at the same time warned them not to rejoice in that, but in something better, namely, that their names are written in heaven. In conclusion, dear readers, I would say, Let us do like Paul, and not be ashamed of the gospel, remembering the Savior's words, Whoso shall be ashamed of me and my words, of him will the Son of man also be ashamed when he will come

in his own glory, and the glory of the Father with the holy angels.

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

HEALING AND CONVERSION OF NAAMAN THE LEPER.

2 Kings 5: 1-14.

Naaman was a general in the army of the King of Syria. He was held in great honor by the king, because by him the Lord had given deliverance unto Syria. Naaman was an idol worshiper, and was afflicted with leprosy. The Syrians had invaded the land of Israel, and led away captives, among them a little maid, and she waited on the wife of Naaman. This little maid, (who had not forgotten her people, nor the power of God over Israel) said unto her mistress: Would to God that my Lord, Naaman, were with the prophet that is in the Land of Israel, for he would cure him of his leprosy.

This saying of the little maid was told to the king, and he said, Go, and I will send a letter to the king of Israel. So Naaman took with him ten talents of silver, six thousand pieces of gold and ten changes of raiment. The value of this present in our money would be over one hundred thousand dollars (\$100,000). The contents of the letter to the king of Israel were, "Behold, I have sent my servant Naaman to thee that thou mayest recover him of leprosy." But the king of Israel rent his clothes and said, Am I God, to kill and to make alive. * * * See how the king of Syria seeketh a quarrel with me, and he was in great distress. But when the prophet Elisha heard that the king had rent his clothing he said, Send him to me, and he shall know that there is a prophet in Israel. So Naaman and his company came to the house of Elisha, and Elisha sent a message to tell Naaman to go and wash in Jordan seven times, and he shall be clean. But Naaman was wroth and said, Behold I thought he would surely come out to me and call on the Lord his God, and strike his hand over the place and recover the leper; and he turned away in a rage. But his servants came near and said unto him, My Father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, wash and be clean. Then went he down and dipped himself seven times in Jordan, * * * and was clean. Now he returned and came to Elisha and said, Behold, now I know that there is no God in all the earth but in Israel.

Dear readers, is not this a most beautiful lesson to reflect upon? for both young and old, or rich and poor, for those of honor and fame and for those of low estate? Would to God that he would enable

me, this pleasant Sabbath morning, to present at least a few thoughts on this lesson that would encourage myself and all those who read it. Naaman was a mighty man of valor, a captain of the host of the king of Syria, held in great honor by the king, yet he was a leper. One of the most dreadful diseases that ever afflicted the human body had unmistakably seized upon him. All the wisdom of the medical men of the whole earth combined cannot cure it. It is incurable save alone through the power of God. Leprosy is an emblem of sin, that dreadful disease with which we are all afflicted more or less.

The little maid. Oh what a beautiful lesson! How many of my readers can say with me, that like the little maid, we have been carried away from our people, from those near and dear to us, from the church we so dearly love? Although some of us have gone voluntarily, yet others were in a measure compelled. Some went to find better pasture, (so to speak), to provide for the dear little ones entrusted to us. Some went probably to find a more secluded spot to worship God more freely and live more peaceably. Some were called to labor in new fields for the Master—All serving the power set over us like the little maid.

But, dear friends, lift up your eyes, and behold the lepers around you. Shall we let them still suffer? Shall we be silent and let them die in their leprosy? For my part, I say, God forbid that I shall be silent. I will pray like the little maid. Would to God that they were with the prophet in Israel that he could heal them. But I hear some one say, I have no influence. I am no speaker, etc. etc. Yes, I could make as many excuses as any person, but will this excuse me? Will that send any one to the prophet to be healed? I ask is any one of us as poor as the little maid who was a slave, stolen out of her father-land? Could she not make a better excuse than any of us? She did not consider her inability, but pointed her master to the prophet in Israel, and the consequence was that not only was his body healed, but she was the instrument in God's hand to convert a soul from idolatry to the God of Israel; for this was the confession of Naaman, "Behold, now I know that there is no God in all the earth but in Israel."

But I hear some one say, "We are of the number to which you alluded. We have left the home of our childhood, our people and church, and settled in the west, where we are alone. As you say, we see these lepers all around us. But what can we do for them?" There are many ways to help them. First we should walk humbly before our God, be honest and prompt in all our dealings with men, and lead a spiritual life in the sight of all men. In short, Let our lights so shine before men that they may see our good works, and

glorify our Father in heaven. We will thus gain confidence and favor with those around us; although they sometimes put derisively toward us, yet in their hearts they believe that we have been with Jesus. Our conversation should be sound, and we should be always ready to give an answer for the hope that is within us. We should be ready to speak a word for Jesus whenever an opportunity presents itself. If there is a Sunday School in the neighborhood, attend and support it. If there is none, use your talents and influence towards starting one. All that you do, do in prayer and in honor to Him who died for you. Wherever you are, if it is at all possible, call a minister of the word of God to preach the Gospel in its purity and simplicity to you and your fellow-creatures. But if calls made to our brethren, personally, over and over again, are not heeded, would the scattered ones be blamed if they would ask a minister of another non-resistant church to preach for them? Some of my brethren may not be pleased to have me intimate such a thing, but some are almost driven to this through the refusal of our brethren to heed the calls that are made. Could any of my readers blame us, knowing that we scattered members have been calling and calling, but have thus far failed to awaken interest enough to get more than only a little help once in a while? Soul food has been sparingly given, when it might have been plenty. It does not cost \$100,000 to save one soul, yet if it did, the Mennonite church has the means to save quite a goodly number of souls. This excuse that the cost is too great will not hold good.

But, like the little maid, let us all point all souls (for we are all lepers figuratively) to the great prophet in Israel, namely Jesus Christ. For God so loved the world, that he gave his only begotten son, to save that which was lost. As leprosy was a type of sin, so the prophet of Israel was a type of the son of God. The king of Israel rent his clothes when the leper Naaman came to him to be cured, knowing that nothing short of the power of God could cure his disease. He believed that he was able to kill and make alive as readily as to cure this leper. Peter speaking of Christ said there is no other name given among men, whereby we can be saved, but the name of Jesus. Naaman now comes to the prophet Elisha who sent his messenger out to him, telling him to go and wash seven times in the river Jordan. How simple are the ways of God, and how easy are his commandments! The apostle says, His commandments are not grievous. But Naaman was wroth, and went away, saying, Behold I surely thought he would come out to me, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. He also criticised the prophet, saying, Are not the rivers of Damascus better than the waters of Israel?

why could not I wash in them and be healed? So he went away in a rage.

Many sinners to-day are dissatisfied with the simple ways of the gospel, looking for something grand and popular instead of coming to the feet of Jesus? How many are waiting for something strange or mysterious to tell them to repent or are waiting to hear a voice from heaven like Saul of Tarsus, forgetting that the gospel teaches them to repent and believe the gospel and they shall be saved. But let me tell such that they are like Naaman, free agents, yet if they would be saved, they must obey. The servants of Naaman said to him, "Father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" I venture to say there are great numbers of souls who, if they could buy their soul's salvation, would pay more than \$100,000 for it, but when they can receive it without price they refuse to do so, just because it is so simple. "How much rather then, when he saith to thee, Wash, and be clean?" Then went he down and dipped seven times in Jordan, * * * and was clean." What a joy must this have been for this great man to be thus cleansed. Now he returns to the prophet and said, "Behold, now I know that there is no God in all the earth, but in Israel." Was it the water that cleansed him? Was it the prophet that cleansed him? None of these; it was the power of God. But by faith and obedience on the words of the prophet he became a fit subject to be cleansed by the power of God, which will likewise cleanse our sin-stained souls, when we are willing to come under the blood of Jesus, showing our willingness through faith and obedience.

Dear reader, are you yet a leper? If so, why? Are you able to give a fair answer to this? Has that little maid (still voice), never pointed you to that prophet in Israel—Jesus? Have you any excuse? Are you a greater man than Naaman? Are you richer than he? What good did his money do in this case? The prophet did not want his money, nor does he want ours. The king of Syria gave Naaman \$100,000 that he might be cleansed. But the Savior did more than this for you; he died that you might live. He died the just, for the unjust, to bring us to God. Oh, who can refuse such wondrous love! Greater love hath no man than this, that he lay down his life for his friends, and ye are my friends if ye do whatsoever I command you. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

A. H. KAUFFMAN.

A hypocrite is one who wears a mask, to hide his real character; but God will tear the mask away and reveal man's inward hidden self.

HE ROSE.

They hung King Jesus on a rude rugged tree,
But the Lord conveyed his spirit home.

CHORUS.

He rose, He rose, He rose from the dead;
He rose, He rose, He rose from the dead;
But the Lord conveyed his spirit home.

Then Joseph begged His body, and he laid it
in the tomb,
But the Lord conveyed his spirit home.—Chio.

Then Mary came running her Savior to see,
But the Lord had risen from the tomb.—Chio.

Go tell my disciples I am going to Galilee,
That the Lord is risen from the dead.—Chio.

Go preach to every nation, and tell to dying
The Lord was dead but lives again.—Chio.

For the Herald of Truth.

A FRIENDLY ADMONITION.

The Church has been accused of being cold and formal. It may be that some of us have said in our hearts, "Those that accuse us had better sweep before their own doors." Whether the accusation is true or not, we have good reason to consider seriously whether these things may not be so.

It is nothing strange that a church should, in a course of time, drift into formality. We find this condition quite early in the primitive church. At one place they were in a condition to bespewed out; even while they thought they were doing well.

The question is often asked by earnest souls, What shall we do to wake up the church? Luke-warmness is perhaps the hardest thing to cure, and therefore the most dangerous evil. Persons are frequently eulogized as having done no harm to any one, and as being esteemed by all that know them best, yet such might fall under the woes of those of whom every man speaks well. They perhaps never did any good, never made any great sacrifice to save a soul, simply having lived for themselves, being just clever enough to gain the applause of men. Such persons are far from being persecuted or defamed for righteousness sake. The world really loves the ways of such people. It says, There is a man that minds his own business, &c. But this was not said of the first Christians; they made much trouble in the camp of Satan; they were a continual annoyance to the ungodly. But it is not so to-day. We have become proverbial for peaceableness and good citizenship. O how easy it is in time of peace and prosperity to lose our fervency in spirit, and become worldly-minded. It requires no effort on our part to go down the cold stream of Babylon.

Brethren, we have reason to become alarmed. The rules of the church may serve to disguise our worldliness; we may stand aloof from all the vanities of

the outside world, so as to appear non-conformed to its ways, and yet have its spirit in our hearts, cropping out in other directions. What striving do we see to add aere to aere, seeking for comfort and ease!

Let each one promptly consider his own heart. Do we not find a barrenness which we sigh and mourn, and often cry out, "O wretched man that I am?" We are aware the Scriptures offer a full salvation, a fullness of joy, and victory over all sin—the witness of the spirit that we are His. How shall we obtain this experience? Brethren and sisters, preachers and all, Do we all ask this question seriously of ourselves? If not, our further reading will be useless, and our hopes for more life, in vain. But we find there is a manifest inquiry after the old paths, an awakening to see our true standing. Now, if we are awake, let us also arise and be doing. "Call upon thy God," that he may heal our backsliding, create within us new hearts, and give us a right spirit, even the Holy Ghost which is promised unto us. Will not all our readers go to work, calling upon our God? Why wait for the winter season, and special efforts? Are we not all interested in the work, even our own soul's salvation? Why should we sleep and dream of heaven possibly to awake in torment? Concerning earthly titles we act intelligently, why will we not do more so in regard to our title to heaven. Are you sure that you are saved now and have a clear title? Read the gospel; let us square our lives and experience by that—Romans 8, for instance, which treats directly upon Christian experience. O may we not hope for such earnestness and zeal that this reproach of formality will be wiped out, and the church be saved without spot or wrinkle? J. O. SMITH.

For the Herald of Truth.

THE LOVE OF CHRIST.

"Greater love hath no man than this, that a man lay down his life for his friends."

How great the love of Jesus must be. It never changes, it is the same to-day as it was when he was on earth. If we would only realize how much he loves us we would be more careful always to please him and keep his commandments. He loves our poor souls a great deal more than we love them ourselves, or we would be lost long ago.

Some Christian professors say it is not so necessary that they try so hard to please the dear Savior; they say, Why can't I do this, or why can't I do that. If we have a desire to do something that we are not quite sure whether it is right or not, let us ask ourselves whether it is for the honor and glory of God or not, or whether our Savior would have done so

when he was on earth. Oh, if our hearts were always full of that Holy Spirit, we would have no desire to do anything that is displeasing to the Lord or even his children. Yes, we will be ever ready to please that good comforter that the Lord promised us! Let us not forget to ask for the blessing of that good Spirit when we pray. If we are filled with it, we will feel that we cannot do enough for the Lord.

Oh reader, as I have no doubt but some of the readers of the HERALD are out of the ark of safety. I ask you once more to come to the Savior. Oh how he loves you! greater love hath no man. I pray that the Lord may fill your hearts with the Holy Spirit, that you may see how he loves you. Flee to his side, and let him fold his protecting arms around you, and keep you from all harm, and bring you safely home to glory.

Those loving hands, how much good they did while he was in the world? Oh, the thought that Jesus was on earth, and knows all about our sorrows and troubles. Although he was often weary yet if any one came to him in trouble or wanted to be helped in any way he was always willing to help him. The touch of that loving hand would heal their sickness or sorrow whatever it was.

Oh sinner, let him touch your poor, bruised heart, and cleanse it from sin, and heal it. If you are in sorrow or trouble of any kind, come to Him, he knows what sorrow is. There never was any one on earth that had such a great load of sin and sorrow to bear as he had, and there never was any sorrow he could not heal. Ask Him in faith, and you shall have what you ask for. If you want the Lord Jesus for your friend, and ask him with all your heart, he will be as sure to grant your desire as he was to give food to the five thousand that he fed.

"Think of poor blind Bartimeus, how soon his prayer was answered. Only one thing he asks for. What a pitiful, earnest prayer it was. "Lord, that I may receive my sight." Bartimeus saw the look of pity and love on the Savior's face for as quickly as the prayer was said, the answer came. Receive thy sight, thy faith hath saved thee. While the loving hand touched his head, immediately the closed eyes were opened, and the first sight he saw was that loving face beaming upon him because he had prayed in faith.

All the Savior asks of you is that you will love him and give him your heart. Oh how can you help it, when you know how great and wise and loving he is? He will give in return for your heart and treasures and joy beyond all that is beautiful on earth. Treasures that will outlast the stars of heaven. May the Lord bless all the readers with that good Spirit. ELLEN PLANK.

For the Herald of Truth.

TO OUR WRITERS AND MINISTERS.

It is sometimes requested that many more should write for the HERALD, but let us be very careful what we bring before the public. When an important house is erected, we are careful in selecting the workmen. A drug store may be full of good drugs, but it would be dangerous for an inexperienced hand to deal out the medicines.

The kingdom of Christ is purely spiritual, and the spiritually-minded only are capable of discerning the truth and teaching it. The truth may be told and yet souls misled. Pure religion and undefiled before God, is to visit. Yes; but it is more than this.

We should guard the spiritual condition of the church more than any thing else. Outward worldliness is forbidden with us, yet the carnal, unsubdued nature may still reign, even under a plain and harmless cover. This state is wont to be feared which is termed the lukewarm condition. How shall we detect it? Let every soul search diligently his own heart, asking God to reveal unto us our "secret sins." Covetousness is one sign, though many unbelievers are naturally liberal, and give freely, but not as a rule. If we do not love to give, then the love of God is not perfected in us. If we have but little pleasure in the worship of God, especially secret prayer, then something is wrong. If the spiritual part of the Gospel is dark and mysterious and we have no delight therein, then we are not in the kingdom. If we do not love what God loves, hate what he hates, and desire not above all things else to be holy, then the heart is not right. Such are not inclined to search with all their hearts the purity of heart that God demands, and are inclined readily to accept those scriptures which seem to make allowance for sin. But it is the reverse with the "pure in heart." We should seek the good of others as our own. But above all, if the spirit does not bear witness with our spirit that we are born again—born of the spirit, having the love of God shed abroad in the heart by the Holy Ghost; if we lack this, all our zeal misuses the mark. We are warned on every hand against having a form and not the power or spirit. "From such turn away."

Dear brethren and sisters, if your experience does not measure up to the gospel, how can you lead others into this experience? Do not try to admonish others publicly, whether you be preacher or layman, until you are right with God. "Be ye clean that bear the clean vessels of the Lord." You are not aware how spiritless and powerless your words sound to the spiritual one. They actually chill

his soul, even though you say or write the truth.

The effect of the Gospel is not in the literal truth only, it is in the power thereof. The sin of false teachers always was of crying, "Peace and safety," when there was none. They were satisfied with the performance of the regular ceremonies, but inquired not after the spiritual condition of the church. But examine the true prophets. They were perhaps called grumblers. What says Isaiah after enumerating a long catalogue of punishments that should come upon them "until the spirit be poured upon them from on high?" So spiritual desolation will follow us until the baptism of the Spirit be poured upon us.

Let those only who are spiritual seek to instruct the church. How can the blind lead the blind? The apostles were commanded first to tarry for the power; Why should not we?

O minister of the gospel, tarry. A Pentecost will do you, and those that hear you more good than all your lifeless sermons. We cannot expect to raise the church above the spiritual power of the ministry. You have the care of the flock of Christ, will you feed them? some of us are hungering for spiritual food, not of the letter only, may we not look for it? some of our ministers are waking up to higher spiritual life, but the harvest is so great, that many more are needed. If every one should be endued with power, love and harmony should reign among us, and cold professors will find no refuge behind a cold preacher. The evangelization of the world rested upon the eleven, yet they were to do nothing but to tarry, and pray, for the Holy Ghost only, will we do likewise? *

SCOFFERS.

The whole design of God was to restore man to his image, and raise him from the ruin of the fall; in a word, to make him perfect, to blot out all his sins, purify his soul, and fill him with holiness, so that no unholy temper, evil desire or impure affection or passion, shall either lodge or have any being within him. This, and this only, is true religion, or Christian perfection; and a less salvation would be dishonorable to the sacrifice of Christ and the operation of the Holy Ghost, and would be as worthy of the appellation of Christianity as it would be of that of holiness or imperfection.

They who ridicule this are scoffers at the Word of God; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it deny the whole scope and design of Jesus Christ. And they who preach the opposite doctrine are either speculative Antinomians, or pleaders for Baal.—Dr. Clarke.

For the Herald of Truth.

IDLE WORDS.

How involuntarily, like darts of wickedness, do idle words and jesting remarks sometimes escape our lips! What impressions these unguarded utterances, often coming from the lips of the Christian professor, will make upon the character of our associates in general is, perhaps, not well enough considered by those who do not keep their lips from speaking guile. But the result is inevitable. The natural tendency of our thoughts and words is so much inclined to run into jesting and witticism, that unawares of the fact that we are violating Christian principles and transgressing the Divine Laws, we allow ourselves to be thrown off our guard, not realizing "that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Jas. 3: 6. Comparatively free are entirely free from this popular, and yet detestable sin. This is due, perhaps, to the want of reflection upon the enormity of this natural, easy-going transgression of God's law; but the law is imperative, and the penalty certain. Indulgence in seemingly innocent jokes and idle and meaningless words will not only mar our Christian character and sink us into depravity, but will have an unfailing tendency to create around us an air of worldliness and frivolity, and the example is a dangerous one. "If any man among you seem to be religious and brideth not his tongue * * * this man's religion is vain." Jas. 2: 26.

What a shuddering thought to meditate that God, at the great judgment day, will call us to account for the multitude—almost innumerable number—of idle and unsavory words that have escaped our lips, emanating from the heart and uttered by the tongue, that "unruly evil full of deadly poison!" Jas. 3: 8. When duty demanded us to speak of heavenly things, and defend a nobler cause, has this "unruly member" been inclined to dwell upon things terrestrial and corruptible? When words of comfort and encouragement were befitting, words of admonition and warning seasonable, did we speak them? or do we disregard the apostolic injunction to keep the tongue bridled, and instead allow it freely to utter evil communications which corrupt even good manners? It is our duty to be constantly guarded in our conversation, and "If any man speak let him speak as the oracles of God," 1 Peter 4: 11. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37.

A METZLER.

For the Herald of Truth

KINDNESS.

What an irresistible power has kindness! What human being endowed with any amount of feeling can withstand its power? Even in brutes it is reciprocated. How many a soul, feeling itself forsaken by all the world, and having given up to despondency, has awakened into renewed life and vigor at the sound of a kind word! Many a heart in which energy has died, to which life seems a failure, has started into activity of a small act of kindness, and afterwards become a great power for truth and right.

Kindness reflects itself, and causes the original source to shine with increased brilliancy. Kind words cost nothing and are never lost, but return to the giver, often increased two-fold.

DAVID A. TAYLOR.

For the Herald of Truth.

MOTHER.

Mother! What a solemn sweetness connected with this word, yet what a strange sadness it brings to the heart of one who has seen her laid away in the cold and silent grave! My dear young friends, you who have yet that dear, earthly friend whom you call mother, let me give you some kindly advice concerning the love and obedience you owe her.

O the love of a kind and indulgent mother! What will compare with it? How shall we, how can we repay that love and kindness she is ever willing to bestow upon us, than alone, if it be possible, by returning that love, by obedience, with kindness and respect. Is there anything more beautiful than a family of children who always treat their parents with due respect and love, especially the mother who has more of her time devoted to them, children who will not willingly grieve their mother, nor conduct themselves in such a manner, whether at home or abroad, that it will make her feel ashamed of them? You should be her joy and comfort in old age; in your presence she should feel delighted. You are an inheritance from the Lord to her. How could the strength and devotedness of her love be repaid with ingratitude? Certainly not, as is the case sometimes, by a dispute. A child is sometimes heard to say, "Be quiet mother! I know better! How much disrespect is mingled with such a sentence, and yet it is often thoughtlessly uttered. But rest assured, it will come back again to us in bitter remorse, perhaps when we can no longer go to her and ask her forgiveness. When the veil of death has been drawn between us and her, how bitterly we will then remember our unkindness to her. Or memory will

point it out to us perhaps sometime when we hear our own children utter the same expression; for the Bible teaches us that what we sow, we shall also reap. And perhaps disobedient children will be our reward in this; for I believe that only a parent's heart can fully realize the extent of sorrow that disobedient children will cause.

Let us then guard well our lips, and ever remember the great commandment, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." It is the first one with promise, written by the hand of God upon tables of stone, and handed down from heaven for our instruction. Let us try and heed it, and be none of those of whom Solomon says that they are the heaviness of their mother. Let us honor and obey her, for there is no honor too great to bestow upon a kind mother. And let us remember that there is a day coming when we must give an account of our works. May we so live that when life is past and

"When comes the golden harvest,
And the time of reaping,
We shall come rejoicing,
Bringing in the sheaves."

MAGGIE LEHMAN.

For the Herald of Truth.

THE MACEDONIAN CRY.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, Saying, Come over into Macedonia, and help us." Acts 16:9.

After Paul saw the vision, he went immediately. He thought the Lord had called him to preach the gospel unto them. This call was made over eighteen hundred years ago, and the cry is still today, "Come, and help us." Almost every Herald we get there are some poor souls crying, Come, and help us.

Some have done as Paul did. I think their efforts were blessed in bringing souls to Christ. I think if others who have never seen the vision as Paul did, would heed the call, and know what joy it gave, they would do as did Paul. I think there are yet many Lydias whose hearts would be opened, if proper means would be put forth.

Christ said, Go, preach the gospel. There are many talented preachers, I think, who never give the subject a thought. I have heard some say, "They have the Bible, they can read it." So they can, but this does not excuse them. Those who have never lived away from their church do not realize what it is to have a preacher to come to them and preach a number of sermons. If you have never thought of it, go and see if the Lord will not help you in your efforts, "come, and help us."

There's a cry from Macedonia—Come, and help us:

The light of the gospel bring, O! come;
Let us hear the joyful tidings of salvation,
We thirst for the living spring,
O ye heralds of the cross, be up and doing,
Remember the great command, Away!
Go ye forth and preach the Word to every creature,
Proclaim it in every land;
They shall gather from the east,
They shall gather from the west,
With the patriarchs of old:
And the ransomed shall return
To the kingdoms of the blest
With their harps and crowns of gold.
There's a cry from Macedonia, &c.

O, how beautiful their feet upon the mountains,
The tidings of peace who bring, who bring
To the nations of the earth who sit in darkness.

And tell them of Zion's king. [sing;
Then ye heralds of the cross, be up and do-
Go work in your Master's field, Away!
Sound the trumpet, sound the trumpet of salvation.

The Lord is your strength and shield;
Let the distant isles be glad,
Let them hail the Savior's birth
And the means of pardon free,
Till the knowledge of the truth
Shall extend to all the earth,
As the waters o'er the sea.
There's a cry from Macedonia, &c.

Ye have listed in the army of the faithful;
Like heroes the battle fight, Away! [you
There are foes on every hand that will assail
Then gird on your armor bright,
With the banner of the cross unfurled be-
fore you,

The sword of the Spirit mild, Away!
Ye shall conquer through His mercy who
hath loved you.

The Lord is your strength and shield
Ye are marching to the land
Where the saints in glory stand,
And the just for joy shall sing;
Ye by faith may bring it nigh,
Ye shall reach it by and by,
And your shouts of triumph ring.

There's a cry from Macedonia, &c.
Illinois. E. M. S.

For the Herald of Truth.

PERFECTION.

The person who asserts that he has attained to a degree of perfection in Christianity, that he has gained a final victory over sin and Satan, nevermore to be disturbed, in this life, by that enemy of all righteousness, he claims that which the Scriptures teach us does not exist in mortal man, but which can alone be attributed to the Godhead. While the proof is clearly given in God's word that we may reach a degree of grace, in which God's Spirit will bear witness with our spirits that we are the children of God; yet we shall never, in this life, be able to reach that degree of perfection or holiness that we may no longer grow in grace and strive to become holy as God is holy. Even we should be obedient to the law of Christ, and do all things whatsoever he has commanded us to do, not even failing in the least point, we should then say we

are unprofitable servants; we have done that which was our duty to do—nothing to spare, nothing to boast.

When the sinner is converted he will hunger and thirst after righteousness, and as he constantly attains a higher degree of the Christian beatitudes, his condition will be one of continual progression, so long as his desire is nothing but Christ and his kingdom; yet so long as he is clothed in the flesh, and a degree of perfection in which we can say, The battle is now ended, my victory is complete, my soul shall nevermore want, will never be reached until the last foe is conquered in death, and the soul leaves this mortal corruptible body to be clothed in immortality.

Although this warfare between the flesh and the spirit will continue to the end of life, (for not until then is the crown promised, nor the victory complete) the truly God-fearing soul, having the witness of the Spirit that all past transgressions are pardoned, will press onward through all trials and adversities, feeling strengthened at every victory that is gained over the adversary as hate tries to obstruct the narrow way through which his pathway lies. He is pressing on, feeling assured that if his earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens. He knows that if he continues to fight the great battle of life, not yielding to the wily persuasions of the enemy, until his journey's end is reached, a crown of righteousness there awaits him. The enemy leaves him no time to stop and boast of perfection. A. METZLER.

HE MISTOOK THE LIGHT.

And what was the consequence? Why, one of the largest steamships in the world, with a rich cargo and a company of three hundred souls on board, was wrecked, in a dark and stormy night, on the most dangerous part of the coast of Ireland. The noble ship, which cost upwards of £200,000 (\$1,000,000), left her port that very afternoon in fine trim, and with every prospect of a safe and speedy voyage, and at nine o'clock she was thumping upon the rocks, the sea breaking over her with terrific violence, and threatening to send people, ship, and cargo to instant destruction.

But how could they mistake the light? Were the captain and his officers on the lookout? Yes. Was the chart closely examined? Yes. And were the common precautions taken to keep the ship on her proper course? Yes. All this was done.

How, then, could she have met such a sad disaster? Why, because a light appeared which was not noted on the chart, and the captain was deceived by it. He mistook it for another light that was on the chart; and so when he supposed he

was running out to sea, he was really running in upon the breakers. How great a mistake, and how terrible the consequences?

Every reader of these lines is sailing on a more hazardous voyage than the "Great Britain" attempted, with the command of a nobler vessel and a richer freight than hers; yes, richer than all the treasures of the world. Thousands of plans are laid to mislead and divert from his course. False lights are purposely held out to betray him, and tides and currents of almost resistless power set against him from every point of the compass. Will he steer clear of them all?

It will depend on two things: 1. Whether he has the true chart—the Holy Scriptures; 2. Whether he commits himself and the whole direction of the voyage to God.

CHRIST IN THE STORM.

There are a great many troubles in this life. Ask your father and your mother whether this is true. Your father will say, "I have had a great many troubles." Perhaps he will say, "I have found it hard to get bread for my children." Your mother will say, "I have had a great deal of sorrow in bringing up my little family."

My dear child, have you any troubles? I am sure you have some. Have you ever felt great pain? Have you lost a little brother or sister? Have you got into disgrace? Have you been punished for your faults?

There is one Friend to whom every one may go in every trouble. It is Jesus the Son of God. When we are unhappy, if we cry unto him, he will hear us and help us. Once he lived upon this earth, and was a man. Now he is in heaven, and he is a man still, as well as God.

I will tell you how he helped some of his friends out of trouble when he lived in this world. His friends were called disciples. One evening they went into a ship. Jesus did not go with them; he stayed where he was, and spent the night alone on the top of a mountain praying to his Father. God was his Father. The disciples were in their little ship on the water, when the wind began to blow very hard indeed. The waves rose high, and the ship was tossed about. Every moment the poor men were afraid that the water would fill their ship, and that they should sink to the bottom of the sea.

All night long the disciples were in sad distress, trying with all their might to row their ship to land, but all they could do was of no use. At last they saw a man walking on the sea. There he was in the midst of the great waves walking as on the dry land. He went faster than the ship, and seemed as if he would pass by it. The disciples did not know who it was. They thought it could not be a man

with a body like ours; they supposed it was a spirit, who has no body. They were very much frightened, and they cried out in their trouble. Then they heard a voice saying, "It is I; be not afraid." Whose voice was that? You know, and they knew. It was the voice of Jesus. Though the winds were whistling and the waves roaring, his voice could be heard.

One of the disciples, named Peter, said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said "Come." So Peter got out of the ship and walked on the water to go to Jesus. He believed that Jesus could help him to walk on the water, and Jesus did help him. But when Peter saw how high the wind was, he began to be afraid. This was wrong. He ought to have trusted in Jesus. Soon he felt that he was sinking, and he cried out, "Lord, save me." Jesus heard that short prayer; he was very near, and he stretched out his hand, and caught hold of Peter.

Trusting in God is called faith. Peter had a little faith, but not much. So he was able to walk on the water a little way, but not far. Jesus went into the ship and took Peter with him, and as soon as he was there the wind left off blowing. Then all the disciples came round him and worshipped him, saying, "Truly thou art the Son of God."

It is this Jesus who can help you in your troubles. Will you trust him? Do not be like Peter, and only trust him a little while, but go on trusting in him, and you will find that he will keep you safe, and make you happy. He forgives sins—which no one else can do—because he died upon the cross to save us from our sins. When we are dying he will not leave us if we trust in him, but he will comfort us and take us to heaven.

This history you will find in Matthew 14: 22-33; Mark 6: 45-52.—Tract.

A UNIVERSAL MORAL PANACEA.

A reader of the *Hebrew Leader* proposes the following remedy for the ills of the flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any man respectable and happy:

Leave off drinking.
Leave off smoking.
Leave off chewing.
Leave off snuffing.
Leave off swearing.
Plant your pleasure in the home circle.
Plant your business in some honorable employment.

Plant your faith in Truth.
Root your habits in industry.
Root your feelings in benevolence.
Root your affections in God.
For directions, see the Holy Scriptures, and beware of counterfeit creeds and quack theologians.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—It is sums of more than a dollar that is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, yet the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON THE LABEL of your paper gives the time to which your paper is paid. If it is "Dec. 83," it is paid to that time. If "Dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL ON YOUR paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

AGENTS WANTED.—We still wish to employ several agents to sell our books. Address Mennonite Publishing Co.

GOING WEST.—Any wishing tickets to Kansas or other places in the west will do well to call on the agents of the Great Lake Shore Railroad for rates and much desirable information. Excursion round trip tickets on sale every day in the year. Baggage checked through. Rates as low as the lowest. Accommodations superior to all. Address Geo. C. Wattles.

5-7. Sandusky, Ohio.

WORDS OF CHEER AND JUGENDFREUND.—In order to increase the circulation of our Children's Paper WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND, we have offered some very fine premiums to those who will send us names as subscribers, and we trust many will make an effort to obtain one or the other of the Bibles we have offered. Either of these papers (that is the WORDS OF CHEER and JUGENDFREUND) will be sent to any address for 25 cents a year. Sample copies free.

SUNDAY SCHOOLS.—The time for commencing the summer Sunday Schools will soon be at hand. As soon as the pleasant weather sets in the people begin their out-door work. Now shall we be less diligent and enterprising in work for God and the church, than we are in our natural affairs? Let the brethren make arrangements early and organize their schools. Singing books, testaments, papers and all other supplies may be had at this office.

POSTAGE STAMPS.—Some of our friends are sending us considerable amounts in postage stamps, and the result is, we are getting more stamps than we can use. We would therefore kindly ask our friends to send us in stamps only amounts less than a dollar. When you have two or three or more dollars, do not send stamps, but a postal note, money order or draft, and where these cannot be obtained, send bank bills for the full dollars, and stamps for the fractional parts of a dollar in a registered letter.

WRITE PLAINLY.—We must again impress upon our correspondents to write names of persons and places distinctly. Marriage and death notices are often written so that the editor has to guess at what they are, and hence mistakes occur. Please write all names very plainly. Also write articles for the paper and orders for books and other business matters on different sheets of paper, or if written on the same sheet, write them in such a manner that they can be separated and each portion given to the person who has charge of that part of the work. This will be considered as a very great favor by the publishers.

THE HERALD OF TRUTH.—I have wondered whether the "Publishing Company" can afford to send us the HERALD as it now comes, at so low a price, without cutting down the wages of its hands. Publishers tell me that such a paper cannot be published at this price without admitting a goodly amount of advertising. Rather than that the editor and publishers should groan under the burden perhaps (if they only knew that it was necessary), many of the readers would be willing to double their subscription price. Now I have not heard a word of complaint, but I would ask Bro. Funk to tell us frankly whether anything is wanting, and whether we can do anything to help the matter. Would it do any good if each subscriber

would pay for one extra copy, to send to some friend? A CORRESPONDENT.

REMARKS.—The foregoing is rather a surprise. Our correspondent certainly manifests an interest and a degree of sympathy for the financial prosperity of the paper that is seldom shown towards publishers and we will here say frankly, as requested, that though we have to use economy, and work hard to publish the paper as we now do, at the low rate of one dollar a year, yet we do not ask any one to pay more than the regular price; but we would ask all who are owing us for one or more years to send us the amount, and if any of our patrons have friends who are not taking the paper, and they feel that they want to help us, let them subscribe for the friend and every dollar thus paid will be just so much help to the work. In fact we would ask all our patrons to help us in trying to extend our circulation. We are still working on the Martyr's Mirror and must, in its publication, lay out a large sum of money that will not be brought in again until the work is completed, and this also requires us to collect our means together just as close as we can. Another way that our patrons can help us is by buying books and stationery of us as they may need. We hope every one will try to get at least one or two new subscribers to our paper. This is all the help we ask.

EMIGRATION FROM RUSSIA.—It is reported that there is a great stir among the Mennonites in Russia in regard to coming to America. Applications are made to the government for leave to emigrate, and about 70 families are reported as desiring to come over this Spring.

A CORRESPONDENT reminds us of the three following points to be kept in view in our Christian walk: 1. To encourage one another. 2. To bear one another's burdens. 3. To press forward toward the higher calling of God in Christ Jesus. Let us all remember these.

SPRING.—The mild temperature, the absence of snow and ice, the swelling of the buds, the song of birds, the out-door labor going on all around us, tell us that the winter is past and Spring is at hand. The face of the earth is renewed, and all nature speaks of the faithfulness and goodness of God. Let man, his noblest work, remember to praise him with a full heart for all the benefits we continually receive.

FATAL RESULTS FROM COAL GAS.—As will be seen in the death notices, Sister Lydia, wife of Brother Michael Shank, of Rockingham Co., Va., died from the effects of inhaling coal gas. A notice of this unfortunate accident was given in the last number of our paper. To guard against accidents of a similar nature, persons should always, on retiring to sleep in a room where a coal fire is burning, let down a window a little, so as to constantly admit fresh air. Two of the daughters, we just learn, have since died, and the others are hardly expected to recover.

EMIGRATION TO THE WEST.—A very large number of people from Ohio, Indiana, Pennsylvania and other states have emigrated to the states of Kansas, Nebraska, Minnesota, Dakota and other places. We hope all may realize their expectations and not be disappointed in obtaining their cherished desires. While many greatly improve their temporal conditions, the changes required are not always agreeable. We would especially put each one in remembrance that while all these people are taking steps to improve their temporal condition, they should not forget also to endeavor to improve their spiritual condition.

"I SEND MY MITE."—A sister sends quite a liberal amount to the Evangelizing Committee, and writes as follows:

Dear Brethren, I do not feel as though I had talent to write or do much to the honor of the Lord in any other way, so I will send my mite, and hope God will bless it to its intended use. I think more should be paid into the treasury of the Lord. There are many members who could give, but either do not see it as I do or hold too fast to the mighty dollar.

I do not think that the preacher who spends his time, and often injures his health going from place to place to preach the Word to the scattered churches should be required to pay all his expenses. We, who are blessed with the privilege of attending church every Sabbath, and know not what it is to be without that blessing, should do all we could to advance the cause of Christ and extend the gospel privileges which we ourselves enjoy.

Those of us who have only one talent should strive to improve it, and use it, in whatever way the Lord directs, to his

honor and glory. "The spirit truly is willing, but the flesh is weak."

I love to read the articles in the HERALD written by the brethren and sisters, and have often been edified thereby. May the Lord prosper you and sustain you in your duties, and may you continue to publish a paper worthy the name it bears.

May we all be so directed, and so live that when God is done with us on earth we may be saved in heaven for Christ's sake.

CONFERENCE.

THE Semi-annual Conference for the State of Virginia, will be held at Weaver's Church in Rockingham county, on Friday and Saturday, the 9th and 10th of May. Ministers and Deacons from other states are heartily invited to attend. The church is situated on the Rawley Spring Turnpike, two and a half miles west of Harrisonburg, which is the nearest railroad station. If any, wishing to attend will previously notify any of the undersigned they will be met at the depot.

SAMUEL BRUNK. JOHN BRUNK.
A. B. BURKHOLDER. D. H. LANDES.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R. R. An invitation is given to all ministering brethren, to meet with us at that time and place.

G. BRENNEMAN.

CHURCH NEWS.

PRE. ALLEN M. FRETZ, of deep Run, Bucks county, Pa., made a trip to Canada and was married there on the fifth of March to Anna Ritenhouse, living near Camden.

STUDYING GERMAN.—It affords us pleasure to notice that the German language still receives at least some attention among our people, in some portions of the country, where this language is chiefly spoken and where nearly all the preaching is in this language. A correspondent to the Bucks Co. Intelligencer, from deep Run, Bucks Co., Pa., says that in this school 28 pupils are studying German.

MINISTER ORDAINED.—Tuesday March the 18th was set apart for the choosing

of a minister at the Weaverland Church, in Lancaster Co., Pa. The services were conducted by Bishops Bomberger, Eby and Shenk. There were twenty-four candidates presented. All seemed to feel the responsibility resting upon them, or especially the one whom the Lord should choose. The lot fell on Menno M. Zimmerman. May the Lord be with him and abundantly bless and fit him for the work to which he has been called.

BRO. JOHN SHENK, of Allen county Ohio, visited Elkhart on the 17th of March and filled an appointment in our meeting-house in the evening. On Tuesday morning he accompanied Bro. J. S. Coffman to Livingston Co., Ill. Several meetings were held there and two persons applied to be received to church membership. From Livingston Co., the brethren went to Fulton Co. May the Lord give them grace and strength to preach the word in its purity, and may their labors be an encouragement to many souls.

FROM SOMERSET CO., PA.—In the vicinity of Johnstown, Pa., a great deal of sickness has prevailed. Many have suffered with measles, mumps and lung fever. The weather is damp and the roads are muddy at this date (Mar. 17th). Bro. Joseph Thomas who has been a cripple for 20 or 30 years is now as weak as a child. He is with his son Samuel in Conemaugh. We have in this vicinity many persons over 70 years of age. The oldest one is Peter Levy. His age is 89 years. May the Lord bless the aged in their declining years.

CORRESPONDENCE.

FROM GOBLESVILLE, MICH.—Dear Bro. Funk: I hope this may find a place in the HERALD OF TRUTH. Greeting to the family of readers. As I am much interested in our highly esteemed paper, I will express a few ideas, hoping that by so doing I may encourage others to write also.

In our present scattered condition we should esteem it a great privilege to speak to each other in this manner. I hope those who occasionally write may be encouraged to write oftener, and that those who have never written for the paper will consider it their privilege and duty to write, even though it may be only a few words, and let us know that they are journeying with us to the Promised Land. Let us speak often one to another of our hopes and fears, joys and sorrows, if need be; and thus stir up each other's minds by way of remembrance. We can thus make the correspondence department interesting and profitable.

Oh I long for that home where sorrow and care will never be, and where all tears will be wiped away! I do daily pray from my heart, Lord, help me to love and

praise thee as David of old. Oh that I may be cleansed and purified and made white and clean in the blood of the Lamb. Is not eternal life worth seeking for? Let us gird on the whole armor of God. He has promised in his blessed word that his grace is sufficient to carry us through. If we trust in him alone, he will never leave nor forsake us. I do praise the Lord for his goodness to the children of men. O for more of the faith that was delivered to the saints! I do pray, Lord, lead me in the way of holiness that is marked out for the ransomed to walk in. "Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This is from a sister, striving to overcome and gain a home with all the saints of God. MARY E. ARMSTRONG.

FROM SOMERSET CO., PA.—Some time since, afflictions came into the family of Bro. Benjamin Blough. Two daughters were afflicted, and one of them became very sick. She began to think upon her past life, and became willing to give herself to her Savior. She desired to be baptized, and had no rest till she obeyed God in this work, doing what she could in obedience to his teachings. I went for a minister, Bro. S. Gindlesperger, and when he came, the other daughter, seeing the interest of her sister and the love and concern of their dear friends for their salvation had also become willing to obey God. So they were both baptized, and received members into the church on the night of the 22nd of February. Cannot the reader know that there was joy in the hearts of all present to see these dear young friends come out on the Lord's side? According to the Scriptures we must believe there was joy in heaven as they gave themselves to God. We must believe this sickness was made a call from God. He knocked at the door of their hearts and they opened the door and let Jesus in. These sisters are well again and let us hope that they rejoice that they began the work when the Lord called them in their sickness. Let us dear brethren and sisters, pray for them that the Lord may make them strong in their love to God, and shining lights in His church.

Dear young friends out of Christ, will you not let this incident impress you? Will you not ask yourselves what the Lord must permit to come upon you that you may turn to Jesus and be saved? Open your hearts while you are well and let Jesus in. Do not wait for sickness to come. These dear young friends had the privilege to turn to the Lord in their sickness, but who can tell if you would receive such a call as they did? You might not be visited by such sickness that would have a clear mind, and would accept your Savior. Come now and build

upon the Rock that will stand and keep you through life into a happy home in heaven. LEVI D. HERSHBERGER.

I WILL just say to my friends in Virginia, this morning yet finds me this side the grave and a long eternity, blessed with health (though in a western country,) for which I am thankful to the good Lord. I have met with many kind friends in Ohio and Indiana, which gave much pleasure and encouragement as a pilgrim and stranger on this earth, and filled me with a longing desire to meet them in heaven. I do hereby beg of all my friends to pray for me without ceasing that God may guide me and keep me in the way of life, walking circumspectly before him, so that when he sees fit to remove me from time I may be permitted to enter into the rest prepared for the people of God. This is my humble prayer. I have been made to feel while with some of the friends with whom I met, that

"When friends on earth together meet,
And find the passing moments sweet,
Time's rapid motions soon compel
The saints to say, dear friends, farewell."

FROM AMISH, JOHNSON CO., IOWA.—(Mar. 20th). Within a week the weather has changed remarkably, the temperature rising from zero to 40 and 50 degrees above. During the last four days the weather has been pleasant with rain and cloud. The frost is rapidly coming out of the ground, the roads are muddy, and everything looks spring-like. The health in this vicinity is very good with the exception of colds which exist in many families. About a week ago Joseph G. Schwartzentruber, a boy 10 or 12 years of age, had his hand nearly sawed off, while assisting in sawing wood with a circular saw. He carelessly reached under the saw-table to remove a splinter. Two physicians were called to dress the wound and he is now doing well, with the prospect of keeping the hand.

PRAYER.

Prayer is the application of want to Him who alone can relieve it—the confession of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the "Lord, save us; we perish!" of Peter—the cry of Faith to the ears of Mercy.

Adoration is the noblest employment of created beings; confession, the natural language of guilty creatures; gratitude, the spontaneous expression of pardoned sinners. Prayer is desire; it is not a mere conception of the mind, not an effort of the intellect, not an act of memory, but an elevation of the soul towards

its Maker; pressing sense of our own ignorance and infirmity, a consciousness of the perfections of God, of his readiness to hear, of his power to help, of his willingness to save. It is not an emotion produced in the senses, nor an effect wrought by imagination; but a determination of the will, an effusion of the heart.

Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the Divine perfections, or the heart will not be led to the adoration of them. It would not be a reasonable service if the mind were excluded. It must be rational worship, or the human worshiper will not bring to the service the distinguishing faculty of his nature, which is reason. It must be spiritual worship, or it will want the distinctive qualities to make it acceptable to Him who is a Spirit, and who has declared that he will be worshiped "in spirit and truth."

He who does not believe this fundamental truth, the helplessness of man—on which the other doctrines of the Bible are built—even he who does nominally profess to assent to it as a doctrine of Scripture, but does not experimentally acknowledge it—who does not feel it in the convictions of his own awakened conscience, in his discovery of evil workings of his own heart, and the wrong propensities of his own nature, all bearing testimony to its truth, such a one will not pray earnestly to its cure—will not pray with that feeling of his own helplessness, with that sense of independence on Divine assistance, which alone makes prayer efficacious.

Prayer is right in itself, as the most powerful means of resisting sin, and advancing in holiness. It is, above all, right as everything is which has the authority of Scripture, the command of God, and the example of Christ. We cannot attain to a just motion of prayer while we remain ignorant of our own nature or of the nature of God as revealed in Scripture, of our relation to him, and of our dependence on him.

If, therefore, we do not live in the daily study of the holy Scriptures, we shall want the highest motives of this duty, and the best helps for performing it; if we do, the cogency of these motives, and the inestimable value of these helps, will render argument unnecessary, and exhortation superfluous. One cause, therefore, of the dullness of many Christians in prayer is their slight acquaintance with the sacred volume. They hear it periodically, they read it occasionally, they are contented to know it historically, to consider it superficially, but they do not endeavor to get their minds imbued with its spirit. If they store their hearts with its truth, they do not regard it as the nutriment on which their spiritual life and growth depend. They do not pray over it; they do not consider all its doctrines

as of practical application; they do not cultivate that spiritual discernment which alone can enable them judiciously to appropriate its promises, and apply its denunciations, to their own actual case. They do not use it as an unerring line to ascertain their own rectitude or detect their own obliquity.

Though we cannot pray with too deep a sense of sin, we may make our sins exclusively the object of prayers. While we keep, with a self abasing eye, in our own corruptions in view, let us look with equal intendment on that mercy which cleanseth from all sin. Let our prayers be all humiliation, but let them not be all complaint. When men indulge no other thought but they are rebels, the hopefulness of pardon hardens them into desolately.

The success of prayer, though promised to all who offer it in perfect sincerity, is not so frequently promised to the cry of distress, to the impulse of fear, or the emergency of the moment, as to humble perseverance in deviation; it is to patient waiting, to assiduous solicitation, to unwearied importunity, that God has declared that he will lend his ear, that he will give the communication of his Spirit, that he will grant the return of our request. Nothing but this holy perseverance can keep up in our minds a humble sense of our dependence. It is not by a mere carnal petition, however passionate, but by habitual application, that devout affections are excited and maintained, that our converse with Heaven is carried on. It is by no other means that we can be assured, with Paul, that "we are risen with Christ," but this obvious one—that we thus seek the things which are above; that the heart is renovated; that the mind is lifted above this low scene of things; that the spirit breathes in a purer atmosphere; that the whole man is enlightened and strengthened, and purified; and that the more frequently, so the more nearly we approach to the throne of God.

We shall find, also, that prayer not only expresses but elicits the divine grace. He to whom the study of prayer is unknown, or unfelt, or neglected; or used for form, and not from feeling, may say, Will this work never know an end? To these interrogatories there is but one answer: If there be any day in which we are quite certain that we shall meet with no trial, no temptation, any day we will be sure to have no wrong tempers excited in ourselves, no call to bear with others, and no need of divine assistance to endure it; if there be an evening in which we have received no protection from God and experienced no mercy at his hands; if we have not neglected a single opportunity of doing or receiving good; if we are quite certain that we have not once spoken unadvisedly nor entertained one vain or idle thought; then we may omit humiliation and thanksgiving. When we

can conscientiously say, that religion has given a tone to our conduct, a law to our actions, a rule to our thoughts, a bridle to our tongue, a restraint to every wrong passion, then some will say; We may be dismissed. So far from it that if we could hope to hear of a human being brought to such perfection of discipline, His would be the very being who would continue most persevering in the practice of that devotion which had so contributed to bring his heart and mind into so desirable a state, who would most tremble to discontinue prayer, and will continue forever to sing praises unto the Highest.—Selected by C.

FACTS FOR PARABLES.

Jesus spoke many parables, and probably he had two reasons for it. It was a pleasant and striking way of teaching truth, for every parable had a meaning; and also to show us how to find parables (with good meanings), and to make them for ourselves. But then, a fact will make just as good a parable as something that is only supposed or imagined. And God so arranged matters, in the history of the Israelites, that it is all like a beautiful parable, with a spiritual lesson in every part.

Now, the Israelites came out of Egypt, just as the sinner comes out from the slavery of sin; and they got the law of Sinai, just as the convert wants to learn God's will; and they had a long time of journeying in the wilderness, even as the Christian has a journey through this life; and they crossed the Jordan into the Promised Land, as the believer safely goes through death into heaven.

But "truth is many sided." We may also look upon the crossing of the Jordan as conversion, and the conquest of the land as the Christian's life of faith on earth, conquering his sins, the enemies of God in his heart. Joshua led the people through the change of conversion, and the change of death, to the promised land of Christian obedience, and the promised land of heavenly joy. And the names are the same, for *Jesus* and *Joshua* are two ways of spelling the same name. See Joshua called *Jesus*, Acts 7: 43; Hebrews 4: 8.

And the siege of Jericho was also a "parable" for us, for a parable may be fact or fancy; but if no teaching can be brought out of it, then it is not a parable. The Israelites had no cannons to batter down the great stone walls, and probably the men of Jericho were well prepared with great stores of provisions; but the Lord gave the city to his people. The sinner cannot overcome his sins of himself, though a great many people think to make themselves holy, and gain salvation and the conquest of their evil nature,

by exertions of their own. It is God who alone can level the walls of sin; for Jesus "came to destroy the works of the devil."

And what a glorious day, soon afterward, the people had at Shechem! When Joshua built an altar in Mount Ebal, and wrote upon stones the words that God commanded Moses (probably as in Egypt, painted on plaster covering the stones or pillars, and that climate lasting for ages), and when the Levites read the curses and the blessings, and all the people—half on one side of the valley, and half on the other—answered, "Amen!"

Just so now, a Christian, entering upon God's service, sets up an "altar" in his house, and worships God openly; and takes the vows of God upon him in Church-fellowship, and solemnly covenants, along with all the tribes of God's Israel around him, to serve the Lord. And as we several times read in these chapters in Joshua, that the Canaanites "fainted" and had "no heart," when they heard of what miracles God had done for Israel, so the only way to have sin completely discouraged within us, is to hold up to view the almighty power of God in new-creating us, and sustaining us, and teaching us holiness.

Suppose one of those heathen kings had come and said, "Now, you people of Israel, come out and fight me and my warriors! Leave your Ark and your priests, and your sacrifices and your prayers, and all your religion behind; and meet us if you dare, on equal terms!" They would have answered, "We never go to battle except our God goes with us! His servants we are, and we will only follow where the Captain of the Lord's host leads. Your battle must be with him!" Just so now, Satan says, "Come and battle with me if you can!" We say, "Your quarrel is with God. I have given myself to him; and he is responsible for me. Nay, he and I are never separate; and if you fight me, you must fight Him!" And Satan is defeated, and we possess in peace the inheritance our Father gives us!—Sel.

"Look not sadly back upon the past—it comes not again. Wisely improve the present—it is thine: and go forward to meet the shadowy future without fear, and with a manly heart."

THE BENEFIT OF REPENTANCE.—Sin and sorrow are two inseparable companions; thou canst not let in one and shut out the other. If thy moments be spent in mirth, thy Eternity shall be spent in mourning; if thou wilt not weep whilst thou mayest have mercy to pardon thee, thou shalt lament hereafter.

He who is rich when he comes to die, but is still without Christ, is like the Arab in the desert, with his bag full of pearls, but perishing for want of bread.

LINKS selected on the death of our dear mother who died in Branch Co., Mich., August 10th, 1883.

Dear mother hath gone to her home in the skies,
Where suffering no entrance hath found;
Where sighs are all hushed in a gladsome surprise,
And the pure brow with glory is crowned.
She clasped to her bosom the dear little ones,

She so willingly gave to her God;
My darlings, we'll meet, when life's journey is done,
In yon beatific and blissful abode.
Look up stricken husband, weep not for thy dead;

Her memory lingereth yet,
Like the fragrance which flowers at evening shed;
It softens the pangs of regret.

As sadly we lay her in the cold silent tomb,
And the heart throbs with fullness of grief,

We turn from the pall, and the sepulchre's gloom,
To the teachings of Christ for relief.

We see through the dimness of tears as they rise,
The crucified Savior of men;
Who speaks as he bends from his throne in the skies,

Ye shall meet your dear mother again.
We miss thee, dear mother, thy image is still

The deepest impressed on our hearts;
And the latest so faithful in death must be still

Ere a line of that image depart.
CATHERINE FRIENKER.

OBITUARY.

SARAH BRENNEMAN, was a faithful, zealous and devoted member of the Mennonite Church for many years. Her place in the congregation was seldom vacant; she will be greatly missed in the church and neighborhood, as well as in her own family circle. May God help us to imitate this pious devoted sister. She was always ready to give wise counsel and friendly admonitions to all around her. But now what a change! When we go to the mother's house, we behold the father sad and lonely; the place formerly occupied by mother is vacant; those smiles and expressions of welcome are seen no more. Those blessed eyes, that were always ready to look upon our wants, are now motionless. That tongue, that was wont to give us the wisest counsel, is now silent in death, and we are made to feel sad. We hope and believe our loss is her gain, and while we drop the tear of friendship we are not as those who sorrow without hope. We believe she is gone to strike glad hands with the loved ones gone before. Let us all try to be prepared to meet her in heaven.

Dear companion, how we miss thee,
Since thy voice we hear no more;
Yet we hope we soon shall meet thee,
Over on the other shore.

Dearest mother, how we miss thee,
For a voice we loved, is stilled,
And a place is vacant in our home
Which never can be filled.

Mother dear, we all do miss thee,
Thou hast gone from us away,
To rejoice with thy dear Savior,
In the realms of endless day.

Dearest sister, though we miss thee,
We could wish thee here no more,
From earth's cares, and toils, and sorrow,
Thou art free forever more.

We'll not murmur though we miss thee,
Rest thee now from all thy care;
Soon we hope with wings celestial,
To be borne thy joys to share.

Yes dear sister, we hope to meet thee,
When the day of life is fled,
Then in heaven with joy we'll greet thee,
Where no further farewell is shed.

CATHARINE R. GOOD.

WAKARUSA, IND.

Married.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

CORRECTION—In the marriage notice of Christian Auer, the bride's name should be *Bena* instead of *Lena* Koenig. The minister's name should have been given. Andrew Ropp instead of Rotzy.

STUTZMAN—BECKLER—On the 9th of March, in the Amish Mennonite church, in Seward Co., Nebraska, by Bishop Joseph Schlegel, Aaron Stutzman and Barbara Beckler, both of the above church.

SWITZER—ERL—On the 16th of March, in the same church as above, by the same, Jacob Switzer and Phoebe Erb, both of the same church.

YODER—TROYER—On the 7th of Feb., in Holmes Co., Ohio, by Shem Miller, Benjamin D. Yoder and Barbara Troyer, both of Holmes Co., Ohio.

YODER—TROYER—On the 17th of Feb., in Holmes Co., Ohio, by David A. Troyer, Isaac D. Yoder and Sarah Troyer both of Holmes Co., Ohio.

HARSBERGER—STUTZMAN—On the 24th of February, in Holmes Co., Ohio, by David Beachy, Emanuel Harsberger and Candirilla Stutzman, both of Holmes Co., Ohio.

MILLER—HARSBERGER—On the 24th of Feb., in Holmes Co., Ohio, by David Beachy, Wm. Miller and Lizzie Anne Harsberger, both of Holmes Co., Ohio.

TROYER—SHETLER—On the 29th of Feb., in Holmes Co., Ohio, by Shem Miller, Andrew D. Troyer and Elizabeth Shetler, both of Holmes county, Ohio.

YODER—MILLER—On the 2d of March, in Holmes county, Ohio, by David A. Troyer, Daniel Yoder and Anna Miller, both of Holmes county, Ohio.

FORMWALD—MILLER—On the 18th of March, in Holmes county, Ohio, by David A. Troyer, David Formwald and Elizabeth Miller, both of Holmes county, Ohio.

Died.

HOLLINGER—On the 8th of March, in Cactharvon twp., Lancaster Co., Pa., of consumption, John Hollinger, aged 23 years, 8 months

and 23 days. He leaves a wife and child, father, mother, four brothers and seven sisters to mourn his early departure; but they have reason to believe their loss is his eternal gain: Surely death loves a shining mark, but the Lord's ways are not our ways, and we will humbly submit to his all-wise and fatherly rule. He was a member of the Mennonite Church for some years; his funeral was very largely attended, services by the brethren Zimmerman, Eby and Martin. Texts, John 5: 24, 25, and Revelations 14: 13. Buried at Wenward Mennonite burying-ground.

HOOVER—On the 11th of March, in Earl twp., Lancaster Co., Pa., Isaac Hoover, aged 70 years, 8 months and 7 days. He leaves ten children to mourn a father's love; he had long been a member of the Mennonite Church; buried at Groff Dale Meeting-house. Services were held by the brethren Nolt, Wenger and Martin.

LEAMAN—On the 29th of Feb., in East Lampeter twp., Lancaster Co., Pa., Sister Elizabeth Leaman, at the advanced age of 83 years, 1 month and 25 days. Buried at Melling's Meeting-house. Discourses by the brethren David Buckwalter and John Landis in German and John Brubaker in English, from John 16: portion of 33.

"Farewell, Grandmother, God has called thee Home to dwell with Christ above;
Where no pain nor sickness enter,
And where all is joy and love."

GOOD—On the 9th of March, near Clarence Centre, Erie Co., N. Y., of consumption, Abraham Good, aged 58 years, 5 months and 11 days. His wife Sarah (Eschleman), died three years ago. He leaves three sorrowing children and nine brothers and sisters. He was fully resigned to the will of his heavenly Father, and during his sickness desired to be baptized and received into the church, after which he seemed to enjoy peace in his soul and calmly fell asleep in Jesus. Services were held by H. Hunt and Jacob Hahn from John 11: 38, "The Master is here and calleth for thee."

MART—On the 13th of March, in La Grange Co., Ind., of hives, son of Jacob and Barbara Mast, aged 5 months and 8 days. Buried on the 14th. Services by J. E. Born-treger and D. Kauffman, from Mark 10: 14-27.

YOUNG—On the 19th of Feb., in Philadelphia, Pa., of a tumor, Hannah, wife of Abm. Young, aged 46 years, 8 months and 8 days. Buried at Fraconia. Services by John Allebach.

LEHMAN—On the 5th of Feb., near Manec-lona, Antrim Co., Mich., of liver complaint and inflammation of the stomach, infant son of John and Lydia Leiman, aged 3 months. He was buried on the 8th on their farm, services by Preacher Jones. "It is well with the child."

We loved him much, no tongue can tell,
How much we loved him and how well,
God loved him too, and thought it best,
To take him home with Him to rest.

GRAYBILL—On the 6th of Feb., in Juniata Co., Pa., of typhoid fever, Jacob L. Graybill, aged 67 years and 20 days. Services by Thomas Graybill and Elias Landis, from Heb 9: 27, 28.

CHRISTNER—On the 20th of March, near New Hamburg, Waterloo Co., Ont., Sister Anna, wife of Christian Christner, aged 59 years and 5 days. She was buried in the family burying-ground on the 23d. She leaves a husband and 10 children to mourn their loss. Funeral services were held by Amos Cressman from Phil. 1: 21-24, and by Noah Stauffer, from Matt. 25: 10. A large number of friends and relatives were present.

BAUMAN—On the 18th of March, in Waterloo Co., Ont., of effusion of the brain, Peter

Bauman, aged 58 years, 6 months and 22 days. Funeral services by J. Gingrich, J. Woolner and J. Bauman, from Matt. 21: 41; 25: and part of the 10th verse.

RAMER—On the 10th of Feb., in Juniata Co., Pa., Anna, wife of Jacob Ramer, aged 73 years, 6 months and 17 days. Buried on the 13th; services by Thomas Graybill from John 11: 25. She was a sister in the Mennonite church.

DRESLAU—On the 13th of Feb., in Juniata Co., Pa., Michael Dreslau, aged 75 years and 6 months. Services by Thomas Graybill, and others from Job 16: 32.

BASON—On the 29th of Feb., in Juniata Co., Pa., Malinda, wife of Samuel Bason, aged 60 years, 5 months and 13 days. Buried at the Shelly church.

MANEVAL—On the 9th of March, in Juniata Co., Pa., Oscar, son of Charles and Caroline Maneval, aged 1 year, 1 month and 6 days. Services from Matt. 19: 14.

LORENTZ—On the 23d of March, in Cass Co., Mich., of a lingering illness, Sarah, wife of Lorentz, aged 62 years, and 10 months 23 days. Her maiden name was Schreiner. She leaves a husband and a number of children to mourn their loss. She was buried on the 24th. Services by J. F. Funk, from Rom. 6: 23. She suffered severely during her sickness, and wished for the time of her departure, expressing her assurance that a better home awaited her. Peace to her ashes.

SCHAD—On the 5th of March, near Archbold, Fulton Co., Ohio, very suddenly, Barbara, wife of Joseph L. Schad, aged 87 years, 4 months and 15 days. She lived in wedlock 10 years and was the mother of 8 children, two of whom died before her, and two are twins, two weeks old at the time of her death. The funeral was held and arranged to take place on the 7th. A large concourse of people met together and appropriate services were held, but as some of the friends and neighbors doubted as to whether she was really dead, the burial was deferred until the next day.

EBY—On the 3d of March, in Elizabethtown, Lancaster Co., Pa., of consumption, Elizabeth C., wife of Samuel Eby, aged 43 years, 1 month and 18 days. Funeral on the 6th. Text, Isaiah 40: 6-8. Buried at Mount Tunnel cemetery. A sorrowing husband, two children and many friends followed the remains to the grave. A solemn call to the living.

BOOK—On the 7th of March, in Strasburg twp., Lancaster Co., Pa., Samuel Book, aged 69 years, 3 months and 25 days. Buried on the 9th, in the family grave-yard. Service by Abram Brubaker and Amos Herr. He selected for his text the latter part of the 13th chapter of St. Mark. He was sick but a short time. He leaves a wife and ten children to mourn their loss, but we hope their loss is his eternal gain. He was a brother in the Mennonite church for a number of years.

"Dear father, thou art gone to rest,
Thy toil and care are o'er,
And sorrow, pain and suffering now,
Shall ne'er distress thee more."

"Farewell, my children dear,
I am not dead, but sleeping here;
Prepare to die, for die you must,
And with me slumber in the dust."

SHERK—On the 4th of March, in Haldimand county, Ont., of consumption, Anna, daughter of Andrew and Elizabeth Sherk, in the 29th year of her age. She was buried on the 16th at Lake Shore; services were held by Chr. Gayman and L. Hoover. The deceased was a dutiful daughter, a kind sister, and I believe respected by all who knew her, but like too many young people she put off "the

most needful" to the eleventh hour. During the last few days of her life she was led to see the need of a Savior, and the day before she died, she was received into church by baptism, and we trust she is now with the church triumphant above. May this be a loud call to all the young in the neighborhood and elsewhere. May they thereby be moved to prepare while in health and strength for the solemn change. Let us all remember that we have a soul to save.

SHANK—On the 13th of March, near Dayton, Rockingham county, Va., of blood poisoning caused by gas from a coal stove, Sister Lydia, wife of Bro. Michael Shank, aged 64 years, 2 months and 7 days. She was buried at Weaver's church on the 15th. Services by Daniel S. and G. D. Heatwole. Text, 2 Tim. 4: 6, 7, 8.

MEYER—On the 15th of Feb., near New Danville, Lancaster county, Pa., Sister Barbara Meyers, widow of David Meyers, aged 70 years, 11 months and 11 days.

MEYER—On the 3d of March on the same farm, Sister Anna daughter of David and Barbara Meyers, deceased, aged 45 years, 7 months and 21 days.

MEYER—On the 18th of March at the same place, Johnny, son of John B. and Martha Meyers, aged 3 years, 11 months and 11 days. The above three were all buried at the Stone Meeting-house. Many people were in attendance each time to pay the last tribute of respect to the beloved departed ones.

ROTHGEB—On the 27th of February, on Mill Run, Page county, Va., Reuben Rothgeb, aged 87 years, 10 months and 30 days. He was buried on the 28th in the Rothgeb grave-yard. Services by Abraham Shank, of Broadview, Rockingham county. Text, 2 Tim. 4: 6-8. On the 28th of October 1883, he was baptized and received into the Mennonite church. When his end came, the aged brother passed over calmly, in the full triumph of faith in our Lord and Savior Jesus Christ.

SHIRLER—On the 16th of March, in Bremen, Marshall Co., Daniel, son of David and Emma Shirler, of lung fever and croup, aged 4 months and five days. The services were held in the U. B. church by Rev. Kenier, from Matt. 19: 14.

O dearest Daniel, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

LIVINGSTONE—On the 14th of March, in Cone maugh, Somerset county, Pa., of lung fever, Barbara, wife of Samuel Livingstone, aged 67 years, 1 month and — days. Buried on the 16th in the family grave-yard. Her funeral was largely attended. She leaves a husband and five children. Services by David Stauff.

MEYER—On the 15th of March, in the Deep Run church, in Bucks county, Pa., Anna, widow of the late Samuel Meyer, aged 91 years, less 14 days. Though the weather was very stormy many were present at her funeral. Services by S. Godshalk and Isaac Meyers.

She has gone to a mansion of rest,
From a region of sorrow and pain,
To the glorious land of the Deity blest.
Where she will never, never suffer again.

LEATHERMAN—On the 18th of March, in Bedminster twp., Bucks county, Pa., Jacob Leatherman, aged 28 years, 10 months and 24 days. He was buried at Deep Run Meeting-house on the 24th. Many assembled to sympathize with the bereaved widow and friends.

From a region of sickness and pain,
He has gone to a mansion of rest;
Where he will never suffer again.
In the land of the Deity blest.

Letters Received.

WITHOUT MONEY.

Jonas Zavitz, D. N. Lehman, John H. Hess, Mary E. Armstrong, A. H. Kauffman, John M. Greider, Lizzie Miller, J. D. Hershey, Jacob R. Horning, Peter A. Blough, Benjamin H. Blough.

WITH MONEY.

A—John C. Allbrecht, John Angsbarger, H. F. Andrews, J. Amstutz, John U. Amstutz, Jacob Amstutz, John A. Alderfer.

B—Manso S. Reiler, Heinrich Burkeman, David J. Beachy, John E. Bortzberger, D. Burkholder, D. K. Heller, Catharine Buckwalter, Noah Bender, Joseph H. Byler, Amariah Brack, Buhler & Koppel, Bernhard Bergen, Peter Becker, Richard Bergen, Fannie K. Bomberger, Benj. Breckbill, Heinrich Balzer, Jacob Becker, Sue G. Brunnehan, Samuel Brunk, A. H. Berry, Jos. S. Baer, Jacob Baumgartner, M. H. Bowman, John Bucher, Abm. Bixol, Oscar C. Basinger, Abm. Buene.

C—Solomon Culp, J. J. Caras, John B. Chistner, D—Peter Dueck, John Duech, Herman J. Dyck, John Detweiler, J. H. Detwiler, Adm. Diller.

E—Daniel Eschleman, D. B. Eschleman, Benjamin M. Eberly, Elias Eby, Barbara Eschelman, Karl Kugel, Peter Elick, Isaac Eula, Daniel Erb, Cornelius F. Epp, J. J. Eash, Benj. Elliot.

F—Theo B. Forry, Jos. S. Forry, Mary E. Forry, Jacob M. Friesen, Henry B. Friele, Oscar Fretz, Frederick U. Fricke.

G—Abraham Grouing, D. Gora, Jacob M. Greider, A. M. Greider, John P. Gerber, Wm. Good, John Gonsou, John M. Greider, Peter H. Goertz, C. C. Gling-erich, John Good.

H—John F. Harms 5, Kate Harverstick, William Heibert, Edgar C. Herr, Isaac Horst, Gerhard Hoepner, Lizzie Hesselman, A. K. Harshb, Abel Horning, John Heibert, Fred. Hawker, A. M. Hiestand, Amos Hunsberger, Jacob Holter, Henry N. Holter, Michael H. Holter, Jos. P. Herr, Nancy Horst, Emma S. Herr, Moses J. Hostetter, J. J. Hostetter, Jacob Heibert, Abraham Hostetter, Catharine Hostetter, Albert B. Herr, C. H. Heatwole, John H. Hershey, John P. Hershey, Peter Hilly, David Hilly, Tobias R. Hershey, Samuel S. Hoerner.

J—John H. Jantzen, E. John H. Kauffman, John Y. King, Jacob Krehbill, Wm. D. Kinding, Henry G. Koppes, John S. Koppes, Isaac King, Jacob J. Kroecker, Fred. Kinding, David Jacob Kroecker, Lydia Kuritz, Eli J. Kinding, N. H. King, Karl Klein.

L—Noah Lantz, Jacob Leoppy, Jacob N. Lindeman, Daniel Lantz, Rebecca L. Lehman, Jacob Leuthamer, Solomon Lantz, S. P. Lang, Elizabeth Lugubuhl, Chas. C. Lugubuhl, Abm. Lugubuhl.

M—Jonas K. Meyer, Elizabeth Miller, E. P. Miller, Cora M. Allister, Barbara M. Mc. Allister, Isaac H. Meyer, Benj. G. Melling, J. S. Meyer, Philip Meyer, Jacob Meyer, Levi Martin, Henry E. Metzler, Levi Moser, Sarah E. Moser, Levi D. Miller, J. W. Myers, John Mast, Jacob Myers, H. I. Martin, Christian P. Musselman, Geo. Meesling, B. F. Meyer, Clara Miller.

N—John Nafziger, S. D. Nafziger, Jacob Newhauser, O—Joseph K. Overholt.

P—Bernhard Penner, John J. Plank, R.—Gerhard Rempel, George F. Roth, Philip Rontel, Nicholas Roth, Peter Richard, John Rinehart, Henry Roth, W. R. Rittenhouse, John F. Rittenhouse, David Reuser, Anna Rissler, Christian Roth, Christiana Roth, Tobias Ratzlaff, Mary Ratzlaff, Witmer J. Rohrer, Jacob H. Rohrer, W. J. Rouse, Nancy Riehl, Levi Rissel, Tobias Rissel.

S—Michael Shank, Christian Schwary, Moses Stauffer, Lydia Schellenger, Isaac Schmecker, Peter Siebert, Philip Schrock, Annie Saugroo, Benj. Strid, M. Snyder, Joseph M. Schultz, Emma Schultz, Henry S. Shank, Hower Shank, Albert Shank, Mary Ann Shank, Jonathan Schenck, Daniel Shank, John Shank, Andrew Stemen, John H. Shank, Jacob Schindler, David Sharer, Moses Sharp, Peter Seidler, John Schanz, J. H. Stalman, Schrag, Christian Stroin, John Schumacker, Catharine M. Stauffer.

T—W. Tachtler, Jacob Thiessen, Peter Toews, John S. Thut, Gerhard Thiessen.

U—Peter J. Urrut, V—Abraham Voth, Wm. B. Voth.

W—Naomi J. Wenger, Hannah Wenger, Katie Wildfong, Abraham Wismer, Christian Wismer, Leola R. Williams, Sarah L. Witmer, Gideon Weaver, Peter Wens, Daniel Wismer, John Welzy.

Y—V. C. Yoder, S. K. Yoder, C. Z. Yoder, Pre John C. Yoder, Rufus A. Yoder.

Z—Peter Zimmerly, John Zimmerly, J. B. Zook, Peter Zehr.

MISSIONARY FUND

Barbara M. Mc. Allister \$5.00

CATALOGUE OF BOOKS.

Send money by Draft, Post Office Money Order or registered Letter.
Write name and full address plainly, giving name of county and state.
All orders by mail should be accompanied by the cash.

BIBLES AND TESTAMENTS.

Bible, Agate, 24 mo., in cloth, No. 178.....	35
Nonpareil, 12 mo., leather, No. 129.....	60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 1703.....	50
Agate, Reference, 16mo., leather, binding, No. 188.....	75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 1003.....	1 25
Family Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metric, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, Alphabetical Table of proper names in the Old and New Testaments, with the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, &c., by Express.....	3 00
No. 12 contains the old and new Testaments, Apocrypha, Concordance, Psalms, Index, Tables, Weights and Measures, &c. Revised according to the Oxford and American Bible Society's standard. It also contains a full and comprehensive history of the Bible, 47 beautiful, large illustrations of the books, and 20 full page engravings, also a comprehensive pronouncing Bible Dictionary with nearly 700 illustrations, good print and good paper, paneled, gilt back and sides, and comb edges.....	4 75
No. 21*, containing a complete pronouncing Bible Dictionary, illustrated with nearly 500 Engravings, a full and complete history of the Bible, and the Books of the same, beautifully illustrated with 46 Engravings, paneled sides, Concordance, Tables, &c. By Express.....	5 40
No. 14*, well printed on good paper containing the same as the above, finely bound in imitation Morocco, gilt edges, by Express.....	6 50
Same Bible with clasp, by exp.....	7 00
No. 17, fine edition, 1500 pages, containing Bible Dictionary, new and complete Bible Teacher's Text-book, four beautiful colored lithograph Maps of the Holy Land, Apocrypha, Concordance, Psalms in Metric, Comprehensive History of the Bible, forty-seven beautiful, large illustrations of the books, 12 fine steel line engravings, Comprehensive Pronouncing Dictionary of the Bible with 600 illustrations and two brilliant illuminations. This edition contains also the revised version of the New Testament, bound in French Morocco, paneled sides, full gilt.....	8 50
The same Bible with clasp.....	8 00
No. 201, containing same matter as the above, bound in Turkey Morocco, antique, panel, new design gilt edges, 10 00	
The same Bible with clasp.....	10 50
No. 36, containing same matter as the above, fine paper, bold, open type, bound in French Morocco, antique and panel sides. The print in this Bible is especially fine.....	11 00
We can furnish any style of Bible now manufactured, ranging in price from 25 cts to \$25.00	
Testament, small, flexible cloth cover.....	10
Testament, small, board and cloth cover, 82mo., agate.....	15

Testament and Psalms, Brev. 18mo., large type, cloth.....	35
Testament and Psalms, gilt edge, Dia. 64mo.....	50
Testament and Psalms, gilt edge, Non. 32mo., leather with tuck.....	50
Testament, parallel columns English and German, Roan, 12mo.....	1 00
Testament and Psalms, large octavo, roan Testaments with reference to Arabic, morocco binding, suitable to carry in the pocket.....	1 00
For Testaments with Notes, see Commentaries.	

DICTIONARIES.

Webster's Unabridged, the most Complete Dictionary published, by exp.....	10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 50	
Academic, bound in cloth, 560 pages 2 20	
High School, 415 pages, cloth.....	1 85
Common School, 400 pages, cloth.....	1 00
Primary, 352 pages, cloth.....	65
Pocket Edition, cloth.....	75
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, 50	
Adler's English and German Dictionaries, over eight hundred pages.....	2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express.....	6 00
OEHL-SCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price.....	1 50
GRUBER, C. F., English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng.-Ger. and Ger.-Eng. Dictionaries published.....	10 00
COMMENTARIES.	
Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume.....	1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.....	
3 volumes on the Psalms, per volume 1 50	
2 " on Job, 8vo. " " 1 75	
2 " on Isaiah, 8vo. " " 1 75	
2 " on Daniel.....	1 75
These volumes sold separately if desired	
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep.....	15 00
On the New Testament, 1 vol., sheep 5 00	
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep.....	20 00
Jamelson, Fauser, and Brown's Commentary, critical, experimental, and practical, complete in six volumes, royal 8vo., with colored maps, cloth.....	15 00
sheep.....	18 00
Jacobus' Notes on Genesis, 2 vols. in one.....	1 50
On Matthew and Mark in one volume.....	1 50
On Luke and John, in one volume.....	1 50
On Acts, one volume.....	1 50
Volumes sold separately.	
Notes on Genesis, by Rev. E. H. Browne.....	1 50
" " by Murphy.....	1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth.....	1 00
Family Testament and Psalms, super-royal octavo, cloth, with notes.....	1 75
The name in sheep.....	3 00
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep 6 00	

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth type, cloth.....	50
Apples of Gold. Large type, lots of pictures, board covers.....	25
Alleine's Alarm to the Impenitent.....	50
Annals of the Poor.....	50
Buck's Theological Dictionary.....	3 00
Biblical Text Book, with Maps.....	80
" " new Edition, enlarged.....	90
Brown's Concordance of the Bible, pocket Edition.....	50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol.....	1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S.....	1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present.....	40
Bible Reader's Help.....	45
Beginning of Life, 263 pages.....	90
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box.....	75
Bible Prayers.....	25
Bible Antiquities, (Nevin's).....	1 50
Bible Stories (Gallaudet).....	25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book.....	25
Concordance of the Holy Scriptures by Cruden.....	1 25
Conversations of Jesus Christ, 290 pages.....	1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes.....	2 00
Clark's Scripture Promises, Gilt edges.....	40
Christ and Adornment, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire.....	50
Call to the Unconverted, Baxter, paper, 150	
Child's Book of Repentance, Gal.....	40
Child's Book on the Sabbath.....	40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings.....	15
Come to Jesus.....	15
Christ and Humanity.....	1 50
Dear Old Stories told once more A. T. S. 40	
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts	
Dymond on War.....	40
Dairman's Daughter.....	40
Dew Drops, containing a verse or each day in the year, gilt edge.....	15
Daily Food, a verse for every day in the year.....	15
Day by Day, a compendium from the writings of modern and ancient Friends.....	1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables, Cloth, 584 pages.....	1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages.....	2 25
The same in sheep, library binding 8 75	
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists, &c. 656 large octavo pages, bound in cloth.....	2 25
Life and Words of Christ, by Geikie. 826 pages, cloth.....	1 50
Letters to Young Christians.....	40
Letters and other Compositions.....	75
Little things, a book for Children.....	50

Line upon Line.....	50
Mind and Words of Jesus by McDuff.....	50
Man in Genesis and in Geology.....	1 00
Morning Thoughts.....	50
Our Early Home and its history.....	50
Our Sympathizing High Priest.....	50
One Hundred Years Progress of the United States two Vols., full sheep, by exp.....	10 00
Our Heavenly Father.....	50
Primer, English and German (Am. T. S.).....	40
Pleasant Paths for little feet.....	40
Persuasive to early Piety.....	2 00
Prince of the House of David.....	50
Peace Manual, or War and its Remedies.....	70
Pilgrim's Progress, by Bunyan.....	25
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each.....	25
The same book bound in cloth, 136 pages.....	1 25
Pictorial Narratives.....	70
Pictorial Tract Primer.....	35
Peep of Day.....	40
Precept upon Precept.....	40
Peace Envelopes per 25.....	15
" " " 100.....	1 00
" " " 250.....	1 00
" " " 1000.....	3 00
Prodigal Son.....	25
Pocket Instant, glass, in box-wood case with screw top.....	25
Promised One, The, 18mo., 63 pages.....	85
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. Delfass, late consul at Jerusalem.....	2 50
Gems of Goldsmith, Poems by Goldsmith.....	45
Gospel Workers, by Wm. A. T. S.....	1 00
Gems, by Spurgeon.....	1 50
Harbinger's Prayer Book.....	25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol.....	3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather.....	75
Heaven and How to get there. D. L. Moody How to make a Will, instructions how to make a will legally.....	60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cements, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure.....	25
Horseman's Friend, A Pocket Counselor.....	10
History of the Patriarchs, Eng. and Ger.....	60
Infant's Primer, illustrated.....	10
In the World, not of the World.....	30
Jessica's First Prayer.....	45
Jephthah, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth.....	2 25
Kempis, Thomas Von of the imitation of Christ, New Edition. Revington's, Watertown place. London Edition. Bound in leather.....	75
Life of our Lord upon the earth, by Samuel J. Andrews.....	3 00
Maps (pocket) of different states, separate for each state.....	25
Memoir of Wm. Ladd, the great Peace Advocate.....	75
Mosheim's Ecclesiastical History, by exp.....	4 50
Morning Star, or Childhood of Jesus, finely illustrated.....	40
Morning by Morning, by Spurgeon.....	150
Newton on the Prophecies which have re-	

markedly been fulfilled and at this time are fulfilling in the world, 649 pages, full sheep.....	2 25
Our Early Home and its history.....	50
Our Sympathizing High Priest.....	50
One Hundred Years Progress of the United States two Vols., full sheep, by exp.....	10 00
Our Heavenly Father.....	50
Primer, English and German (Am. T. S.).....	40
Pleasant Paths for little feet.....	40
Persuasive to early Piety.....	2 00
Prince of the House of David.....	50
Peace Manual, or War and its Remedies.....	70
Pilgrim's Progress, by Bunyan.....	25
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each.....	25
The same book bound in cloth, 136 pages.....	1 25
Pictorial Narratives.....	70
Pictorial Tract Primer.....	35
Peep of Day.....	40
Precept upon Precept.....	40
Peace Envelopes per 25.....	15
" " " 100.....	1 00
" " " 250.....	1 00
" " " 1000.....	3 00
Prodigal Son.....	25
Pocket Instant, glass, in box-wood case with screw top.....	25
Promised One, The, 18mo., 63 pages.....	85
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. Delfass, late consul at Jerusalem.....	2 50
Gems of Goldsmith, Poems by Goldsmith.....	45
Gospel Workers, by Wm. A. T. S.....	1 00
Gems, by Spurgeon.....	1 50
Harbinger's Prayer Book.....	25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol.....	3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather.....	75
Heaven and How to get there. D. L. Moody How to make a Will, instructions how to make a will legally.....	60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cements, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure.....	25
Horseman's Friend, A Pocket Counselor.....	10
History of the Patriarchs, Eng. and Ger.....	60
Infant's Primer, illustrated.....	10
In the World, not of the World.....	30
Jessica's First Prayer.....	45
Jephthah, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth.....	2 25
Kempis, Thomas Von of the imitation of Christ, New Edition. Revington's, Watertown place. London Edition. Bound in leather.....	75
Life of our Lord upon the earth, by Samuel J. Andrews.....	3 00
Maps (pocket) of different states, separate for each state.....	25
Memoir of Wm. Ladd, the great Peace Advocate.....	75
Mosheim's Ecclesiastical History, by exp.....	4 50
Morning Star, or Childhood of Jesus, finely illustrated.....	40
Morning by Morning, by Spurgeon.....	150
Newton on the Prophecies which have re-	

Saint and his Savior, by Spurgeon.....	1 50
Sunshine for Rainy days, fine paper, a fine picture on every other page, with simple reading lessons for children. Board covers, 10 cents; cloth, 4to., 96 pages.....	1 00
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each.....	25
Tobacco, Influence on life and health.....	10
Trees, Fruit and Flowers of the world.....	40
The Life of Truth, being a narrative of the Lord's dealings with George Mueller, of Bristol, England, written by himself; shows how the Lord answers the prayers of his people and provides for those that put their implicit trust in him. 528 pages, cloth.....	1 50
True Vital Piety, Non-Conformity to the World, by M. M. Eschleman.....	1 00
Testament, Eng. & Ger.....	50
Through Bible Lands, notes of travel in Egypt, the Desert, and Palestine, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c.....	2 25
The Christian Minister's Practical Advice to a Married Couple, with a blank Marriage Certificate, intended as a present to a newly married couple, A. T. S. Gilt edge, and bound in white cloth, 32mo., 196 pages, price per copy.....	60
Valley of Isaac. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 illustrations.....	1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth.....	1 00
Non-Conformity to the World, compiled by Pre. David Sherck, of Preston, Ont., with the aid of some of his fellow-laborers. A pamphlet, 92mo., 72 pages, paper cover, containing an article on Non-Conformity, on Dress, on Luxury, on Peace, and on Concord, by Bro. Sherck. Truly a valuable work.....	10
Perseus.....	90
Bridal Souvenir. 8vo. 24mo., with Marriage Certificate. White binding, gilt edge.....	60

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black background flower illustrations, 2 1/4 in., per pack	25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches.....	20
No. 70. 100 reward tickets, 1 1/2 x 1 1/2 inches, with a wreath of flowers.....	25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 8 inches	35
No. 100. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds.....	80
The Mennonite Family Almanac, in English and German, "The Mennonite Mirror" in German, Mennonite Simon's Complete Works in English, Mennonite Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by	

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

Mennonite Publishing Co.
Elkhart, Indiana

"I'm cold," said a Christian kneeling at the throne of grace. Where is my desire to commune with the Lord? Where is my delight in searching His word? Where is the blessedness, the peace and rest—the glowing fire of love that thrilled the soul with joyful emotions? Ah, if I could but enjoy the love and the sense of nearness to God that I did when I first

begin to serve him! How many souls to-night must own to this experience.

How often have I heard Christians express themselves thus; and far too often do I realize this far-away feeling toward a merciful and ever present Savior. Why is this? Should we not, the longer we walk with Jesus, become closer united to Him? Has he not *always* proved our friend, faithful and unflinching, when we fully trusted Him? Surely he has performed His part. The beams of the Sun of Righteousness are as powerful to-day as when they first warmed our cold hearts into life. So it must be us who keep moving out of its rays into the chilling shadows. How? We may not have done our part. We may not have heeded the voice of the Spirit, and fulfilled His bidding willingly and cheerfully. We may have been idly waiting, thinking that the fire of love will kindle and glow of itself, that we need not rake away the dead ashes and replenish it with fuel. 'The Lord will bless but we must work.'

Here is the query and command of our Savior, "Why stand ye here all the day idle?" "Go ye also into the vineyard." And when the evening was come they received every man a penny, much of this coldness in the spiritual life is caused by standing all the day idle. We have not, when the evening comes, received a penny, but must cry, "So cold—so cold." We have not gone forth as one who is determined to work and to conquer because he goes in the strength of the Mighty One—and who shall not grow weary because he has entered that spiritual rest promised by our Savior when he said, "Come unto me, all ye that labor, and are heavy laden." And when for such the day is over, and the good seed has been sown in faith, what peace and love fill the heart, and what precious "times of spiritual refreshing" are enjoyed in communion with the Lord. Truly they do not lose their reward even in this life.

Naturally we cannot stand idly in the frosty air and not grow cold. Spiritually we cannot stand idly in the world of sin and not feel our love to God grow cold, "Let us then be up and doing," and obey the commands of the Spirit in our hearts. There is something so restful in the consciousness of having performed a clearly revealed duty that amply rewards us for any act of self-sacrifice it may cost us.

Don't stand idle, "Look on the fields; behold, they are white to harvest." Stretch forth your hands to save—to help gather the sheaves for the great Harvest Home. You are cold, because you are not yet warmed up in the work. You think the work is hard, disagreeable because you have not yet laid your hands to the plow. Be active, be earnest, and do quickly and faithfully that which you find to do. Strive to awaken the slumbering sinner.

Then there are souls struggling in the darkness of sin, seeking to behold the

light. Hold up *your* light faithfully, and who can tell but what its radiance may illumine their path, and lead them to clearer light. And there are weak hands and feeble knees to strengthen, souls drooping under sorrow's cloud; extend your sympathies. A loving word, a smile, and a whispered prayer sink deeper into the heart, and go farther toward healing the aching wounds than any one but the sufferer can ever tell. Let us then keep the hands and mind employed by heavenly works for Jesus' sake; and we will find that while we are striving to kindle the fire of love in other hearts, we are unconsciously adding fuel to the flame in our own.

BARBARA HERR.

For the Herald of Truth.

SEQUEL OF "MAN'S INFLUENCE."

(HERALD OF TRUTH, JULY 15th, 1883.)

Though man may well regret the loss mankind sustained by the evil influence of man in this world, yet we have greater reason to rejoice over the good influence that man has had and yet has over his fellow-creatures.

We find in all ages, from the antediluvian to the present, there were pious people living whose lights shone brightly and whose influence is yet felt. We read that Enoch an eminent Patriarch, who lived near to God, and in faith in a Redeemer to come as well as in a coming judgment, received the testimony of the favor of God by being translated without seeing death. Noah the preacher of righteousness, was in the line of Patriarchs who feared God, who by his influence was not alone preserved in the ark, but succeeded also in saving his family, and thus became the second founder of the human race.

Where is the faithful Christian who has not been encouraged and strengthened by the unwavering faith of Abraham, who was distinguished also for his integrity, generosity, and hospitality? He was obedient without hesitation or delay, and was enabled to face the great trial of sacrificing his dearly beloved Son. Perhaps no man's name in history is venerated by so large a portion of the human race—by Mohammedans as well as Jews and Christians. He is justly styled the Father of the faithful.

Then we have Joseph, who was raised by the Almighty Ruler from the despoiled prison cell to the honored position of Grand Visier in Egypt, and was thereby the means of saving countless human lives. He was a type of the living Savior who was sent into this world, "that whosoever believeth in him should not perish but have everlasting life."

What a striking example of God's protective and elevating power! While Joseph was forsaken by his own kindred he remained faithful, possessing self-control in youth and great patience in adversity.

What a remarkable influence had Moses, the prophet, the law-giver, the leader of the Hebrews from Egypt to Canaan! His life and institutions breathe a spirit of purity, intelligence, justice, and humanity elsewhere unknown, and above all was his supreme love, honor, and obedience to God. They moulded the character of the Hebrews, and through that people and the Bible the influence of these institutions have been extended over the world.

You have heard of the patience of Job. He was renowned for integrity, living in the fear of God, and eschewing evil whether living in prosperity or adversity. Though we are deprived of friends, of health, of wealth, of honors, and plunged into deep affliction, yet through the influence of Job we may be consoled when we are reminded of his patience.

What an influence the loving Jonathan had over all Israel! His history, unlike many, is apparently untainted. What a faith in the power of God, for he said, "There is no restraint to the Lord to save by many or few." In that faith, he with his armor-bearer, fell upon the Philistines, who were in numbers as the sand upon the sea-shore, ready to fight Israel; yet they all fled before Jonathan and his armor-bearer in great fear and dismay. Though he was doomed to die, yet through his influence over the people, he was preserved from the hands of his Father, the king of Israel.

Space will not allow to mention in detail the penitence of David, the wisdom of Solomon, the courage of Daniel, and the perseverance of Nehemiah. Great has been the influence of these and many more patriarchs, judges, prophets, priests and kings, whose lives and adventures are recorded in the Holy Bible.

Last, but not the least, of the great prophets came John the Baptist, the forerunner of Christ, the bright and shining light whose influence was not only felt in Jerusalem, but also throughout all Judea, and the regions of Jordan, persuading the multitude to believe in the promised Messiah.

Great has been the influence of these men of God, yet it all avails nothing to our salvation without Christ the Redeemer of all mankind. If Christ would not have come there would be no Christians. He is the life and light of Christianity. Detach Christianity from Christ, and it will all vanish before our eyes. Her doctrines will be empty forms and meaningless sounds. Take Christ out of the Bible, and we have a book without comfort, without hope, without value or significance. No pen can describe the influence of Christ, and no tongue can express it.

Under the shining rays of the gospel, led by the Holy Spirit, the apostles labored diligently, and enlightened thousands in one day so that they entered the fold of the Good Shepherd.

Notice briefly the example of Barnabas,

whose name stands high in the history of the primitive church, who was willing to give both life and property to promote the good cause.

When the mother church at Jerusalem heard that many people at Antioch believed and turned unto the Lord, they sent Barnabas to visit them, who after seeing that the grace of God was with them, was glad. How fortunate the church at Jerusalem was that she had such a pious and sympathetic brother to send. Supposing some brother would have gone to Antioch who would have been zealous for the Jewish traditions, he in all probability would have seen many modes and customs in that city, so far away from Jerusalem, that would have offended him, and by reporting the same under a feeling of displeasure might have caused a separation in those churches.

But Barnabas had his thoughts centered upon Jesus, and when he saw their faith in Christ he was glad. Why? because "he was a good man, full of the Holy Ghost and of faith." Just so it is to-day, brethren, if we are filled with the Holy Ghost, when we visit other churches, we often, if not always, can see faith, hope, charity, repentance, conversions, and other essential graces and attainments of which we can speak with good influence; while if we are so inclined to see alone their mistakes, their shortcomings, their different modes and customs, and report such unfavorably, it will invariably have an evil influence, and may eventually cause divisions. We see that after Barnabas had manifested such an anxiety in their spiritual welfare, and such a willingness to labor with them in love, a similar feeling of charity was generated in them towards Paul and Barnabas and to their distressed brethren in Judea, and they were willing to send relief according to their ability.

Space will not permit lengthy reference to the zeal and fortitude of the Apostle Paul, and other workers in the early church; nor can the great influence of the great Reformers, such as Luther, Melancthon, Menno Simon, John Wesley and many others be fully noticed. Let it suffice to say that their influence far exceeds that of all the infidels combined.

Do we think that the present age is destitute of devout men, who worship God in truth and in spirit? Perhaps no individual or church has any more or as much reason to think that they are the only chosen ones of God than Elijah had, to whom God answered that there were yet seven thousand who worshipped the true and living God.

May God in his great goodness enable us to see the lasting influence of men, and the vast difference between good and evil influences. This might create a new and earnest desire to direct our influence to the good of mankind.

Wilt thou, O God, in thy infinite love and mercy, be pleased to assist us in ex-

cising such an influence in this world that it may meet thy approbation at the great tribunal of the high courts in Heaven.

C. Z. YODER.

For the Herald of Truth.

A WORD TO THE SISTERS.

I wish especially to address these few lines to our dear sisters, who have for several years in the past manifested so much interest in these columns. I feel to encourage you in this work. All the work that can be done with sound doctrine, and to the honor and glory of God is necessary; and it creates a love too, within our hearts for each other, which would otherwise, in a measure, lay dormant. We of course, have a love for each other if we are God's children, even if we do not know anything personally of each other; for if we are Christians, we will love the whole human family: but at the same time there is something in our hearts that enjoys sentiments expressed, and sweet conversation with those we love. These communings cheer us often on our way Zionward.

Sisters, I am glad to see you spend some of your time and talent in working for the good of our Christian family. We sisters, and especially mothers, are necessarily much encumbered with the duties of life, but let us try not to spend more time than is necessary in performing our domestic duties, so that we will have at least a portion of our time to devote to spiritual duties. May our children be the specialty of our lives. Do we fully perceive the danger our children are exposed to, and do we take the proper pains to guide them from sin to Christ?

I know that there are some brethren, and perhaps sisters, too, who are not in full sympathy with the work of the sisters writing for the public, and this might make the task of writing more burdensome; but it appears to me, as so much depends on the sisters, and especially mothers, that they ought frequently converse with one another, and give admonition concerning the duties and responsibility resting upon us. No one but a mother can know the responsibility resting upon her. None can know, like her, the cares that home duties impose upon her. No one can know the depths of sorrow she feels for the suffering and the erring.

Does it not seem then that a mother has more chance to plant good or bad seed (principles), than any one else, since she is continually with the child while its mind is developing?

Mothers, let us consider what we teach our children. Let us instruct them in the things that will make them and those around them happy, and teach them the things that will tend to their soul's salvation and lead them to ultimate glory.

What shall our teaching be? Let me say that for one important thing we should

teach perfect honesty. See for a moment how much depends on this one Christian principle? It is not necessary to name all the evil habits that follow dishonesty. All thinking people can see how much evil results from this one vice. Let us do our duty in regard to this great sin. We should also be endowed with spiritual knowledge that we are able to show our children how inconsistent with the spirit of Christianity and the teachings of the Savior it is to take the sword and slay our fellow men, and how much sorrow and wickedness result from war and bloodshed. Let us teach them to abstain from intoxicating drink, not to countenance bad society, to reverence their father and mother, to visit the sick for their benefit and comfort, to be kind to their neighbors, and to love God above all else. When a child's heart is filled with these and other good traits, there will not be much room for wickedness.

SUSANNA BRUNK.
Harrisonburgh, Va.

For the Herald of Truth.

LOVE THY NEIGHBOR AS THYSELF.

This is the great commandment of God under the new dispensation. Love is the foundation of Christianity. It was through love to fallen men that God sent His Son from heaven to earth to redeem man. It was love that made Jesus willing to accomplish the Father's plans and shed his blood on the cross.

Christ teaches that this love of God is to become manifest in the world in the disciples of Christ who believe and have accepted this love. He says, "By this shall all men know that ye are my disciples, if ye have love one to another."

But where is this love now-a-days, do we find it if we look into the churches? Love seems to be cold, or entirely lost in the very places where it should live in purity. We frequently hear of brother speaking against brother, and sister against sister. The apostle says, "If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

How often, too, do we hear of contentions in families, children speaking against the parents, and the parents against the children!

Let us walk in love, hand in hand on our journey. Then if Satan with his hosts meets us for battle, we can stand together and face him boldly. Christ can then, according to his promise, be our leader because there is a band, a company to lead. If we have not love, and do not stand together, how can we hope to overcome the enemy? And how can we expect to meet in that home of perfect love on yonder shining shore? If we are united in peace and love here, what must be the blessedness of that love that shall

thrill the redeemed in the heavenly Jerusalem!

There love will be as sweet and innocent as that of the little children which we see crossing over to join the infant throng that compose that kingdom, and sing God's glory. There every tear shall be wiped away; there all shall be love, LOVE.

CATHARINE BLOUGH.
Pennsylvania.

For the Herald of Truth.

PREPARE TO MEET THY GOD.

Amos 4 : 12.

This has been the cry for ages past through the prophets and apostles, from generation to generation, and is to-day still ringing in the ears of God-fearing people as well as sinners. Should we not be more busily engaged in bringing the true gospel news before the present generation when we consider the great value of even one soul?

The Savior, after he had risen from the grave, said to his disciples, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28 : 19, 20. Look at the blessed promise that Jesus has given even unto us in these latter days, if we are obedient unto him. Should not we as ministers of Christ, be more energetic in calling to the unconverted part of the world, and warning them to make preparation to meet God in peace and flee the great wrath which is to come upon all those that fear not God? Why then should we be slothful in this all important work which God has given us to do? How can we expect to wear the crown above if we do not bear the cross below? Nature itself teaches us that we are traveling from the cradle to the grave, and that we have no abiding place in this world of trouble and sorrow. Well may the apostle Paul have said in writing to the Hebrews, 13 : 14, "For here we have no continuing city, but we seek one to come." We should all remember that we have our work to do before this time is over, that we may be prepared to meet God at his coming.

Have we such faith in God as father Abraham when he was called to go to a place which he should receive for an inheritance? He obeyed, not knowing where he went, and he sojourned in the land of promise. Isaac and Jacob being heirs of the same promise received also the inheritance. Have not we the privilege in the present day to make preparation to meet with Abraham, Isaac, and Jacob in the city of the living God, that heavenly Jerusalem, which God has prepared for those that love and obey him?

The necessity of our preparation is clearly apparent when we consider the

words of the Psalmist when he says, 103 : 15, 16, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more." Then let us work while it is called day, for the night cometh wherein no man can work. God has placed us in this world for some intent, and it is the duty of each one to improve the time, for we know not how soon we will be called to give an account of our stewardship here below. How important will it then be that we have made preparation while in this life to meet God in the great judgment.

When we consider what manner of love the Father hath for us, would it not be reasonable for us to put forth every effort for good? We read in John 3 : 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We have right to this promise if we have alone that which is pleasing in his sight. On the other hand, when we read of the final doom of the wicked, we must stop and wonder why man is so neglectful of this one thing needful. The Psalmist says, 9 : 17, "The wicked shall be turned into hell, and all the nations that forget God." Oh who would not prepare in the accepted time to escape these terrors of the wicked, and be forever happy, both in time and in eternity.

Some may wonder why it is that the minister is so interested concerning the welfare of those around him. It is because it is commanded of him to preach the Word, and because the Son of man will surely come to gather the wheat into his garner; but the proud and all that do wickedly shall be as stubble, and shall be cast into the lake of fire. Oh who can refuse to improve those golden moments that a merciful God is lending to us to prepare to meet him in peace! God is calling for your lost and ruined condition, Sabbath to Sabbath, through his ministers, who are placed as watchmen on the walls of Zion to invite you to come to the cross of Christ, and be saved on the easy terms of the gospel.

The Savior says, "My yoke is easy, and my burden is light." Again he says, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Let us pray that sinners may come to the light—Christ, for he says, He that followeth me shall not walk in darkness, but shall have the light of life. John 8 : 12. My prayer is that all may consider the shortness of time and prepare to meet God in peace.

Ohio.

JACOB H. HORNING.

For the Herald of Truth.

NOVEL READING.

How this country abounds with novels! How few families there are who are not

well supplied with them. And read, as they are mostly by young persons, what must be the result? No good, surely. They create false ideas of life, and corrupt the mind to such an extent that the evil effects are alarmingly prevalent everywhere. How many of the murders, thefts, and other leading crimes of the day are perpetrated by young boys. This surely must have some cause; and many wise thinkers and close observers attribute it to a great extent to the reading of novels.

In many families they take the place of the Bible. Should this be? Assuredly, no. How are we to remedy this? By circulating in their stead literature that is sound and pure. By drowning them out with good books, Bible-reading.

Many think, especially the young, that the Bible is uninteresting, and of little use. What a mistake! The Bible to the earnest reader, is the most interesting of all books. It contains nothing but what is of great interest and value to the Christian. He never tires of it, but the more he reads, the more he wants to read. And what a contrast between the Bible reader and the novel reader. Always choose that which shall be of value to you instead of harm.

DAVID A. TAYLOR.

For the Herald of Truth.

JESUS WILL HELP US.

As Christians on our pilgrim journey we have some sore temptations and many trials. If it were not so, and we could travel along at our ease without any conflicts, we might begin to doubt whether we are Christians at all. One that serves God will have crosses to bear. But this should be nothing to discourage us. We should think amid our trials of the glorious promises God has given to all who serve him and do his will.

What a pleasure it is to have a friend to look to in times of trial and in afflictions. When in these hours Jesus is so precious to us that we get a foretaste of heaven—that rest for which we long, do we not almost feel unwilling to abide any longer in this valley of disappointments? Would we not gladly leave all below and fly to our risen Redeemer, where he reigns in the Paradise of eternal glory, and there wait for those we love here? But as Jesus suffered in the flesh, and finished his work, we should also be willing to bide our time and do our work, even if we must encounter trials and endure temptations. We should remember that when we are near to Jesus he will help through all our conflicts, and enable us to count all joy. He has said that his yoke is easy and his burden light; and it will be so truly if we allow him to help us.

"My God, be ever near us,
And keep us on that way."

PA. MATTIE M. COFFMAN.

For the Herald of Truth.

WEAKNESS.

Weakness is something often felt and expressed by Christians, and I believe it is profitable for them to feel their weakness; indeed it is doubtful whether one who never feels his weakness is a Christian. But it seems to me there is danger of mistaking unwillingness for weakness. When we read the 3d and 4th chapters of Exodus, and see how God called Moses to lead the children of Israel out of Egypt, and see what excuses Moses made we must believe he felt his weakness very much. He even refused till the Lord became angry; but when he became willing, and went by the help of God, he could do all that was required of him.

When God called Abraham to offer up Isaac, I doubt not, had he been as unwilling as we sometimes are when called to work for the Lord, he might have had many excuses to offer and great weaknesses to complain of. But he was faithful and obedient, and for this reason received witness that God knew he feared him, and also obtained the promise of a blessing, Genesis 22.

In reading the Psalms we find David complaining of weakness and affliction. Yet he is called a man after God's own heart. 1 Sam. 13 : 14; Acts 13 : 22.

Solomon, no doubt felt weak when he spake to the Lord and said, "I am but a child, I know not how to go out or come in," and further prayed for an understanding heart. This pleased the Lord so well that he made him the wisest of men 1 Kings 3 : 7-12.

Isaiah, perhaps, felt weak when he said, "Woe is me! for I am undone; * * * for mine eyes have seen the King, the Lord of hosts." He, no doubt, felt himself too weak and unworthy to stand before the Lord. But when the angel testified that his iniquity was taken away and his sin purged, and the Lord inquired whom he should send, Isaiah willingly answered, "Here am I; send me." Isa. 6 : 5-8. He became a great prophet.

When Jeremiah was called to be a prophet he said, "Ah, Lord God! behold, I cannot speak: for I am a child." But the Lord answered, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee." Jer. 1 : 6-8. When he was mocked and reproached for the word of the Lord, which he spake, and refused to speak any more in his name, he yet says, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20 : 7-9.

The apostle Paul also spake of weakness. At one time he said, "I was with you in weakness, and in fear, and in much trembling." 1 Cor. 2 : 3. To the

Romans he wrote, "When I would do good, evil is present with me." Rom. 7 : 21. Of the Corinthians he asks, "Who is weak, and I am not weak?" 2 Cor. 11 : 29. It seems that those who feel their weakness; and imperfections the most are yet willing to do their best, and are perhaps the most pleasing to God, and have promises of becoming strong. The Lord said to Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12 : 9. And in the following verse Paul himself says, "When I am weak then am I strong." And further, "For we also are weak in him, but we shall live with him by the power of God" 13 : 4. Paul, in speaking of the prophets and others, stating what they did through faith, among other things says, "Out of weakness we are made strong. Heb. 11 : 34. Of the power of the weak he says, "God hath chosen the weak things of the world to confound the things which are mighty. 1 Cor. 1 : 27.

Some of us sometimes feel that we are too weak to work. We indeed see the necessity of working in the cause of Christ, but we feel to leave the work to those whom we think stronger and better qualified. But our not being qualified as well as others will not excuse us from working at all. By willingly doing what we can, we will become stronger and better qualified, and become able to do more and more. The servant that received but one talent was required to improve it as well as he who had five. True, he had not as much to work with, for the talents were given according to each man's ability: yet if he had put to use what he received, he would no doubt have been accepted with those who received more; for we find no difference between him that received five and him that received two, both had done to the best of their ability, and both were well pleasing to their master. Paul says, "If there be first a willing mind, it is accepted according to that a man hath; and not according to that he hath not." 2 Cor. 8 : 12.

The poor widow is also an example. Many that were rich cast much into the treasury. She indeed might have thought, My two mites are so small that it is useless for me to cast them in when others can give so much more. But she was willing to do all she could; and the Savior said, She cast in more than they all. She did all she could with a willing mind. Others could have done much more but they had not a willing mind.

Then my weak readers, let us work to the best of our ability, and do what we can, be it ever so little, I believe it will be as acceptable with God as when the strong do much. Indeed it is doubtful if the strong could do the work without the aid of the weak. If a man had a barn or other large building to raise and he would call his neighbors to help him, but

as they come one after another would refuse to work because he is not as strong as others, would that building be raised? Would not he who would be found the strongest be much too weak without help? If in time of harvest the work were left alone to those who can do most, would not the harvest go to waste? Would not persons, before another year suffer for the want of bread? If then the help of the weak is so much needed in our natural work, how much more in the spiritual? Then let us faithfully work what we can though we feel very weak. Then, perhaps, God will strengthen us. Let us not mistake unwillingness for weakness.

Ohio.

BENJAMIN BRENNEMAN.

For the Herald of Truth.

LET NOT YOUR HEART CONDEMN YOU.

"For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3 : 20, 21.

It is alone with the aid of God's blessed Spirit that we can find the way of the Lord; and this way is the only path that leads to communion with God. If we profess to have started in the narrow way, following Jesus, let us not become faint, and almost feel to let go the good work and go back to walk with the world, where we need make no efforts, but let carnal nature have her way. We should be willing that the power of the Spirit should so change us in the new life that we become willing to give up all our sinful inclinations and worldly follies. No one is really a Christian unless the Holy Spirit is present with him. We may go through the forms of worship, subscribe to the creed, and have the semblance of a Christian, but it is only the skeleton without life.

John said, If our heart condemn us, God is greater and knoweth all things. If our heart condemn us not then have we confidence toward God, and know that we dwell in him, and he in us, because he has given us of his Spirit. And we have known and believed the love that God hath to us. He that dwelleth in love, dwelleth in God, and God in him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not.

A soul filled with peace, joy, and the love of God, is a condition that cannot be expressed in words. Then it is no hardship to lay down the vanities of the world, and the ways of sin to let the Savior enter into our hearts. We do not feel uneasy and condemned when the question is put to us, Do you love Jesus? Where there is true love to Jesus there is

also a manner of life that is pleasing to God. We may have our minds stored with correct doctrine and clear views, be intimately acquainted with the Scriptures and believe in Jesus, and yet not love him with our whole heart and soul. God designs us to find comfort and pleasure in the gifts of his hand, yet he never expects us to seek our highest happiness in them. And if we allow them to wean our souls from the love of God and his service, these earthly gifts become sin unto us. If then our hearts condemn us, God is greater than our hearts, and knows us much better than we know ourselves.

Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Now if any man have not the spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. If our hearts condemn us not, we have the confidence toward God that if we ask anything according to his will and in the name of Jesus he heareth us, and if he does not grant our request we have the confidence that he knows best what will suit us. God approves, accepts and rewards us prayers but that in which the heart speaks in sincerity. Oh! let us honor and glorify God, though we are not always gratified; we may confidently expect seasonable, suitable answers to all the prayers we offer in sincerity at the throne of grace, and in the name of Jesus, though they are often not answered in the way we ask them. For the Lord's ways are not our ways. Let our prayer ever be, Not my will, but thine, O God, be done.

Let our life prove that our faith and love is a reality, a living and growing existence, not only a feeble complaining mockery. Jesus deserves to be trusted. He has done everything to win our confidence and love, and if we are obedient and faithful we do not feel condemned. But we should ever feel our shortcomings, and know that it is the grace of God that we are what we are. Not they that begin in the Spirit and end in the flesh, but they that endure to the end, will be saved. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

A. M. C.

For the Herald of Truth.

WORLDLY CONFORMITY.

There is much written against pride and worldly conformity. I am pleased

to see that there are many who see the evil of it, and am constrained to give a few more thoughts on the subject. I find that by all that is done against it, yet worldly conformity is fast finding its way into the church in various ways. I sincerely believe if a line is not drawn the church will drift into the fashions of the day. But who is to draw this line, and where is it to be drawn? Oh, it strikes me while I am writing that the line is drawn if we only take heed to it. If brotherly love continues, we can see it. Read, Matt. 18:6, 7; Rom. 14:15-21 and 15:1-3 and 16:17, 18; 1 Cor. 8:13 and 10:32, 33; 2 Cor. 6:3. Brotherly love, which is charity, will bind us together and open our eyes that we can see the line.

We have different gifts and have different work to do. One sees the evil in one thing, and another in something else. There are hundreds of ways in which the enemy is trying to lead evil into the Church. Now if a member sees the evil in any thing, and tells the Church of it, charity prompts us all to give heed to it; for if we have love for one another, we will not do anything which we know will grieve another. This is the line that is drawn. If we take heed and do not tread over it, worldly conformity will not be found in the Church; for there is enough spiritual light in the Church that all the evil encroaching upon us is seen by one or the other. If it is told to the Church, all can fight against it, and how easily it may be overcome.

I hope I am understood. *Do nothing willfully that you know will grieve your brother, if leaving it undone does not conflict with God's word.* By drawing this line and observing this rule, worldly conformity and other evils will vanish. At each Church council this spring let this rule be adopted, and the much desired result will be obtained. It will lead us into humility, and strife and contention will cease. Brethren, let us all try this rule for a length of time.

LEVI A. RESSLER.

For the Herald of Truth.

THE POOR MINISTER THAT LABORS SHOULD RECEIVE AID.

Dear brethren, my soul has again been stirred up to write a few lines on helping ministers. Some worthy ministering brethren have recently told me how perplexing their condition is. The Macedonian cry is heard everywhere, and the ministers feel that they ought to go; but it seems that those whom God calls to go are all poor, and the places they are to visit are poor. Now, what is to be done? They cannot even start without money. Many of them, to secure a little home, have contracted debts. These must be met, and a family is to be maintained besides,

and in addition the dispensation of the gospel is committed unto them. How can they go except they be sent?

Many of our brethren live in peace and affluence, and think not of the poor ministering brethren, and some are even vexed because of these calls, saying, It was not so in times past. This is true, our brethren used to be content to hold a meeting every two or four weeks in their own community, without looking after the scattered members, and the result has been that we have not kept pace with other churches, and that in places we have got in a very low state both spiritually and in numbers. Our work has been insufficient. I appeal to those that are willing to look honestly at this matter. Will you help? There is need of immediate action. There might be a treasury for this purpose at different places, even in every church district. Every minister who has the cause at heart should keep the brethren in remembrance of these things. Do not hold back because some are slow of hearing. They have the more need of hearing that they may understand. LAY MEMBER.

For the Herald of Truth.

IN CHRIST.

The apostle Paul says, "If any man is in Christ, he is a new creature: old things have passed away; behold, all things are become new." According to this text we understand that we may be either in Christ or out of Christ; that there are two classes of people—Christians and worldlings. There are also two places for man's future destiny toward which we are all hastening. Time is hurrying us to eternity, and soon we will stand before the judgment-seat to receive the reward for the things done in the body. Were this fact frequently called to remembrance it might prove to us a blessing.

In the light of these thoughts how important it is that we should find ourselves in Christ. We know that we are in the world, if we are in a house we know it, if we are in sin we know it, and if we are in Christ we know it. What a blessing it is for us to know that we are in Jesus, and he is our refuge from sin, and our advocate with the Father. He is to them that are in him a sure refuge through life, and a safe conduct to heaven.

To get into Christ we become new creatures; we are born again, not of corruptible seed, but of the incorruptible word of God. Thus we understand the new birth to bring about an external change with the internal. Faith hath works, while the former life had run according to carnality. Then were the fruits of darkness manifested. But once we are renewed and in Christ the spirit of our minds will be changed, and our fruits will be altogether different. The kingdom of God will manifest itself in righteousness, and peace, and joy in the Holy Ghost.

In Christ we are cleansed from our sins by the blood of Jesus. Without the shedding of blood there is no remission. Though our sins be as scarlet, they shall be white as snow. But when the atoning blood cleanses all our past sins, we shall also be cleansed from present sinful inclinations—from all filthiness of the flesh. "Now ye are clean through the word which I have spoken unto you." John 15:3.

The house that is filthy is unpleasant, and is a very undesirable place to be. So the filthy heart, polluted with sin, is repulsive to the sincere child of God, and is known not to be in Christ, who is pure.

According to our inherited Adam nature we are entirely out of Christ without hope or the comfort of a single promise of the sacred word. Our salvation comes by getting into Christ, and having the old Adam crucified with all the lusts of the flesh. We cannot carry our lust along into Christ. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." In such a condition it is impossible to say, "Old things are passed away; behold, all things are become new."

Sinner, in coming to Christ look for nothing less than an entire new creature. New purposes are not sufficient. "Behold, I make all things new."

J. D. HERSHEY.

For the Herald of Truth.

FOLLOW JESUS.

Dear readers, I do believe that we all have a desire to go where Jesus is. The only way that I know to get there is to follow him. But since there are so many ways in which people profess to follow Jesus, I will try with the help of God to point out what the Bible teaches me to be the only right and true way.

Jesus told Peter, Andrew, James and John to follow him, and they immediately left all, and followed him. We also find that the multitudes followed him. Some followed him simply to hear and see what he did and to learn his teachings. Jesus obeyed the commandments that he had from the Father. We can not find that he left anything undone—he has fulfilled all. We must follow Jesus in the same way; not so much in what he has done, but in what he has told us to do. We must obey.

"Except we be converted and become as little children, we cannot enter into the kingdom of heaven." The reason so many do not follow Jesus in the right way is because they have something of their own to follow, or some of their fellow men. Some may be like Peter, too much concerned as to what others may have to do. But what is that to us? let us follow Jesus.

Some are following after the riches of

this world. To such Jesus says, "sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come follow me." Luke 18:22. Some are following the rules and inventions of men. But let us follow Jesus. To those that follow the fashions and customs of this world, I say, Return from these vanities and follow Jesus.

Dear reader, be sure that you follow Jesus. When you buy or sell, do to others as you wish them to do to you; then you are following Jesus. If any despise and hate you, do good to them; and you are following Jesus. Let others do whatsoever they will, but let us follow Jesus. Let us with the Spirit sing,

"Jesus I my cross have taken,
All to leave and follow thee."

I say again, be sure that you follow Jesus. If you do, you will soon be where Jesus is. JOHN BRUBAKER.

For the Herald of Truth.

WE ARE SAVED THROUGH GOD'S LOVE.

"Love is the fulfilling of the law." If each one of us would practice the requirements of this law of love, and make it the rule of our conduct, and let it rule and reign in our hearts, what holy happy lives we would lead, how much of heaven we would then have in our hearts and bring into our homes. It is weary work; this trying to make ourselves better, and not succeeding at all; this seeking for rest and finding none; and like the poor woman spoken of in the Scriptures, we are nothing bettered, but rather the worse. How can we be cured? Just as she was; by coming to Christ. This is the answer to the question, How can I be saved? saved not merely from punishment and suffering, but from sin, from wrong thoughts, feelings, motives and desires.

Jesus says, I am the way, and the life. He came to seek and to save that which was lost. He came to save souls; my soul, your soul, dear reader; all souls who do not, through their unbelief, refuse to let him do it.

The soul is of so much more consequence than the body. It is an immortal principle that can never die, but will live on and on forevermore, either holy and happy, or sinful and miserable. God, in thus creating us immortal beings, enjoins upon us the duty of providing for this endless future.

Wherever there is sin, there must be suffering. Sin and punishment are too closely bound together ever to be separated. But God, through the merits of his dear Son, pardons all our sins, and gives us power to overcome them; this is what we need, for we are too weak to do it without his help. He gives us all things

—pardon, strength, hope, peace, joy, and eternal life.

"Sun of my soul, thou Savior dear,
It is not night if thou be near;
Oh may no earth-born cloud arise
To hide Thee from thy servant's eyes."
MILLERSVILLE. MATTIE H.

For the Herald of Truth.

EVENING THOUGHTS.

All day long I have been alone, spending the day in reading my dear old Bible—a book which I prize most highly. One reason is because it is the word of God, which enlightens us to glory, and another because it was my dear mother's when she was living with us in this world of sin and sorrow. Who could wish her back again to share life's trials and troubles? Far be it from me to do so, but would rather that I might enjoy those blessings of Heaven which we hope are now her joy.

While looking out of the window this evening, at the snow falling thick and fast, I was awakened to a lively sense of duty, after a feeling of loneliness. The poet says:

"The day is dark, and cold, and dreary,
It rains, and the wind is never weary."

Although the day be dark and dreary without, we can still have sunshine within our homes.

While reading the life and crucifixion of our Lord, the thought arose in my mind, how graciously the Lord has shown mercy toward the children of men, and does to this present time. But so many do not realize what great love God shows to us, what a "debt of love to him we owe." How much pleasure we might find in spending our leisure hours in reading the gospel carefully and prayerfully. And it should become a real value to us if we should try to observe all things which we can learn from it.

There are many things we read in the Scriptures which I cannot comprehend, and have no doubt but there are many more who cannot; but nevertheless if we seek diligently that which is most needful, I venture to say we can be faithful workers in Christ's vineyard, and in the end of our journey become inmates of the home prepared for the children of God.

Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men! "Blessed be the name of the Lord from this time forth and forevermore." From the rising of the sun unto the going down of the same the Lord's name is to be praised. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth." Thanks be to God for this unspeakable gift of his Son, in whom we have redemption through his blood, and the forgiveness of sins according to the riches of his grace."

MARTHA A. WIKER.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

April 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 84," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

WORDS OF CHEER AND JUGENDFREUND.—In order to increase the circulation of our Children's Paper WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND, we have offered some very fine premiums to those who will send us names as subscribers, and we trust many will make an effort to obtain one or the other of the Bibles we have offered. Either of these papers (that is the WORDS OF CHEER or JUGENDFREUND) will be sent to any address for 25 cents a year. Sample copies free.

SUNDAY SCHOOLS.—The time for commencing the summer Sunday Schools will soon be at hand. As soon as the pleasant weather sets in the people begin their out-door work. Now shall we be less diligent and enterprising in work for God and the church, than we are in our natural affairs? Let the brethren make arrangements early and organize their schools. Singing-books, testaments, papers and all other supplies may be had at this office.

THE HUMANE EDUCATOR.—Published by the Ohio State Society for the Prevention of Cruelty to Children and Animals, at No. 200 Vine St. Cincinnati is an able, and well conducted paper, devoted to a worthy cause. The second number is before us and we trust it may receive sufficient patronage to prosper and do much good.

WRITE WITH INK.—Again we must make an appeal to our correspondents not to write their articles with a pencil. If you could know how much inconvenience badly written penciled articles give us, you would certainly not impose upon us as you have done in times past, yet we hope it was done ignorantly. It is to be hoped that you will not drive us to the necessity of making and enforcing the rule to consign all penciled articles to the waste-basket.

A CALL FOR HELP.—We would call the attention of our readers to the appeal made in another column of this paper, by the church at Beatrice, Gage county, Neb., for means to pay the passages to this country of those strictly non-resistant brethren who have sought relief from the Russian Military Service by going to Turkestan, in Asia. It appears that they are in a most deplorable condition, and some 20 or more families, have determined, if means can be furnished them to pay for their passage, to return to their former homes in the south of Russia and from there proceed to America. The Beatrice Church has lent a willing ear to their pitiful appeals and has inaugurated steps to raise the funds to help them. All who have a heart to contribute something to this cause may send it as directed in the circular to L. E. Zimmerman, Beatrice Gage county, Neb., or if sent to us we will forward it to him.

AGED PERSONS.—It has been our lot to chronicle the death of many old persons, as our readers will have noticed, in this department of the Herald. One in the last number, who had reached a very advanced age, was sister Anna Myers, residing with her son-in-law, Aaron Tyson of Belminster Twp., Bucks Co., Pa., who died on the 15th of March at the age of 91 years. Bro. Tyson has had, for a number of years, both his mother-in-law and his mother in his family. It is indeed an exercise of filial devotion to take care of old people, during the years of age and infirmity, and it is a pleasing scene, when it is done with a willing heart.

A STRANGE DEPARTURE.—In the last number of the Patriot and Reformer, published by our friend John G. Stauff-

fer, Quakertown, Pa., we read the following *strange* declaration concerning the proceedings in choosing a minister in the Weaverland church, in Lancaster Co., Pa. "On the 18th of March, the Mennonites in the eastern part of Lancaster Co., Pa, held their election for minister, where 1500 persons were present. The names of 20 young men, competent for the ministry, were written on *slips of paper, put into a box and then one was drawn out*. The lot fell on Menno Zimmerman, of Earl twp., who, according to the rules of the church, was ordained." This is the first time we ever heard of our people writing the names of the candidates on slips of paper and drawing them from a box, and as the editor of that paper is certainly well acquainted with the manner of choosing ministers in the Old Mennonite church, the admission of an item so incorrect, must have been an oversight on his part. In another column of this paper, in the article, "Ordaining a Minister" the method pursued on such occasions is plainly and correctly given. Those who read that article will see that we do not write the names on *slips of paper* and that *no slip is drawn from a box*. It may also be to the point to say here that the church does not have a general election of ministers at stated times, as the item referred to would seem to indicate. Ministers, in the Mennonite church, are chosen from the ranks of the brotherhood, and for life, and only when the work becomes too great for those already called to the place, or when a vacancy occurs either by death, moving away, or disability. In the above case the minister was chosen to fill the vacancy occasioned by the death of Bishop George Weaver, and the calling of Bro. Jonas Martin to fill his place as bishop.

BISHOP HENRY YOTHER formerly of Westmoreland county, Pa., but now living at Blue Springs, Gage county, Nebraska, leaves home (if the Lord will) on the 11th of April, and will spend Easter with the church in Page county, Iowa. After this he purposes to enter upon an evangelizing journey, and visit the churches, and also scattered members of the little flock as far as such can be found and reached, through the states of Nebraska, Kansas, Missouri, Illinois and Indiana. Brother Yother's circumstances suit well to a work of this kind. He has no family to care for, and no special home duties that require him there; he is well acquainted with our people generally, and a ready speaker both in the English and the German languages, but as he has not

so much of this world's goods as to enable him to meet the expenses of a trip of this kind on his own account, the Elkhart Evangelizing Committee consented to provide in part for this from the fund now in their hands. We would, however, ask the brethren, wherever he may visit to preach to them the word of life, that if any are able and feel to give something for the purpose of meeting these expenses, to give it directly to Bro. Yother. The trip may require considerable means, but the work is a precious one, and if, by this means, only a single soul can be brought to Christ, it is worth more than the whole world.

Bro. Yother proposes to visit first after leaving Page county, Seward county, Neb., then Adams county, and from there to take in Jewell, Osborne, McPherson and Marion counties, in Kansas. Then to proceed through Missouri. We would ask the brethren, and any who desire to have him visit them to write to him and inform him where they live and how they can best be reached. There are many scattered members who have often pleaded to be visited by ministers of our church, and as the opportunity to be visited now presents itself, we give this notice so that they may make themselves known and as he travels through their vicinity he may stop and minister to them.

CHURCH NEWS.

REMOVED TO KANSAS.—Bro. Joseph Yoder, of Mahoning county, Ohio, removed, with his family, to Newton, Kansas, where he has purchased 160 acres of improved land for \$2,000.

MINISTER ORDAINED.—On the 29th of March Bro. Andrew Good was ordained to the ministry, in the church in Page county, Iowa. He commenced in the work on the following day. May the Lord bless him, and may he lift up his voice and spare not, that through his labors many may be converted and led from darkness unto light.

BAPTISM ON THE HAW PATCH.—On Sunday, March 16th, seventeen converts were baptized in the Haw Patch church. The baptism was performed in the water by Bro. Jonathan Smucker of Nappanee. Let all the faithful brethren and sisters pray that these beginners on the new life may become faithful laborers, shining lights, and zealous defenders of the truth, even if it costs them popularity and worldly honors and lays upon the cross for Jesus' sake.

BRO. JOSEPH N. GROSS, from Doylestown, Bucks Co., Pa., under date of March 26th, writes as follows:—"We are in usual health; also our friends and neighbors as far as we know, for which blessing we cannot be too thankful to our dear Redeemer. There was considerable sickness of various kinds, through our portion of the county, such as colds, fevers, pneumonia, scarlet fever, mumps, whooping-cough, &c. There were also

many deaths, mostly old people. The weather for the last four or five days has been quite springlike; there is plenty of rain, grain and grass are growing, roads are heavy, and there are still some snow drifts to be seen."

ORDAINED A MINISTER.—The following account except a few changes and corrections, of the choosing and ordaining of a minister in the Weaverland Church in Lancaster Co., Pa., on the 18th of March is taken from the "New Holland Clarion," and will be of interest to our readers. This church is one of the largest in the country and as this sketch shows, one that is alive to her own work and interests.

"Menno Zimmerman, of Earl township, drew the book at Weaverland, on Tuesday forenoon, that contained the slip of paper with the words '*Ein diener des worts*,' which will give him the title of a minister of the Gospel. As predicted in last week's CLARION, an intense interest was manifested by the people in the 'East End' to know who would get the appointment. As early as daylight the roads leading to the church were lined with carriages, moving slowly through the 'awful mud,' and by eight o'clock, not less than three hundred teams were standing in the yard, and at least twelve hundred men and women were packed inside of the large meeting-house. Weaverland saw many big crowds in the past, but this was the largest, with one exception, that ever assembled there. Bishop Christian Bomberger, opened the services in German, followed by Bishop Isaac Eby in English. Bishop Sherk, of Millersville, followed Bp. Eby in German and conducted the services during the remainder of the exercises. The following ministers were also present: John L. Landis, Benjamin Hartzler, David Buckwalter, Joseph Wenger, Tobias Nolt, John Hess, Samuel Good, Christian Stanffer, John M. Zimmerman and Bishop Jonas Martin, and made a few remarks, appropriate to the occasion. At the conclusion of Bishop Sherk's sermon, Landis, Hartzler and Buckwalter, took twenty books with clasps to an anti-room, where they put the slip of paper, containing the words before mentioned, in one. They were brought back, set in a row on a table when each one of the select twenty took one and retired to his seat. Henry Martin, of East Earl, was the first and Francis Weaver, of the same place, the last or twentieth to select. Bishop Sherk now commenced at the first row to open the books to find the paper; ten were opened without finding it. The eleventh which was held by Menno Zimmerman, contained the slip. During this period which lasted over a quarter of an hour, the scene was one of the most impressive, and the suspense was intense. Men and women were weeping aloud all over the church, while those who held books unopened before the eleventh was reached, were in a terrible

suspense. The writer on only one occasion, while reporting an execution, experienced a similar suspense, which is one of the worst features of this life. Mr. Zimmerman lives near Martindale, in Earl township, and is quite a young man, not more than thirty. He seemed cool, at least by appearance, as if he was the least concerned of the thousand or more around him, and will undoubtedly make an effort to become an earnest worker in the Lord's cause."

CONFERENCE.

THE Semi-annual Conference for the State of Virginia, will be held at Weaver's Church in Rockingham county, on Friday and Saturday, the 9th and 10th of May. Ministers and Deacons from other states are heartily invited to attend. The church is situated on the Rawley Spring Turnpike, two and a half miles west of Harrisonburg, which is the nearest railroad station. If any, wishing to attend will previously notify any of the undersigned they will be met at the depot.

SAMUEL BRUNK. JOHN BRUNK.
A. B. BURKHOLDER. D. H. LANDES.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburgh, Ft. Wayne and Chicago R. R. An invitation is given to all ministering brethren, to meet with us at that time and place.

G. BRENNEMAN.

THE YEARLY CONFERENCE for the state of Illinois, will be held this year in the Meeting-house near Sterling, Whiteside Co., on the fourth Friday in May, (23d). Bishops, Preachers, and Deacons are cordially invited to be present. The nearest station is Sterling, on the C. N. W. Railway, where some one will be present to receive and convey those who come to the appointed place.

A. D. EBERSOLE.

A CALL FOR HELP

TO ALL MENNONITES FOR THE NON-RESISTANT BRETHREN IN RUSSIA, TO BRING THEM TO AMERICA.

With regard to a little flock of non-resistant Christians, who have turned their eyes toward us and sent their petition for means to help them over to America, we would approach the hearts of our brethren

ren in the faith with the words of the apostle, "To do good and to communicate forget not; for with such sacrifices God is well pleased."

This little flock, seeking help, are Mennonites, who on account of their entire non-resistant confession sought to escape the military service required of all in Russia. They belonged mostly to the Mennonite Churches which had settled in the interior of Russia, on the river Volga upon a guaranty of privileges. By the law promulgated in 1874, subjecting all to military duty, their privileges were annulled and Mennonites, though not required to bear arms, were yet compelled to give a stated number of years to the service of the government.

Inasmuch as their conscience would not allow them to perform such service in 1880-81, 119 families moved from there and from the Southern Colonies on the Molotchna, and took up their journey toward Asiatic Russia, where in Turkistan, they, for a time, had some prospect of protection; this prospect however was vain; the government adhered to its demands, conceding however a grant of 15 years, on condition that their young men, who were of proper age, should enter the service. The company now became divided into two nearly equal portions; the one party accepted the offer of the government, and were given a place near Aulieata, not far from the city of Tashkent, while the other had to seek for their home in another locality. They moved toward the border of Bokhara, but were not permitted to enter the country, and suffered much severe treatment, being now driven to one side of the line and then back again on the other, and threats were even made to have them all shot. By the intercession and proposal of the Russian Governors there, they were brought through Bokhara, to Khiva, where a powerless Khan is trying to rule wild hordes of Turcomans and others. Here in the vicinity of the city of Nukas, they intended to found their new home, and to live into the Lord according to his word. In the winter of 1882-83, those 60 families began with the erection of primitive dwellings made of dried clay; also a meeting-house, etc. Soon, however, the dark side began to appear, especially in the barbarity of those savage tribes, which are under the subjection of no human government. Small thefts, undertaken first stealthily, grew to pillaging expeditions, in which the robbers made use of fire-arms and sabres—certainly a hard trial for Christians of a non-resistant profession. Even the women were, and still are, not safe from abduction, though, thanks to God, such attempts (notwithstanding, a murder that arose from such cause), have not been successful at the last accounts. Though we must admit that their leaving civilization and Christendom to go into a des-

ert, peopled by savage tribes, was a mistake, yea, an aberration of faith. We, like the merciful Samaritan, in view of the great distress that has come upon this little flock, have to deal only with the present; they are fellow-believers, who are now in exceedingly great distress, and who recognizing with bitterness their mistake, imploringly stretch out their arms toward us for help. Thus among others, John Jantzen, a minister of that church, writes to us as follows:

"In this distress, we fix our thoughts and eyes upon America; we remember the many invitations that have come to us from there: 'Come to us; here is full liberty of conscience, and security.' Once we would not believe it and went our own way. You may imagine that our means have dwindled down greatly; hence a journey to America is at present impossible for us, unless help comes from there. * * * Have you a heart to give us the means for the journey, the Lord will not suffer it to go uncompensated. —Whatever you have done unto the least of these my brethren ye have done it unto me. We have committed the matter to the Lord and will regard it as his will that we shall go there, if he gives us the means."

Besides this letter, from which the above passages are taken, several letters were simultaneously received by different brethren in our Church, all contained this urgent appeal: Have compassion and help. They kindly requested an answer by telegraph that the time of their distress might be shortened. A dispatch was accordingly sent from here on the 2d of April, notifying them that their appeal was received, and that steps are to be taken to procure the needed funds. Truly the distress is great, and help is urgent. To whom do not here come the words of the apostle, James 3: 17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The demand made in this case upon Christian generosity is not a small one, and it is therefore advisable to take a general survey of it. That distressed little flock consists of 60 families, but so far all have not applied for help; about half have determined to remain there, and to wait for the special help of the Lord; the remainder of whom, up to this time, over twenty families (having decided to come) have applied for help. Probably many of the others also, if not all of them, when pressed by the exigencies of events, will yet join them. The traveling expenses from Khiva to Saratow, their former home, they hope to defray with their own means; but from there they are dependent upon help. The expenses from Saratow to Nebraska or Kansas would be about 80 dollars per

person, at the cheapest rates. Counting five persons to each family, it would take \$400.00 per family. Having now briefly described the circumstances and condition of these needy people, we lay the matter earnestly to the hearts of all our fellow-believers. The apostle says, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Let us therefore be prepared to help them in their suffering, that we may also rejoice with them when it is said, 2 Cor. 9: 12, "For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The apostle also encourages very earnestly to such service, when he points to him who can and will bless the cheerful giver, when he says, 2 Cor. 9: 8, "And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work." May the Lord, who loveth a cheerful giver, awaken a true fraternal love in every heart. With prayerful confidence we commend the whole matter to his care. May he in this also give both to will and to do according to his good pleasure.

L. E. ZIMMERMAN,
JOHN PENNER,
J. G. WIEBE,
PETER JANTZEN,
JOHN V. STEEN. } Committee.

GERHARD PENNER, Bishop.
J. H. ZIMMERMAN, Minister.
ANDREAS PENNER, "
PETER REIMER, "
L. E. ZIMMERMAN, Deacon.

of the Mennonite Church, Beatrice, Gage Co., Neb.
All collections and contributions for the above purpose to be sent to

L. E. Zimmerman,
Beatrice, Gage Co., Nebraska.

CORRESPONDENCE.

FROM FREDERIC COUNTY, VA.—The following letter was written on the 2d of February, and accidentally overlooked till this late date. We hope it may still prove interesting, and express a word of encouragement to some beginner in the new life. [Ed.]

It is very encouraging to me to read articles in the paper from some of our friends who are laboring in the christian life, whom we seldom meet and may never meet again in this life. We have only a few months ago "set our hands to the plow," and we feel greatly our weakness, and see plainly many shortcomings and imperfections. But we have the blessed assurance that the Lord will not forsake those that put their trust in him. We have the confidence that his word will be

verified in us when it says, he will not suffer us to be tempted above that we are able.

Recently we were much encouraged by a visit from Preacher Gabriel Heatwole and wife, and — Good from Rockingham county, who held some meetings with us. The circumstances were such that I could attend only one of their meetings, which was held on Monday the 28th of January with our aged Sister Helpenstine. Sister H. is 84 years of age and seemed so much revived by the meeting that she could hardly find words to express her gratitude for the kind remembrance of the brethren and sisters toward her. She is still able to attend to her household duties. In her own language she said, The Lord has blessed me more than any other poor mortal on earth. Bro. Heatwole spoke from the parable of the good shepherd. Can we not all learn a beautiful lesson from the Good Shepherd, by whom alone we can enter into the fold? I believe there are many of His children scattered over the country as sheep without a shepherd. But he says, My sheep hear my voice and I know them; and they follow me. And I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. May God enable us to trust him with all our hearts is the prayer of your unworthy sister.

S. G. R.

ARRIVED SAFE IN KANSAS.—On Tuesday, the 18th of March, Bro. J. F. Funk of Elkhart, Ind., took us to the Cincinnati, Wabash and Michigan Depot at Elkhart. We arrived at Newton, Kansas on Thursday at 9:30 A. M. As I was looking for a team to take us to our son-in-law, R. J. Heatwole, I met Bro. John Burkhardt, who lives in Newton. He recently moved from Lancaster Co., Pa. We were strangers, but soon became acquainted, and as we got no chance to go out of town that day, Bro. B. kindly invited us to stay with him for the night. Next day we were met by my son Christian, who took us out to my son-in-law. I thought while with Bro. Burkhardt how pleasing it is to meet a friend to take one in when he is among strangers. We feel thankful to God for his protection and care.

MICHAEL KILMER.

A LONG JOURNEY ENDED.—In the 1st of Feb. No. of the Herald, it was noticed that we were on a journey east. After spending some time with our friends, we left Indiana on the 26th of February, and came to Iowa on the 27th, where we spent the time with our daughter and friends until the 13th of March, when at 10 o'clock in the evening we took the train for Oregon, arriving there safely well on the 19th. We were detained one day and night during our journey on account of the repairing of a bridge. We found our family and friends all well,

and we greatly rejoiced together after so long a journey having been away six months.

During this long trip we visited 21 of the Amish Mennonite Churches and were present at 25 meetings. We also visited during this time 332 different families. We also feel thankful to God and our friends for all the good things we were permitted to enjoy, and we are very well satisfied again here in our home in Oregon. The weather here is very pleasant; the peach trees are in bloom; the cattle are already in pasture; the people are busily engaged in plowing and sowing and the winter wheat looks well.

We commend you to God and his grace.
DANIEL D. MILLER.
Hubbard, Marion Co., Oregon.

For the Herald of Truth. CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13: 1.

Charity is the bond of perfection. Charity begins at home. If our hearts be filled with charity, we need not tell others, our works will prove it; our actions speak louder than words, especially to those that are around us daily. The Apostle says, Charity suffereth long, and is kind; thinketh no evil, etc. If these things form a ruling spirit within us, they will leave us neither barren nor unfruitful. If any one does wrong toward us, we are not easily provoked, for "charity suffereth long." We will have patience, and rather suffer wrong than return evil for evil.

Christ commanded us to pray for our enemies, but of ourselves we cannot do this. We should ever bear in mind, that if we cannot pray for our enemies, we are none of his. Christ prayed for his enemies on the cross—"Father, forgive them: for they know not what they do." We shall follow in his footsteps. But if we had to suffer as he did, what would become of us? If we have to suffer a little persecution of our neighbor, or perhaps give up a part of our worldly goods, we see very often there is revenge taken, even among those who profess Christ. This cannot be pleasing in the sight of God. Christ said, "All things work together for good to them that love God." Do we believe this? Not all things that happen to us are God's will, but by his providence if we love God above all things, we will learn to know that our darkest days are very often best for us. Through trials and persecutions we can be made better, if we suffer with patience and charity.

If we look back over our past lives we, no doubt, very nearly all have reason to believe that all we suffer we deserved long

ago through our sinful life. We sometimes wonder why we have so much trouble; but what would become of us, if all things went well with us? We, no doubt, would soon forget God. He whom God loves he chasteneth, but we are very often so carnally minded that we cannot see the great love he has for us.

The Apostle Peter says, Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Charity is the strongest weapon we use when we get into trouble. Then let us all, as God's children, ask the Lord to fill our hearts with charity, which we believe will go with us to that better land where no sorrow nor death enters. There shall be fullness of joy forever more. Let us all watch and pray that we may be found worthy and be able to enter in through the gates into the City.

I often felt it my duty to write something for the Herald, but, feeling my great weakness and imperfections, I put it off from time to time fearing that my life might perhaps not correspond with it; but every good gift we have comes from above. Scripture teaches us that the harvest truly is great, but the laborers are few. Should we not all try to do what we can while it is day? The night cometh when no man can work. I trust the Lord will give me grace so to live that this may not condemn me in the day of judgment. I hope too it may do a little good to some soul. If it could be the means of bringing one soul nearer to God it would be well worth much more than the labor it cost. Christ said, Who-so giveth a cup of cold water in my name, shall in no wise lose his reward.

Penn.

LIZZIE MILLER.

For the Herald of Truth. MY SHEEP HEAR MY VOICE.

"My sheep"—"my people." This represents the church of God. All that have the Spirit of Christ are his followers. This name is given to God's people because it was a figure of speech that was well understood in a country abounding in flocks of sheep. There is also a striking resemblance between them as he proceeds to show forth. "Hear my voice." A flock follows its shepherd to the pastures and streams of water. Christians not only obey Christ, but they imitate him. They go where his Spirit and providence leads them. They also yield themselves to his guidance, and desire to be led by him, for this reason Christians are called his followers. In Rev. 14: 4 they are described as "they that follow the Lamb." This is the promise—eternal life; and they shall never perish. "My Father, which is greater than all" will keep them safe in the arms of Jesus.

S. GODSHALK.

THE TRIAL OF ABRAHAM'S FAITH.

After the covenant with Abimelech there came a long time of quiet and peace in Abraham's life, without anything, so far as we know, to disturb it.

Isaac grew to what in these days we call a young man, though in Abraham's day he was a "lad." He was twenty-four years old, and it was fourteen or fifteen years since the treaty made with the king of the Philistines. "Many days" the Bible says, Abraham sojourned in the Philistine's land," in prosperity and with none to trouble him. He might think that his earthly trials were well nigh over, he was so near that other country to which he was looking. And then, "it came to pass, that God did tempt Abraham." In the way to glory, the trial came.

Tempt, here means to "try." Not to lead to evil, but to see whether a man will resist evil and overcome. Although God knows what is in a person's heart—knew what was in Abraham's heart; but men and angels did not know. If Abraham had not been tried we should never have known from his example what faith is, and what it can do; perhaps Abraham would not have known himself.

The trial of our faith is declared to be "much more precious than of gold that perisheth;" and "though it be tried with fire," it is that it may be "unto praise and honor and glory at the appearing of Jesus Christ." How should faith, that is not tried make itself known? How should it warm or comfort others? or how should it glorify the Lord to whom it looks?

Abraham's trial was very hard. He was "tried with fire." And in ways less hard, the Lord tries all his children. Gives them a chance to honor him by their faith and obedience; to show others what a Lord they serve, and what sort of service he likes. The chance comes whenever we have to choose between doing our own will and pleasing God; whenever danger or trouble stands in the path of duty; whenever fear or shame bids us step aside. But it will scarcely come to us in a form of such difficulty as it came to Abraham.

First, let us see the call. "God said unto him, Abraham: and he said, Behold, here I am." Which signifies that Abraham was walking with God and not far off. It is only when a child is watching its father's face, that it is ready to catch every sign he gives. And it is only in the fullness of faith and love that it can answer when God calls, "behold, here I am." The child that cannot answer thus when God calls is not a good child; at least, certainly not as good as it ought to be; and most certainly not ready for the trial that is coming. Abraham was ready. The whole wonderful story is really in these four words.

God's children are seldom called now to pass through such hard trials, yet, the spirit of a true child of God is the same now as then; and now, even now, the trial often comes in a form that is very much like Abraham's—"Take now thy son, thine only son Isaac whom thou lovest, and offer him up for a burnt offering." And the heart that does not love God best and does not trust him fully breaks down under the trial. But, "by faith Abraham, when he was tried, offered up Isaac;" and he that had received the promises, gave up the child in whom the promise lay; "accounting that God was able to raise him up, even from the dead." That is being a true servant of God, and honoring him.

Abraham's trial lasted three days. Time enough for him to have had a good many thoughts.

He had received the command to go into the land of Moriah, to a mountain which God would show him. He rose early in the morning,—he was no laggard in doing the Lord's will—saddled his ass, took two of his young men, with the wood cut for the fire, and Isaac, and early in the day they set out on their journey. At first for several miles, following the old road to Hebron, they would cross the low, wavy hills where Abraham's flocks were pastured. Crossing this plain rolling country, they would see before them the hilly ridges where the mountain land of Palestine begins, and after some hour's traveling, they would begin to enter the hill country.

We cannot tell where their stopping places were; but on the second day Abraham must have found himself in familiar places as they drew towards Kirjath-arba; the hills, sweet with the wild thyme, must have reminded him of the old days when his flocks roamed there and his tents were pitched under the oaks of Mamre, and Isaac was promised but not yet born; and now, that very promised child he was by command taking to deliver him up in sacrifice. The land of Moriah; one more day would bring him to it. Probably somewhere on the road from Hebron to Mount Moriah they halted for the second night; and then the day came; one of the great days in this world's history.

The third day they would early come in sight of a high ridge, on their right, about half a mile off. In after years the little town of Bethlehem stood there. Passing on, and going up a rocky slope they came to the brow of a hill from which the traveler now catches the first view of Jerusalem; but the part called Moriah is not itself seen; only the buildings which stand on it and on Zion. The travelers had to go down from the hill and cross a pretty plain, reaching nearly up to the city. On the other side the plain ends in a low, rocky, rising ground;

getting to the top of that, Mount Zion and Mount Moriah are just before you; and at your feet is the deep valley of Hinnom, turning round mount Zion to join the valley of Jehoshaphat beyond.

The old road crossed a ridge on the right of the plain; and from that, a mile and a half away, the whole ground of Jerusalem lay in view. There perhaps it was that Abraham first knew he was within sight of the place which the Lord had said he would tell him of. On the third day he "lifted up his eyes and saw the place afar off." Then, "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." In the very faith of a good child. Though Isaac was to be sacrificed, yet, he said they would "come again." God had promised; that was enough for faith. *By faith* Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead. So they went both of them together; Isaac carrying the wood for the fire, and Abraham taking the fire, and a knife in his hand; and so they went, we may suppose, down the steep descent from the brow of the hill and up again the opposite side of the valley of Hinnom, and then across the height which is called Zion. But, although Abraham trusted in the Lord that Isaac should not be utterly lost to him, yet it was an awful duty which he had to do; and no doubt he went along slowly, and in deep silence, and something in the whole manner of the thing may have begun to work upon Isaac's mind; for he spoke to his father and said, "My father: and he said, Here am I, my son. And he said, Behold the fire and wood; but where is a lamb for a burnt offering?" That was a question which it would seem Abraham could not answer. Yet faith answered, knowing that nothing was too hard for the Lord, and that God's love could not be wrong. "My son, God will provide himself a lamb for a burnt offering." And so again "they went both of them together." But when the place was at last reached, and Abraham had built an altar and laid the wood in order; then at last, as no substitute appeared, he must have explained to Isaac the command that lay upon him; and Isaac with a submissive gentleness, yielded to the will of his father, and to the will of God. He was bound and laid on the altar upon the wood. Why Isaac was bound we are not told, but it was undoubtedly needful to bind him. Perhaps at the moment of trial he might have started from the knife, and so hindered the work to be done. However, we cannot but conclude that Isaac was willing; and so he was the more like that greater sacrifice that was one day to be made in the same

place. Jesus Christ was made a sacrifice for us according to the will of his Father, and he also gave himself for us of his own will. "As a lamb before her shearsers is dumb, so he opened not his mouth." Yet he had also said, "O my father, if it be possible, let this cup pass from me." He "hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." And Jesus was bound, before they led him to Pontius Pilate; so Isaac must be bound, who was a sort of figure and likeness of that greater One, ages before. The altar was built; the wood laid in order; Isaac was bound and laid on the wood; and Abraham stretched forth his hand, and took the knife to slay his son." All was done, in effect that he had been commanded; all but the very shedding of Isaac's blood; and then the angel of the Lord called to him out of heaven. "Abraham, Abraham." He must have been glad to hear it; but there came the very same humble, sweet answer as before—"Here am I." In sorrow or joy, Abraham's mind was not different. "Perfect love casteth out fear." The angel then answered him: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from Me." And then hearing some noise in the wood behind him perhaps, Abraham looked, "and behold behind him a ram caught in a thicket by his horns." The trial was over; Isaac's life was redeemed; and with unbounded joy and gratefulness no doubt, "Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." And then he probably understood what it all meant. Jesus said unto the Jews on one occasion: "Your father Abraham rejoiced to see my day; and he saw it and was glad." It was at this time no doubt, when in blind faith and obedience Abraham had followed the command he did not understand, that the Lord opened his eyes to see the glory it foreshadowed. And then Abraham saw what no man before him had seen clearly; that the thing his poor human affections had done at God's command, the very same thing God's infinite love would do for sinners; he would not spare his only son, but would deliver him up for us all. "God so loved the world that he gave his only begotten Son; that whosoever believeth on him should not perish but have everlasting life." Abraham must have had a clear understanding of this given him then, just when his heart knew by bitter experience what it was to give up an only son, as a man can know it; and so perhaps nobody in this world ever felt more truly the meaning of those words than Abraham did that day.

To Isaac the covenant and promises belonged. Now that covenant and the

promises were repeated. The second time the angel called to him out of heaven and declared over anew the blessing Abraham had heard before. In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." If Abraham knew clearly now what that meant, no wonder he called the name of the place, *Jehovah-jireh*; "the Lord will provide;" looking forward to that glorious provision for the wants of the whole world which the Lord would make there. The angel also declared, "Thy seed shall pass the gate of his enemies." The meaning is; power, and victory, and dominion, through that promised seed, Christ. It is the promise of the setting up of that kingdom "which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." For, "He must reign till he hath put all enemies under his feet." And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." This promised seed and this glory, was to come in the line of Abraham's family, because he had obeyed the voice of the Lord. And Abraham had some assurance of it, and some insight into it; and then from that mountain which had been such a wonderful place of pain and joy to him, he and Isaac went away; went first to where they had left the young men; carrying nothing in their hands now; light handed and light hearted. And so they rose up and went all of them back to Beer-sheba. This is a wonderful story, and the beauty of it is obeying the voice of the Lord.

—Walks from Eden.

Abridged and rearranged by DANIEL SHENK.

Married.

Hochstetler—Helmuth.—On the 28th of February, by Moses Burkholder, Cornelius Hochstetler of Elkhart Co., Ind., and Barbara Helmuth, of Holmes county, Ohio.

BERRY—GOOD.—On the 16th of March, by Geo. Brennehan, at his residence in Putnam Co., Ohio, George W. Berry, of Branch Co., Michigan, and Mary E. Good of Putnam Co., Ohio.

Union is happiness for life, Disunion, bitterness and strife, But peace and harmony will be, Where man and wife always agree.

HOOBY—YODER.—On the 2d of March, by Bishop John Shoemaker, Joseph Y. Hooby and Gerty Yoder, daughter of long Felty Yoder, both of LaGrange county, Ind.

Died.

PEACHY.—On the 15th of January, in Menno township, Milflin Co., Pa., of the infirmities

of old age, Bishop Abraham Peachy, aged 84 years, 2 months and 24 days. He was buried on the 18th. A large concourse of people were present. Funeral services were held by John and C. K. Peachy. He leaves 5 children and 14 grandchildren. He was Bishop in the Amish Mennonite Church more than 30 years.

HARTZLER.—On the 20th of Jan., in Menno township, Milflin Co., Pa., of dropsy, Lydia, widow of David Hartzler, aged 70 years, 1 month and 28 days. She was buried on the 22nd. Funeral services were held by John Peachy. She was a member of the Amish Mennonite Church.

YODER.—On the 26th of January, in Union township, Milflin Co., Pa., Yost Yoder aged 70 years, 9 months and 29 days. He was buried on the 29th. He leaves a widow and 7 children to mourn their loss, but their loss is his eternal gain. Funeral services were held by Christian Yoder. He was a faithful member of the Amish Mennonite Church.

KANAGY.—On the 29th of January, in Huntington Co., Pa., ———, daughter of Christian and Barbara Kanagy, aged 6 months.

YODER.—On the 9th of February, in Union township, Milflin Co., Pa., ———, infant son of Yost and Barbara Yoder, aged 2 weeks.

KURTZ.—On the 12th of Feb., in Union twp., Milflin Co., Pa., of pneumonia, John Kurtz, aged 55 years and 9 days. He was buried on the 14th. He leaves a widow and 12 children to mourn the loss of a kind husband and father. May the Lord bless this affliction to these children and comfort them. He was a member of the Amish Mennonite church. Funeral services were held by John and C. K. Peachy.

KING.—On the 4th of March, in Menno twp., Milflin Co., Pa., Matty King, aged 76 years, 11 months and 9 days. Funeral on the 6th. Services were held by John Yoder and David Zook. She was a member of the Amish Mennonite church.

ZOOK.—On the 14th of March, in Union twp., Milflin Co., Pa., Barbara Zook, aged 77 years, 1 month and 14 days. Funeral on the 16th. Services by John Yoder and David Zook. She was a member of the Amish Mennonite church.

HOOBY.—On the 14th of March, in Union township, Milflin county, Pa., David Hooby, aged 72 years, 6 months and 16 days. Funeral on the 16th. He leaves a widow, one son, a daughter and an aged sister. Funeral services by C. K. Peachy. He was a member of the Amish Mennonite church.

YODER.—On the 22d of March, in Union township, Milflin county, Pa., Bishop Shem Yoder, aged 82 years, 6 months and 2 days. He was buried on the 24th. Funeral services were held by Christian Yoder. He was Bishop in the Amish Mennonite church for many years, and during the last eight years of his life he was sitting in the chair.

HILTY.—On the 18th of March, in Greene township, Wayne county, Ohio, David Hilty, aged 73 years, 2 months and 7 days. He was born in Basle, Switzerland, January 11th 1811 and emigrated to America, in 1828. In 1834 he went to Canada, but in 1835 returned to Wayne county, Ohio, where in 1838 he was married to Magdalena Lehman. After his marriage he lived in Sonnenberg, Wayne Co., Ohio, until 1847, when he moved to Green township, on a farm, where, in 1874, his first wife died. In 1879 he was again married, to Anna Gilliom, with whom he lived until his death, and who with 6 children mourn their loss. His last words were: "It is finished." Funeral services were held by C. B. Steiner from Rev. 16: 15, and by A. H. Brennehan from 1 John 2: 17.

Eby.—On the 24th of March, in St. Jacobs, Waterloo county, Ontario, of old age, Peter Eby, aged 83 years. He was a member of the Mennonite church and was buried at Martin's Meeting-house on the 26th, in the presence of many friends and relatives.

SHANTZ.—On the 7th of March, in Waterloo county, Ontario, Sister Elizabeth, wife of Enos Shantz, aged 29 years and 10 months. She leaves a deeply afflicted husband and parents, to mourn her early death. She was buried on the 9th of March at Christian Eby's meeting-house.

SHANTZ.—On the 17th of March in Wilmet township, Waterloo Co., Ontario, Barbara, daughter of Levi and — Shantz, aged 12 years, 1 month and 19 days. Buried on the 19th in Shantz's grave-yard.

WEBER.—On the 13th of March, in Waterloo township, Waterloo county, Ontario, of dropsy, Sister Judith (Martin), widow of P. A. E. Weber, aged 63 years. Buried on the 15th of March, at Christian Eby's burying-ground. She was the mother of 16 children of which 14 are still living.

SCHNEIDER.—On the 14th of March, in Waterloo county, Ontario, of old age, Daniel Schneider, aged 86 years, 2 months and 19 days. He was buried the 17th in Christian Eby's grave-yard. The aged brother was born in Franklin Co., Pa., came with his parents to Canada. His wife died before him. For the last three years he was much enfeebled in his mind as is believed from paralysis.

PECHT.—On the 24th of March, in Kishnoquillas Valley, Mifflin county, Pa., of consumption Julia Pecht, aged 37 years, 2 months and 14 days. She bore her afflictions patiently, in the hope of the rest which remaineth for the people of God. She leaves a husband and 6 children to mourn their loss. She was a sister in the Amish church. Funeral services were held by D. J. Zook and Joseph Byler, from John 11: 35, 36.

GIMONEN.—On the 24th of March, in German township, Marshall county, Indiana, Sarah, wife of Moses Gingrich, aged 20 years, 4 months and 9 days. She was a daughter of Jonas and Anna Yoder. She was a faithful sister in the Old Amish church. She was buried on the 26th. Funeral services were held by Bishop Moses Burkholder and Pre. J. S. Shlabach from John 6: 24. Many friends and relatives followed her to the grave to show the last tribute of respect. She lived with her husband, 1 year, 1 month and 20 days.

GLICK.—Near Gap, Lancaster county, Pa., on the 22d of March, of malignant scarlet fever, Abraham J., son of Jonathan L. and Barbara Glick, aged 21 years, 4 months and 11 days. He was sick only a few days, but suffered intensely, yet without complaining. His chief concern was for the salvation of his soul. Shortly before his death he gave evidence of true peace with his God. He was buried on the 24th at Pequea A. M. Church where services were conducted by Gideon Stoltzfus, Isaac Eby and Samuel Lantz.

"A home in Heaven! When the faint heart bleeds

By the Spirit's stroke for its evil deeds;

Oh! then what bliss in that heart forgiven Did the hope inspire of a home in Heaven.

A home in Heaven! When our friend had fled To the cheerless gloom of the mouldering dead We wait in hope on the promise given [cn.] We will meet him there in our home in Heaven."

STERN.—In Salisbury twp., Lancaster county, Pa., on the 22d of March, of disease of the kidney, George Stern, aged 56 years, 3 months and 8 days. He leaves a deeply sorrowing wife and 10 children to mourn their loss.

May the Lord comfort them so that all may work together for good. Buried on the 25th at Pequea Amish meeting-house. Services by Samuel Lantz and Gideon Stoltzfus.

MILLER.—March 30th, near Taylor Springs-Rockingham Co., Va., S. Virginia, wife of Christian Miller, and daughter of Peter Swope Dec'd, aged 24 years, 10 months and 15 days. Buried at Garver's Church, April 1st. She was a member of the Christian Church. Services were held by Samuel Sanger and Pre. Kichen.

HEIK.—March 31st, at Refton, Lancaster county, Pa., suddenly, Sister Anna C., wife of Bro. Daniel Herr, aged 63 years, 10 months and 3 days. Funeral on the 3d of April. Text, Matt. 24: 44. Buried at the Brick Meeting-house. Many people gathered to sympathize with the deeply afflicted family.

SHANK.—March 24th, near Dayton, Rockingham Co., Va., Sister Abbe G. Shank, aged 20 years, 7 months and 16 days. Buried on the 26th. Text, Luke 8: 52.

In the 26th, Mattie E. Shank, aged 11 years, 1 month and 3 days. Buried on the 29th, at Weaver's Church. Text, Matthew 21: 42. "This is the Lord's doing and it is marvelous in our eyes."

Both these last two are children of Bro. Michael Shank who himself and little son are still severely afflicted from the same cause that has taken his wife and two daughters away: namely, blood poison from gas; of which notice had been given in a former number of the HERALD OF TRUTH. The services on these solemn occasions were conducted by Samuel Coffman, John Geil, Daniel S. and G. D. Heintzole.

SHANK.—March 22d, at Mt. Clinton, Rockingham Co., Va., Rebecca J. Shank, wife of Bro. Isaac Shank, aged 24 years, 4 months and 24 days. She was formerly a member of the United Brethren Church but had intended to make her home in the Mennonite Church as soon as she would recover of her sickness. She was buried at Mt. Clinton Church on the 24th. Her impressive remarks were made by Samuel Coffman G. D., and D. S. Heintzole. Text, Mark 18: 83.

SNYDER.—March 9th, near Bassler's Meeting-house, Anna F., only child of Brother and Sister Christian G. Snyder, aged 1 year, 10 months and 17 days. Funeral on the 12th. Text, Psalm 16: 6. Buried at Bassler's Meeting-house, Lancaster county, Pa.

HOSTETTER.—March 19th, in Manor twp., Lancaster county, Pa., Sister Catherine N., wife of Bro. Abraham Hostetter, aged 54 years, 2 months and 19 days. Funeral on the 22d. Text, Matt. 24: 44. Buried in the family grave-yard. A sorrowing husband, an only daughter, and a host of sympathizing friends followed the remains of our dear sister to the grave.

SNYDER.—March 28th, near Milton Grove, Lancaster county, Pa., Sister Adaline, wife of Bro. Jacob Snyder, aged 76 years, 3 months and 28 days. Funeral on the 1st of April. Text, 2 Kings 20: 2. Buried at Risser's Meeting-house. Sister Snyder died trusting in her Savior.

MILLER.—On the 27th of March, near Davidsville, Somerset Co., Pa., Daniel, son of Aaron and Maria Miller, aged 16 years, 3 months and 23 days. He was taken with measles and afterwards with lung fever. During the last two weeks he suffered very severely. In his sufferings he looked to the Lord and according as he desired was baptized. He leaves his sorrowing parents, brothers and sisters, but they need not mourn as those who have no hope. Services by P. T. Blough, Samuel Gindlesberger and Cyrus Herschberger, from Job 14: 1, 2.

CULP.—On the 4th of April, in Elkhart Co., Indiana, of brain fever, Elmer E. Culp, only child of Joel H. and Lydia A. Culp, aged 1 year and 8 months. He was buried on the 6th. Services by John P. Funk and Noah Metzler. Text, Heb. 4: 9, "Not lost, but gone before."

MILLER.—On the 24th of March, near Barker Street, St. Joseph county, Michigan, Matilda, daughter of John and Nancy Miller, aged 1 year, 6 months and 19 days. Buried on the 26th. Funeral services by Joseph Yoder in German and Jacob J. Weaver in English.

Letters Received.

WITHOUT MONEY.

S. Goshlink, Levi Blough, Kate Havestick, Mattie H. N. Knaaga, Geo. Hostetter, John A. Blosser, A. E. Angewy, A. Metzler, Henry Y. Yoder, L. E. Zimmerman, Cornelius T. V. V. J. H. Hershey, Mary Leatherman.

WITH MONEY.

A.—Joseph B. Albrecht, Peter Abrams, John Angsburcher.

B.—Harvey Brand, Jonathan Brock, David Basinger, Christian Brenneman, John Blosser, Susan Boyer, Cassel Boyer, Jos. Bailey, Kate Baur, S. Bahler, 2, Henry Bowman, Henry Brubaker, F. N. Byers, Elizabeth Byers, Rachel B. Banta, David Byler, M. B. Hergey, W. H. Heiler, Rebecca Burkholder, Christian Brenneman, J. A. Burkholder, Samuel Baur.

C.—Christian Christner, Dan H. Coffman, Henry B. Cassel, J. J. Carns.

D.—P. L. Druk.

E.—Peter Eschmann, Jacob Elget, Isaac Enns, Franz Enns, Nancy Eby, Jacob Ehemot, Elizabeth Eby, George Fox, Homer H. Freeland, Theo. B. Forry, David Fiedel, Mary Foreman, Peter Froed, Laura Van Fossen.

F.—Heinrich Goertz, Jacob Graber, Samuel Grove, Peter Good, John Gascho, Jos. N. Gross, Abraham Geil, John Geil, H. M. Garrison, Samuel Garber, Peter Geisler, W. E. Gross, H. W. Gross, Jacob Geon, Jess Good, Barbara Grieser, Elias Good, Solomon Good.

H.—Samuel Hertzler, A. Hoover, J. F. Harms, Elias Hertzler, Lizzie Huber, Jacob Hauer, David Hoberg, H. H. Seydel, P. P. Hershberger, Abraham Harms, David H. Harst, David Hartzler, Andrew Hieser, Benjamin Hess, Christian Hess, J. M. Hershey, Martin Huber, Jacob H. Horst, John Hostetter, Lizzie Hanaelmann, John Hoge, Gustave Hager, Katie Horst, John Harms for A. Dockens, and Gerhard Kroecker.

K.—Abraham E. Kornelson, Sarah Kurtz, M. D. Klopfenstein, Bernhard Kroecker, David Kroecker, Nancy Kohler, John Y. Kurtz, Isaac Kurtz, George Kreyder, D. W. Kreider, Eli Kindig, Stephen Kelsey's Sons, John Koerner, Jacob King.

L.—Abraham Lehman, Martha Landis, R. Loewen, M. R. Lapp, Susanna N. Lehman, Mary Ann Landis.

M.—Jonas W. Moyer, Mrs. Eliza Munnich, J. S. Moyer, Anna Metzler, Joseph Musselman, Jacob Martin, Henry Metzler, William Miers, Tobias L. Miller, John K. Mellingner, A. Metzler, J. B. Musser.

N.—Jacob C. Newcomer, Heinrich Nikkel, Jacob Nicolaus.

O.—John Overholt.

P.—Henry Pankratz, Peter Penner.

Q.—John Quirming.

R.—Martin Rescor, Rebecca Rohrer.

S.—Suntheimer, Samuel Y. Shantz, D. B. Schmidt, Jacob Schwartzentruber, Daniel Ruckey, Joseph Stuckey, Samuel Shank, Christian Shank, Geo. Shew, John Seifert, D. P. Schantz, E. M. Schuman, D. B. Christian Shultz, M. R. Strite, Abraham Snyder, W. C. Stover, A. Springer, Frederick Stively, John M. Stively, Abner Stawderman, W. H. Symmes, D. B. Steekle, Lizzie Seltzman, Eliza Shank, Samuel Swartz, John Swartz, Thomas E. Sigle.

T.—Isaac Tinteman, Peter Teas, Elias Teas.

V.—William Vogt, John B. VanSteen.

W.—Robert Watson, Elias Wipf, Mattie M. Witmer, Barbara Whitmer, Jacob Wenger, W. L. Weaver, Lea Wengert, Peter Wies, Benj. F. W. Winer, D. K. Wimer, Elias Walter, Widow Wenger.

Y.—Thos. D. Yoder, Daniel Yoder, Jonathan Yoder, E. D. Yoder.

Z.—George Zeisel, Abraham Zeisel, Martin Zimmerman, Maria Zimmerman, John G. Zimmerman, John K. Zook.

AD ASSOCIATION, Heinrich Goertz \$18.24 Church District, Mountain Lake, Minn.

CATALOGUE OF BOOKS.

Send money by Draft, Post Office Money Order or registered letter.
Write name and full address plainly, giving name of county and State.
All orders by mail should be accompanied by the cash.

BIBLES AND TESTAMENTS.

Bible, Agate 24 mo. in cloth, No. 178..... 35
Noupareil, 12 mo., leather, No. 129..... 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 174..... 50
Agate, Reference, 16mo., leather, binding, No. 148..... 75
Mission, Ref. 12 mo., gilt edge, leather binding, No. 1064..... 1 25

Family Quarto with index, Apocryphal books, Family record, Concordance of the Holy Land, Tables of Scripture Weights, Measures and Coins, Alphabetical Table of proper names in the Old and New Testaments, with the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, No. by express..... 3 00

No 12 contains the old and new Testaments, Apocrypha, Concordance, Psalms, Index, Tables, Weights and Measures, Maps, &c. Revised according to the Oxford and American Bible Society's standard. It also contains a full and comprehensive history of the Bible, 47 beautiful, large illustrations of the books, and 20 full page engravings, also a comprehensive pronouncing Bible Dictionary with nearly 700 illustrations, good print and good paper, Pancelled, gilt back and sides, and comb case..... 4 75

No 21*, containing a complete pronouncing Bible Dictionary, illustrated with nearly 600 Engravings, a full and complete History of the Bible, and the Books of the same, beautifully illustrated with 46 Engravings, Pancelled sides, Concordance, Tables, &c. By Express..... 5 40

No 14*, well printed on good paper containing the same as the above, finely bound in imitation Morocco, gilt edges, by Express..... 6 50
Same Bible with clasp, by express..... 7 40

No 17, fine edition, 1600 pages, containing Bible Teacher's Text-book, four beautiful colored lithograph Maps of the Holy Land, Apocrypha, Concordance, Psalms in Metre, Comprehensive History of the Bible, forty-seven beautiful, large illustrations of the Books, 12 fine steel line engravings, Comprehensive Pronouncing Dictionary of the Bible with 600 illustrations and two brilliant illuminations. This edition contains also the revised version of the New Testament, bound in French Morocco, Pancelled sides, gilt edges, by Express..... 8 00

The same Bible with clasp..... 8 50
No 204, containing same matter as the above, bound in Turkey Morocco, antique, panel, new design gilt edges, 10 00
The same Bible with clasp..... 10 50

No 36, containing same matter as the above, fine paper, bound, open type, bound in French Morocco antique and panel sides. The print in this Bible is especially fine..... 11 00

We can furnish any style of Bible now manufactured, ranging in price from 25 cts to \$25 00
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 22mo., agate..... 15

Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roman, 12mo..... 50
Testament and Psalms, large octavo, roman Testament with references flexible cover, morocco binding, suitable to carry in the pocket..... 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Dictionary, bound in full sheep, one thousand pages, 8vo. by exp. 5 50
Academic, bound in cloth, 600 pages 2 50
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 75
Pocket Edition, cloth..... 60

Allison's Webster's Dictionary, containing over 60,000 words and phrases comprehensively defined; also abbreviations, 60
Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5 00

OCHSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50

GRIER, C. F., English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng.-Ger. and Ger.-Eng. Dictionaries published..... 10 00

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.

3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " " 1 75
2 " on Isaiah, 8vo. " " 1 75
1 " on Daniel, " " 1 75

These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols, sheep..... 15 00
On the New Testament, 1 vol, sheep 5 00
Comprehensive Commentary, an excellent work 6 vols bound in sheep..... 20 00

lancian, Pausanet, and Brown's Commentaries, critical, experimental, and practical, complete in six volumes, royal 8vo., with colored maps, cloth..... 15 00
sheep..... 18 00

Jacobus' Notes on Genesis, 2 vols, in one..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.

Notes on Genesis, by Rev. E. H. Browne..... 1 50
" by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath school scholars, 12mo., cloth..... 1 00
Family Testament and Psalms, super royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep 6 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
Apples of Gold. Large type, lots of pictures, board covers..... 35
Alleine's Alarm to the Impenitent..... 50
Annals of the Poor..... 60
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 90
Brown's Concordance of the Bible, new Edition..... 60

Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols, per vol..... 1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Third Days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present..... 40

Bible Reader's Help..... 45
Beginning of Life, 263 pages..... 90
Bible Stories, by the author of "Picture Bible", 8 books, illustrated and bright paper cover, 32mo., in a box..... 75

Bible Prayers..... 25
Bible Antiquities, (Nevin's)..... 1 50
Bible Stories (Galland)..... 25
Brasts and Birds, 4 books, one containing birds and plants of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25

Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 290 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical recipes..... 2 00

Clark's Scripture Promises, Gilt edges..... 40
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50

Call to the Unconverted, 64 pages, paper, 15c
Child's Book of Repentance..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 150

Christ and Humanity..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dymond on War..... 40
Dairymen's Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15

Daily Bread, a verse for every day in the year..... 15
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 534 pages..... 1 30

Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
The same in sheep, library binding 3 75
Life of Christ, Fleetwood. From his incarnation to his ascension, with a history of the apostles and evangelists, &c. 655 large octavo pages, bound in cloth..... 2 25

Life and Words of Christ, by Gerike. 825 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 60

In outcast we are told that the ten lepers "stood afar off and lifted up their voices." It appears that they knew the law concerning the disease, which forbade persons afflicted with it from mingling in society or even approaching those who were clean, for they *stood afar off*, by themselves. As they saw the Savior entering into the village, they lifted up their voices, that is, they cried aloud, because they were afar off and dared not come near unto him. But what was their cry? "Jesus, Master, have mercy upon us." No doubt they had previously heard of Jesus, how that he healed the sick, opened the eyes of the blind, and caused the lame to walk, cleansed the lepers and helped those in distress. They found themselves all to be in the same want and needing the same help and knowing that Jesus the Son of God had the power to heal and thus relieve them of the dread disease, they did not wish to let the golden opportunity pass by, for fear that another might not be presented to them, they lifted up their voices together as one voice and cried for compassion and help.

Jesus, to whom the Father had given all power, in heaven and upon earth, and who was always ready and willing to help those who found themselves really in need and in faith asked his aid, did not only lend a listening ear to their cry for help, but as soon as he saw their desire, came with compassion towards them, advising them, saying, "Go, shew yourselves unto the priests," which was a command required by the law. It was the design of the Savior that they should be healed by faith; and, as we see, they had firm confidence in his mercy and power, for though they had no promise, they obeyed the Savior's command, and went as it was required by the law, "And it came to pass, that, as they went, they were cleansed."

How could these men have shown their faith better than by promptly obeying the Savior's command? God accepts such faith and makes it a medium through which to perform miracles. Such as will not believe until they see a special sign, or, as they say, "have a good reason to believe," will not be cleansed of their sins nor have their souls redeemed from overlasting death. The best reason that can be given why we should believe and be faithful, is, that God commanded it. That which God who is the everlasting truth himself, commands us to do we should willingly do without asking any reasons therefor. That God commands, should be sufficient reason to every one in all instances. So did the lepers, and it came to pass that as they were obedient and went, they were cleansed. Further we read, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." This one did not wait until he had first shown himself to the priests, but as soon as he felt that he was made clean, turned back to the Master, who had cleansed him, to thank him, to praise and honor his holy name—and he was a Samaritan. The Samaritans were a people who originated in Assyria, Media, and Persia, whom Shalmaneser, king of Assyria, when he had destroyed Samaria and imprisoned the Israelites and taken them to Assyria, sent into the place where the Jews lived, to remain there. (2 Kings 17: 24, 29.) For this and various other reasons these people became highly obnoxious to the Jews, and were hated and despised by them. The Jews had no fellowship with the Samaritans, and no dealings of any kind, of which the Samaritan women at Jacob's well gives us an example. Jesus, being weary with his journey, sat down on the well, and, as a Samaritan woman came to draw water, he asked her for a drink of the refreshing draught, for the well was deep and he had nothing wherewith to draw. But she said unto him, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?" John 4: 9.

Thus we see that this despised and

hated Samaritan, from whom it could have been expected less than from the others (as all the others no doubt were Jews), alone returned to thank him who gave heed to his cry and had compassion upon him. Very frequently we find it to be so, that those who are most despised and rejected have the warmest and most sympathizing hearts, of which we have an example in the man who went down from Jerusalem to Jericho and fell among thieves where also one of these despised Samaritans who rather than the Priest and Levite showed compassion for his neighbor. And in the parable of the pharisee and publican who went into the temple to pray, we find that the poor and rejected publican went down to his house justified rather than the other.

"Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." Thus spake the Savior, when out of the ten who were cleansed of their disease, but one turned about to thank his Benefactor for what had been done for him; and what makes the circumstance still more remarkable is, that this one was a stranger, that is, he was not a citizen of Israel (or an Israelite).

Thus we might perhaps also ask at this time, Where are those who, from time to time, were converted to God? Do they honor and glorify him on their journey heavenwards with a heart overflowing with love as they did when they first found Jesus precious unto their souls? or have they become cold, and set their affections upon the things of this world, that they like the nine, cannot turn about and give God the honor?

Yea, how many there are who leave their "first love," their first faith which they sealed with their baptism and whereby they have made a vow of their faithfulness to God and his church. Instead of seeking to come still nearer to God, to become more faithful to him, grow in grace, learn to appreciate what the Savior has done for us and praise his most holy name for the same. Many grow cold in the faith and love once shed abroad in their hearts, until they finally lose the impulse to that which should be their first aspiration, and allow themselves to be detained from the discharge of their duty by the alluring world, until they forget to thank him who is the giver of every good and perfect gift, and by whose bountiful hand they are daily so richly blessed. Yea, there are even those who allow their conscience so large a scope of liberty, as to deviate so far from the path of virtue, that they are very often put to shame by the conduct and moral lives of those who have even never made an open profession.

But what was the Savior's answer to the stranger who, after he was healed, turned about and gave him the honor? It was, "Arise, go thy way; thy faith

hath made thee whole." Faith here was the means, the operation, through which he was made whole; but mark, this, however, was not a faith actuated by reason only, upon which many would rely, and which is also found among the ungodly, yea, in devils (Jas. 2: 19), but a faith which takes the word of God for truth, accepts Christ, and relies firmly on his merits.

We all have sinned and come short of the glory of God. Says Paul, Rom. 3: 23. Therefore, since we all are sinners in the sight of God, having transgressed his holy law, and death being the wages of sin (Rom. 6: 23), and no one on earth being able to forgive sins, except God through Jesus Christ, for that reason we are like the poor lepers, afflicted with a terrible disease, which, if not healed will result in death, for which there is no remedy save Jesus Christ, the true Physician to whom the Father has given all power in heaven and upon earth.

In our natural life it frequently happens that the physician would willingly help his suffering patient when in spite of applying his best medical skill his efforts will prove of no avail. Not so with the great Physician of souls; he can help in every instance, yea, and he will help every soul that comes to him in faith, and asks him for his aid. But mark, if he is to help us, and we are to be accepted of him, we must, like the lepers, ask him with a sincere heart to have compassion on us. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." At the same time we must have that faith which manifested itself in the ten lepers and which will also lead us to prompt obedience to what the Savior tells us to do. Faith (that is, an active faith, through which we are certain that God is a rewarder of them that diligently seek him), and obedience go together. They cannot be separated any more than the sun from the light. By being obedient we show that we believe, that is, we show our faith by our works, for "faith without works is dead."

Do you believe, dear reader, that if the lepers had refused to go and show themselves to the priests, that they would have been healed? I believe not. So neither can we obtain the remission of our sins unless we are obedient to the commands of God. The Savior designs that we are to be redeemed by faith which worketh by love and obedience. As he sent forth his apostles into the world, he said unto them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." This they faithfully did. Peter, so powerfully preaching Jesus, the crucified Redeemer, that many were pricked to their hearts and made to in-

quire what they should do, said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." This accords with the language of the Savior when he says, "Repent ye, and believe the Gospel;" and, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We thus see that without faith it is impossible to please God, and that he who will come to him must believe that he is a rewarder of them that diligently seek him. Heb. 11: 6. And this faith must be a living faith, that is, we must prove it by our works or it will be but an empty confession that is of no significance. On this point John teaches us after this manner, "If we say that we have fellowship with him (Jesus) and walk in darkness, we lie, and do not the truth." Thus, if we say that we love him and believe on him, and do not obey his commands, we do not abide by the truth. Jesus himself says, "He that hath my commandments, and keepeth them, he it is that loveth me." How many there are, however, now-a-days, who would persuade themselves to the belief that it is well between them and their God, and comfort themselves in the hope that they will be able, at the judgment seat of Christ, to give a good account of their pilgrimage, though they live unconcerned about the commands of God. And there are even those who feel insulted, if they are admonished in love, concerning their negligence in their duty toward God. They say, "I, why should I repent? Why should I be baptized and join the Church, and partake of the sacrament? I am as good as this one or that one who is a member of the Church and partakes of the sacrament; and baptism cannot wash away any of my sins. God must forgive them and he can do that without my being baptized. If I only lead a moral life all will be well."

Such and similar expressions are frequently made; but remember that it is just as impossible for us to receive forgiveness of our sins without obedience to the commands of God, as it would have been for the lepers referred to in our text to be cleansed without going to the priests, as the Savior had told them. For the same reason the lepers might have asked, "Why first show ourselves to the priests? Of what use can they be in our case? You have the power therefore cleanse us here, which will be just as well." But not so: they did immediately as they were directed, and it came to pass, that, as they went, they were cleansed. That they in reality believed is shown by their prompt obedience, and their faith made them clean. They showed their faith by their works, as do all who really believe on the Lord Jesus Christ and love him. Therefore, let us

cheerfully accept the commands of God and obey them, and by our obedience show that we believe, and we will be in no danger of being led astray, for our faith will guide us; for "he that believeth and is baptized shall be saved."

M. D. W.

THE CHRISTIAN'S WALK.

Christian! walk prayerfully, oft wilt thou fall
If thou forget on thy Savior to call; [care,
Safe shalt thou walk through each trial and
If thou art clad in the armor of prayer.

Christian! walk joyfully, trouble and pain
Cease when the haven of rest thou shalt gain;
This thy bright glory, and this thy reward,
"Eat thou into the joy of thy Lord."

For the Herald of Truth.

LIBRARIES.

This is an age of general reading. Education is being more and more diffused. The youth of this country are taught the rudiments of general knowledge. Large appropriations are made by the government to elevate the rising generation to a higher plane of usefulness. Prominent educators seek to do all in their power to make various educational institutions as efficient as possible. They strive to enlist public interest in the work of training the rising generation in all that constitutes true manhood. Through the newspapers, both secular and religious, they present the necessity of thorough training. Many are the appeals made to parents that they shall do their utmost to develop and train their children in right directions. The need of it is everywhere apparent. Minds thoroughly educated and devoted to the service of Christ are sources of inestimable blessing to any community. Upon the parents of to-day, engaged in the rearing and training of their children to lead holy lives when they attain to the age of discretion, rests in a great measure the responsibility of what the future shall be. If they desire the spreading of Gospel truths and regard the redemption of the world as of primary importance, then it is incumbent on them so to mould the young minds, by precept and example, that each may find his highest enjoyment in thinking over and applying the truths contained in the revealed Word. But, since there are differences of application of Christ's teachings, and more especially a wide diversity exist among the many denominations of professing Christians upon the principle of "non-resistance," as taught by the Mennonite Church, it seems to be necessary to adopt some means whereby that principle may be more effectively taught amongst all classes of people, either directly or indirectly.

Now, the method suggested to aid in accomplishing this desirable object is for the church-members to contribute of their means with which they have been blessed, to purchase a selection of religious books,

and establish a "Library of Religious Literature" in some central point, or other suitable place in a county or number of counties. Should that prove impracticable, then the members of each church district might unite and establish a library in the church of their immediate neighborhood. Many readers would thus have access to choice literature for themselves and their families at a comparatively small outlay of money and would become imbued with higher motives and nobler aspiration in the promotion of God's kingdom on earth; while without such united action they are limited in their choice of books to a very narrow compass. Unless guided by wisdom, it not unfrequently happens that the desire of the young minds for reading is gratified by books and periodicals of a decidedly immoral character. It is obvious to every observer that the country is almost flooded with literature that corrupts the mind and poisons the morals of many. The activity of childhood cannot be checked, but it can be directed and regulated. An early acquaintance with the history, and a clear apprehension of the doctrine of the Mennonite Church, could not fail to be productive of much good. It is to be deplored that so little has been done to familiarize the reading public with such doctrine. If "Go ye into all the world, and preach the gospel to every creature," is to be carried out successfully, then all means tending to facilitate it and raise up earnest workers in its behalf should be provided.

The more deeply one is interested in any cause, the more cheerfully, perseveringly and effectually will that one labor if he has access to books containing the best thoughts on it, based upon, and in harmony with Christ's teachings. Would the establishing of such a library as intimated accomplish anything in this direction? It is confidently believed that much more could be done than the most hopeful anticipates.

"Help us, help us!" is the prayerful appeal rung into the ears of the brotherhood from every section of the country. Let the appeal not fall upon deaf ears, but let united action be taken to do some good for our youth in whom rests the hope of the future church.

Many of the religious denominations are continually trying to have their literature introduced and read; and is the literature of our church so meagre that it is not worthy of an effort also to introduce it? By no means. It is amply rich enough to cause many an erring soul to halt and seek salvation through Christ.

This subject merits serious consideration; and if found advisable to take action in establishing one or more libraries, let the work be undertaken in the proper spirit, and blessings will surely crown the efforts.

SAMUEL S. HERNER.

Strasburg, Ontario.

I WANT TO WORK FOR JESUS.

I want to work for Jesus,
In his own appointed way,
I want to grow more like him;
Hour by hour and day by day.
I know that all around me
Are things hard to understand;
Still would I work for Jesus,
In his own I lay my hand.
I know he'll lead me kindly,
And along the safest road;
And when the burden's heavy
He will help me bear the load,
I want to work for Jesus—
He has done so much for me.
I'm weak, but in his vineyard
I would render service free.

Alone my feet would wander
Where the roses bloom to-day;
I could not see beneath them
Where the sharpest briars lay;
But with my blessed Jesus—
In his footsteps to pursue.
Takes he my roses from me—
He'll remove the briars too.

My faith is looking homeward
Where the fairest flowers bloom,
And hope goes bounding onward
To the land beyond the tomb.
Then let me work for Jesus,
"While yet 'tis called to-day,"
While yet I wait before him,
In his own appointed way.

—Selected.

For the Herald of Truth.

"ONE THING THOU LACKEST."

Mark 10: 21.

In the young ruler who came running and kneeling to Jesus to inquire what good things he should do to inherit eternal life, we find an example of moral standing of a very high attainment. We have no reason to doubt that the anxious inquirer was in earnest, and sincere in all his statements. When the good Master repeated to him the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother, Love thy neighbor as thyself, the young man, doubtless with a feeling of triumph said, "All these things have I kept from my youth up." Any one who could to-day truthfully say, that he has never defrauded any one, has always honored his parents, and loves his neighbor as himself, would be regarded, not only as a man of strict moral principles, but a sincere, humble Christian, as the obedience to all these commandments implies the principal requirements of a pious life.

He was, no doubt, impressed with the idea that he was always living a strictly religious life, and in his own judgment had done all that was required of him, for he assumed the courage to inquire of the Savior, "What lack I yet?" expecting, perhaps, that Jesus would praise him for his goodness and obedience. But the answer he received to this momentous question was evidently quite different from what he had expected, for it made

him very sorrowful. "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me."

This touched the secret spot in his heart, and unmasked the idol to which he was yet attached, for he had great possessions. It made him sad, and he went away grieved, and we do not find that he ever came to Jesus again. The defects in his apparent spotless character were now divulged, for when the test of parting with his earthly possessions—the idol of his heart—was applied, it clearly manifested that his affections were set on earthly instead of heavenly things, and that he was not prepared to bear the cross. His soul was troubled, and his moral character could not serve as a cloak for religion in the sight of God, though it will sometimes answer for the deception of man.

We can now behold him from a religious point of view. He who had just come running and kneeling to Jesus full of hope and confidence, asserting that he had ever lived a blameless life, wronged no one, honored his parents, loved his neighbor as himself; all this from his youth up, thinking, no doubt, his past life must be acceptable to Jesus; but he ought yet to perform some "good things," or great act, through the merit of which his name might be exalted, and that thereby he might the more justly be entitled to eternal life, is now leaving the Savior, sad and sorrowful, perhaps never to return. He was weighed in the balance and found wanting; he is lacking one thing—a great thing. He is trusting in his riches and unwilling to part with them for Christ's sake. He is not willing to bear the cross because he cannot serve God and mammon.

Jesus now, to impress his disciples of the great danger of riches, said, "How hardly shall they that have riches enter into the kingdom of God!" Mark 10: 23. At this his disciples were astonished; but Jesus repeated, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." We find by comparing all the available passages of Scripture on this point, that "great riches vastly increase the difficulties in the way of man's salvation; and so long as the possessor trusts in them for happiness, his salvation is impossible; for he may be amiable, kind, and moral in his deportment, and yet not be in heart truly pious. Such persons may at times feel anxious for their salvation, and yet not be willing to make the sacrifices and perform the duties which the gospel requires." They may feel that they are wronging no one, and enjoy a peaceable life, yet instead of using the riches with which God

has blessed them, in doing good, they, perhaps, hoard them up, or bury that which the Lord would require them to use judiciously to the honor of his name. Of such persons the apostle James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day. * * * Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." James 5: 1-5.

The rich man may take his enjoyments in this world, and be repulsive to the beggar, but the Lord will not let him go unpunished. So long as his heart is a temple of merchandise he is lacking one thing, and the cross of Christ is too heavy for him to bear. His cloak of morality is not impenetrable before the eyes of God, and cannot serve as a garb of religion. The refining test will some time be applied, and nothing but pure religion will avail—all else will be counted as dross. Christianity essentially embodies morality, but morality cannot be substituted for Christianity.

Notwithstanding that the dangers of great riches as hindrances to man's salvation are given great prominence in the holy Scriptures, this fact is no proof that he who possesses but little of this world's goods, is free from these dangers; for whether we possess little or much, if we do not make proper use of our possessions, or set our affections on them, they are detrimental to our salvation, and we are lacking one great thing. Neither can it be asserted that a rich man may not have his heart as free from his earthly possessions as he who owns but little; but increasing worldly riches apparently create a tendency of drawing away the heart from Him to whom they in reality belong, who we are so apt to assert our own sole authorship, and use them for our own selfish gratifications, instead of applying them to the more wise purpose for which their Creator has designed them. Let all "take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses." Luke 12: 15. Great riches will not serve to lengthen his life, nor secure to him eternal happiness, but rather have a tendency to lead him to think: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God may decree otherwise and say, "Thou fool, this night thy soul shall be required of thee." This is substantially the condition of the man who "lays up treasures for himself and is not rich toward God." It will profit him nothing if he shall gain the whole world and lose his own soul.

A. METZLER.

I'VE NO PARENTS NOW.

I've no parents now, I'm weeping;
They have left me here alone;
They beneath the sod are sleeping;
Now there is no joy at home.

Tears of sorrow long have started—
Their bright smiles no more I'll see,
And the loved ones, too, have parted;
Where, oh! where is joy for me?

Best of mothers I remember—
Take this handkerchief, said she,
And when with the dead I'm numbered,
Place it on my breast for me.

Dearest father, I am sighing—
On thy tomb I drop a tear,
For your fir trees now are dying;
Oh! I feel so lonely here.

I've no parents, still I'm weeping,
Tears my furrowed cheeks now rave,
Whilst a lonely watch I'm keeping
O'er their sad and lonely graves.

Soon, I hope, will be our meeting,
Then the gladness none can tell!
Who for me will then be weeping,
When I bid this world farewell?

Selected by JEMIMA LOOK.

Orrville, Wayne Co., Ohio.

For the Herald of Truth.

"BE NOT FAITHLESS, BUT BELIEVING."

(John 22: 27.)

How much is expressed in this short lecture to Thomas—"Be not faithless but believing." If men had more faith, how much more good they might accomplish. Many more souls might be brought to Christ if those who have laid their hands to the plow would be more in earnest and work more diligently in the vineyard of the Lord.

We will sometimes feel weary, but we ought to remember that Jesus bore the cross too; and should we not also be willing to bear it? Let us sing with the poet:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Let us look beyond with an eye of faith, and think that by bearing the cross we shall wear the crown. Many came to Jesus to be healed, but they had faith; so we must work for Jesus by faith.

We must work while it is called to-day, for the night cometh when no man can work. Death may cut us down at any moment. The reaper is fast putting in his sickle in our neighborhood, taking old and young. To-day we buried a young woman of twenty-nine years, to-morrow we will bury a mother aged forty-nine. Oh how sad to bury a mother, our best friend on earth! Only those who have experienced it can sympathize best with this family.

How often when death has closed those loving eyes, and stilled those smiling lips, and earth is closing from our view all that was near and dear to us will we remember the kind admonitions given us by our deceased ones. If they have not

been heeded before, let us heed them yet. How sad will we feel at the recollection of an unkind word that we may have given! Oh let us be careful to be kind to all around us as becomes Christian professors.

We sometimes feel cast down, and dark clouds seem to hang over us, but the Lord uses these ways and means to draw us nearer to him. These providences sometimes seem hard for us to understand, but if we wait patiently, trusting in Jesus, we can at last see that they were all for the best. If we are unhappy, it is because we are not willing to have a kind heavenly Father to rule over us. We desire to be Christians, but we want to have our own way, going on in the world with all its pleasures and pride. This we cannot do; we cannot serve God and mammon. When our kind ministers admonish us so earnestly, we may sometimes think they make the way narrow, but can we not heed it for ourselves, does not the word of God tell us that the way is narrow, and that we must strive to enter in? But when it comes to striving, then we allow ourselves to get weary. I have even heard persons remark, "Oh! I wish I was dead." This I believe to be sinful; I think we ought to bear all patiently that the Lord permits to come upon us. We should live, not for ourselves, but as faithful servants in the vineyard of the Lord till God in his infinite mercy sees fit to call us home.

Dear reader, if you have not yet made a beginning in a Christian life, Oh, do not delay, for in such an hour as you think not, the Master may come, and call you away. Perhaps some will say, I cannot go to Jesus when I want to, I must wait till I am called. Almost daily we hear and see that some of our neighbors and friends are called away, some very suddenly; is not this a call? Does it not cause us to ask ourselves, If it were me that were called away so suddenly, how would it be with my soul? What would be the hope of my dear friends, could they weep as those that had a good hope of meeting me beyond this vale of tears where death can never come?

Let us who have made a beginning be faithful. And those who have not, come, let us go hand in hand, and so live that we may have a hope of meeting in the heavenly mansions. Who knows how soon we may be called away. Then what we have sown we must reap. If to the flesh, we must of the flesh reap corruption; if to the Spirit, we shall of the Spirit reap life everlasting.

C. F. C.

For the Herald of Truth.

SINGING AND PRAYER.

Most of us have a desire that our children should learn to sing. We spend money and time with the hope that when

they grow older they will be able to sing with the spirit and with the understanding. Should not we as parents teach them also to pray as soon as they are able to understand that they are God's children by creation? I think prayer is mentioned oftener than any other duty we owe to our heavenly Father. Let us all try by the help of God to teach them that

"By prayer they must wrestle,
And he will perform;
With Christ in the vessel,
They can smile at the storm."

We never get beyond prayer; never get where we can risk a step without in some way holding on to the blessed promise, "Pray unto me, and I will hearken unto you." Jeremiah 29: 12.

Prayer is a continual service that we are called to. It is a continual offering that is to ascend to heaven, both because of the very nature of the service, and because of the blessing to be obtained. There must be a holding on, a persevering, a continuing instant in prayer—a prayer without ceasing—the groaning which cannot be uttered, the strong crying and tears, the continual pleading with God, the ordering of our cause before him, the speaking with him as friend with friend, the refusing to let him go until the blessing he bestows.

Let us mothers often say,
"Children, don't forget to pray."

HENRIETTA HEATWOLE.

REMORSE AT KILLING.

I once killed birds in my wantonness—God forgive me—more to test my skill with the rifle. But I received a very bitter lesson. While once passing through the woods I carelessly fired at a bird, caring only to discharge my gun, so as to make my next fire sure. I felt guilt-stricken at once, and tried to catch it. Failing in that, I thought it would be humanity to shoot it. Before I could load my rifle it fluttered across the field, where I followed it, and found the panting sufferer at its nest, the blood dripping upon its young! My cruelty flashed upon me in all its nakedness, and I cringed under my reflections, like a guilty butcher that I was—Pease's Feathered World.

POWER OF THE TONGUE.—How little do we consider the power of the tongue both for evil and for good, especially for evil? Have we not seen men who are too pious to smite with the fist, yet strike their fellows with the tongue of slander, and this too without a blush; men who are too honest to steal their neighbor's purse, openly rob him of his character by their false and malicious words; men who are horror-struck at the idea of shedding blood, cruelly destroying another's reputation by raising an evil report.—Sel.

'TIS SWEET TO LOOK ABOVE.

While traveling through the wilderness,
Weary and worn we roam,
'Tis sweet to cast a look above;
And think we're going home;
To know that there the trials
Of our pilgrimage shall cease,
And all the waves of earthly woe
Be hushed to heavenly peace.

We tread in haste along
With trembling and with fear:
For this is not our home,
We've no continuing here,

O! for the death of those that die
Like daylight in the west,
That sink in peace like the waves of eve
To calm, untroubled rest.
They stand before their Father's face,
Their tears and conflicts o'er,
Redeemed and washed their rest at home,
And shall go out no more.

Selected by SUSANNA HYGEMA.

For the Herald of Truth.
BEAR THE CROSS.

God has promised to be with us if we love and obey him. He will help us to do his will and work acceptably for him. We read in his word that he is mighty in the weak, yet we too often depend on our own strength. When the way seems dark to us, we are often too weak to trust the Lord for help, and in our weakness we may shrink from duty. This will cause us to become indifferent and lose power to perform the next duty that is enjoined upon us. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Also, "He that taketh not his cross and followeth after me, is not worthy of me." So we see, that we cannot be one of Christ's followers if we do not bear the cross.

We all have our work to do, but too often we try to excuse ourselves, and hide our talent in the earth, not considering it worth improving. By so doing that which we have will be taken from us. We may not be able to do much, but we must become willing to do what the Lord through his Spirit tells us to do; otherwise we cannot expect to be blessed. Through disobedience we fall as the children of Israel did. "With many of them God was not well pleased;" and so we cannot please him if we do not obey him.

Christ says, "He that loveth me, keepeth my commandments." If we love him and keep his commandments, he will love us as parents love their children when they are obedient. Have we not great reason to love God since he has done so much for us? Have we not reason to exclaim, "Behold, what manner of love the Father hath bestowed on us that we might be called the sons of God?" Will not this thought inspire us to take willingly the cross and follow Jesus? He has promised to be with us and help us bear it. But we must first yield our-

selves into his hands, deny ourselves, and follow him.

God does not require of us anything that we are not able to do, but gives us grace to do all his bidding. Let us then not excuse ourselves, thinking to wait until we are older. "Now is the accepted time." In the days of our youth is the time to remember our Creator, and begin our labors in his vineyard. We may look forward for a long life, but the end of our journey may be very near.

How glad shall the faithful servant be when his day of toil is over, if it has been faithfully spent, and he can give his account with joy, and go into rest with the dear ones gone before. But how sad to think that many must then regret having spent their time in folly and sinful pleasures!

EFFIE HYGEMA.

Indian.

For the Herald of Truth.
DIVINE GUIDANCE.

"He leadeth me in paths of righteousness." Yea, "I will guide thee with mine eye."

What a sweet and blessed assurance is here given to all His trusting ones! How wondrous to have such a Friend and such a Guide! It is a boon for us to know we shall be guided safely, carefully, and faithfully even unto the end. For he saith—"I will guide thee with my counsel and afterwards receive thee to glory."

How sacred the promise of such a Leader! Many false guides are there in the world. Such must ever lead astray and then forsake them whom they had promised to guide and defend!

But here, beloved, as One whose presence will go with us and give us rest. Yea, He will abide with us forever and "never leave nor forsake" His own world without end! Glory and all honor to His hallowed name! He leads in ways of righteousness not only, but in flowery paths of peace. His leadings are always kind and gracious. How blessed indeed to share his accompanying presence! And if God thus deigns to walk and talk with us as our Father shall we not be faithful to Him as His children? O let us never leave His sacred presence nor stray away from the paths into which He has directed our feet! Blessed company and blessed journeying!

"My feet shall travel all the length
Of the celestial road,
And march with courage in Thy strength
To see the Lord, my God."
Newark N. J. I. N. KANAGA.

CARL SPRINGEL.

A SOUTH GERMAN INCIDENT.

Carl Springel is the name of a boy who is held in remembrance over half of

Germany, for a deed of self-sacrificing heroism which is unparalleled in the legends of Greece and Rome, or in the annals of modern chivalry.

It is not so very hard for a soldier to face bullets for he knows while there are many chances of death there is still some chance for life.

Carl Springel, a poor, lame German boy, to save many human beings from an awful death, walked straight into the face of certain death himself, and met it like a hero.

On the 19th of November, 1867, a terrible rain storm swept over Southern Germany. For twenty hours the rain poured down in such torrents as had never before been known in that region, and it seemed as if the day were to be the beginning of a second deluge. Rivers overflowed their banks and petty streams were swollen into rivers.

At nine o'clock at night the storm raged on with unabated violence, when Carl Springel set out on his crutches from the hut in which he lived, alone to carry an evening repast to his parent who was on watch-duty, at the bridge over the "Devil's Gulch," on the Great South German Railway.

The Devil's Gulch is a fanciful name given to an immense cleft in the rocks, two hundred feet wide and a hundred feet deep, which had been spanned by a strong bridge of wood and iron, believed by the engineers who constructed it to be capable of withstanding all possible assaults of wind and water.

It was the duty of Wilhelm Springel—Carl's father—to keep guard at this bridge on stormy nights, and warn the oncoming trains of any lurking danger which might exist.

Beneath the bridge a mountain stream boiled and bubbled in ordinary times; on that night the heavy rains had swollen it to a furious torrent.

Carl Springel hobbled slowly along upon his crutches through the almost Egyptian darkness of the night, half blinded by the rain, but buoyed up by the thought that he was bringing cheer and comfort to his beloved father.

When within a hundred yards of the bridge, an awful crash sounded out upon the night-air loud above the din of the storm, and a shudder of horror ran through this brave young soul.

It was the bridge—the bridge which had been deemed impregnable. The bridge had succumbed the fury of the water, which rushed down upon its foundations in irresistible torrents from the mountain side.

Hurrying on as fast as he could, Carl reached the railroad track, and his worst fears were realized. Upon the track, some ten feet away from where the entrance of the bridge had been, was his father's hand-car, with his red lantern burning dimly in it, and by the lantern's

light Carl could see the full extent of the disaster. Every section, every timber of the bridge had been swept away, and the yawning gulf and the roaring flood were all that were left.

"Father, father!" cried Carl in his loudest tones. "Father, father!" he called again, "where are you?"

But no voice responded, and there rushed across his brain the terrible certainty that his father had gone down with the bridge.

For a moment his breast was filled with unutterable anguish. But it was only for a moment. Quick as thought, it flashed upon his mind that it was almost time for the last night train from the great city above to come rushing along with its living freight.

No danger-signal gleamed from the watch-tower upon the bridge, and on they would come, unsuspecting of their peril, until it would be too late, and they would be dashed in a moment into the seething flood, more than a hundred feet below.

What was to be done? Forgetting for the instant the great woe that had befallen him, Carl decided at once that it was his duty to supply his father's place, and warn the train of its peril in time to save it, if possible, but what could he do?

The tempest increased in its fury, and the rain poured down as though it could never stop. Hark, the train is coming! Already he heard it rumbling on toward destruction, and it must be near, or he could not hear it above the storm.

He cannot run with his poor, crippled legs, so he throws himself upon the hand-car, and nerves himself for a mighty effort.

As though his life were at stake, he begins to turn. Slowly at first, then faster and faster, he drives the car in the direction of the approaching train.

On, on dashes the mighty iron-horse; nearer and nearer it comes. Oh, if he can only warn them while there is yet time to stop the train! If he can only get far enough off to save the train from rushing headlong into that terrible grave!

Around the mountain side, on the curving track, the train speeds along. The gleam of its lights is now shed upon the valley, and the boy knows that the supreme moment is at hand.

On thunders the engine, and the track trembles beneath the heavy burden. Suddenly, around a sharp bend a hundred feet away, full on his sight, bursts the blazing head-light of the engine.

Ceasing from his labor, Carl Springel braces himself with one hand, and, grasping the red lantern in the other, swings it wildly above his head.

"The bridge is down! The bridge is down!" he cries with all his power. "The bridge is down! The bridge is down!"

The engineer has seen him but cannot save him. With a dull thud, the engine

clears the obstruction from the track and dashes along—but slower and slower now.

The hand-car and the boy are hurled fifty feet through the air, and when the boy is found his body is crushed, mangled and lifeless. But the train is saved. Trembling, gasping, staggering, the engine halts—halts not a dozen yards from the mouth of the yawning chasm—and all on board are saved. Saved by the unparalleled heroism of this crippled boy who has given up his life that they may live.

Two years ago, in a quiet village cemetery in south Germany, I saw the grave in which he sleeps. Upon a modest tombstone at his head, erected by the gratitude of those whose lives he had preserved, this inscription:

CARL SPRINGEL.

AGED 14.

"He died the death of a hero and martyr, and saved two hundred lives."

A hero and martyr he was indeed, and, some time yet, bards and poets will sing the story of this brave, young peasant boy of Germany.—*The Advocate of Peace.*

MOTHER.

"Don't call your mother 'old woman,' let her always be 'mother.'" "Old woman," applied to her who gave you life and nursed you in infancy, is rude and unkind.

Once it was, "Mother, I'm very hungry;" "Mother, mend my jacket;" "Mother, put up my dinner;" and then mother with her loving hands, would spread the bread with butter and stow away the luncheon, and sew on the great patch, her heart brimming with affection for the impetuous, curly little pate that caused her so many steps, and disturbed her with his boisterous mirth.

Now she is the "old woman," but she did not think it would ever come to that. She looked on through the future years and saw her boy to manhood grown, and he stood transfigured in the light of her own beautiful love. Never was there a more noble son than he, honored of the world, and the staff of her declining years.

Ay, he was her support even then, but she did not know it. She never realized that it was her little boy that gave her strength for her daily toil, that his slender form was all that upheld her over the brink of a dark despair.

She only knew that she loved the child, and felt that among the mists of age his love would bear her gently through its infirmities to the dark hall that leads to the life beyond.

But the son has forgotten the tender ministrations now. Adrift from the ten-

der moorings of home, he is cold, selfish, heartless. "Mother" has no sacred meaning to the prodigal. She is the "old woman," wrinkled and gray, lame and blind. Pity her, O Grave, and dry those tears that run down her furrowed cheeks! Have compassion on her sensitive heart, and offer to it thy quiet rest, that it may forget how much it longed to be "dear mother" to the boy it nursed through a careless childhood, who, in return for all this kindness, has only given back reproach.

Dear reader, are you guilty of like ingratitude?—*Selected.*

WHAT IT COST.

REV. DR. TALMAGE.

Between seventeen and twenty-three there are thousands of young men damaging themselves irrevocably by tobacco. You either use very good or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lampblack, sawdust, colts-foot, plaitain leaves, fuller's earth, lime, salt, alum, and a little tobacco. You can not afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of your life.

A merchant of New York gave this testimony: "In early life I smoked six cigars a day, at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.' And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grand parents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sum sufficient to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home as they watch the vessels with their white sails that course along the Sound. Now, boys, take your choice, smoking without a home, or a home without smoking."—*Selected.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON THE LABEL of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be shipped at the date on it.

IF THE LABEL ON YOUR PAPER is not changed in the second number after you have sent money for it send us card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class matter.

THE ENGLISH MARTYR'S MIRROR.

John Bair, of Lexington, Ohio, sends us three more names as subscribers to the Martyr's Mirror. The translation is still progressing and we are beginning to feel that we can measure (no unforeseen hindrance coming in the way) the time of its completion.

GOSPEL HYMNS.—This popular music book has recently been published in character notes—Aiken's shapes. We are prepared to supply orders for Nos. 1, 2, 3, and 4 combined, without duplicates. Price—single copy, bound in boards, 85 cents. Address orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

HOME OF THE BLEST.—This is the title of a new hymn and music by Bro. H. B. Brenneman. It is printed on a sheet 11 x 15 and will be sent postage prepaid per single copy, 5 cents; three copies 10 cents; ten copies 25 cents; twenty-five copies 50 cents. Bro. Brenneman kindly offers to give the proceeds, after the printing expenses are paid, to the Evangelizing Fund. Both the music and poetry are good and well worth the price. Address. H. B. Brenneman.
Elkhart, Ind.

WRITE WITH INK.—Again we appeal to our correspondents not to write their articles with a lead pencil, but with ink. If you knew how much inconvenience badly written penciled articles give us, we feel sure you would not send them in this shape. Please write on white paper with black ink and write as plainly as possible, and you will help us a great deal in our work.

AN OLD EGG.—In response to the query in a recent issue of the Lititz, Lancaster Co., Pa., *Express*, whether there was an older egg in the county than that mentioned in its columns last week,—65 years old—Jacob N. Brubacher, dropped into the Herald office on Thursday, to tell us of an old egg he saw recently. It was originally the property of the grandmother, of the late Gabriel Bear, of Mount Joy, Maria Brubacher, and bore the inscription, "M. B. 1774."—*Mount Joy Herald*.

HOUSE BURNED.—On the 4th of April, as the family of Bro. Jacob R. Bueher, near Lititz, Lancaster Co., Pa., had sat down to dinner they discovered smoke in the house. Bro. Bueher ran up stairs and found the winter kitchen on fire under the roof inside. The strong wind soon spread the flames over the entire house, which was a two-story log building. Only a small part of the kitchen furniture was saved. Bro. Bueher, wife and two children with the hired man and girl had nearly all their clothing up stairs, which was all consumed, together with the meat of seven hogs, bedsteads, carpets, furniture, &c. There is no clue as to how the fire caught. There was a fire in the oven however, which is thirty-five feet from the place where the fire started.

RUSSIAN AID.—In the last number of our paper, our readers have seen that there are a number of families in Turkestan, in Asia, which are in most distressing circumstances, and desire to come to America. The call for this aid was made by the church in Beatrice, Nebraska. Now the church in Kansas has also taken hold of the work, giving a further account of their distressing condition, and asking for contributions to the cause. The proceedings of the Kansas Church with the call for help, &c., has been published in the Rundschau, and also in the German Herald and other papers and al-

ready some money has been collected. We would here repeat that any who have a desire to give to this cause, may send their contributions either to us or to L. E. Zimmerman, Beatrice, Nebraska. We hope too, that notwithstanding so much has already been given toward helping over the poor in their earlier emigration, there will still be many who are willing again to contribute for these also. The Lord loveth a cheerful giver.

HOW LONG DID CHRIST SUFFER ON THE CROSS?—Likely no one's salvation depends upon a correct answer to this question, yet it might be satisfactory to some to have the subject considered in a few words, especially since all have not the same opinion with regard to the time. The words of the hymn frequently sung at communion services,

"Jesus hung bleeding
Three dreadful hours in pain,"
may have fixed the time incorrectly in the minds of many, while John 19:14 also favors the opinion that Christ hung on the cross only three hours before he died at the ninth hour.

But Mark says, Christ was crucified at the third hour, Mark 15:25, which is nine o'clock by our time. In verse 33 he says, "And when the sixth hour was come, there was darkness over the whole land until the ninth hour."

Matthew and Luke agree with Mark that the darkness took place at the sixth hour, while John represents Christ as before Pilate at the sixth hour. Some scholars claim that an error has crept into the text of John 19:14. They say that letters were frequently employed in ancient manuscripts, in the place of words to represent numbers; that the Greek characters which stood respectively for three and six, resembled each other so nearly, that it was a very easy matter to mistake one for the other; and that it is probable that the copyist fell into that error in this text. Taking this view we have no lack of harmony between the evangelists in regard to the time, and may safely conclude that Christ suffered on the cross six hours. C.

CHURCH NEWS.

FROM SHELBY CO., MO.—Bro. John Brubacher, from Shelby Co., Mo., writes as follows: If we live and the Lord will, we expect to hold Communion services on the first of June. We shall be

glad to have the brethren and sisters from other places around us meet with us on that occasion. We would be especially glad to have another bishop with us also to assist Bro. Hershey, who is no longer strong enough always to attend to his ministerial duties.

A VISIT TO KANSAS AND NEBRASKA.—A number of brethren and others have made arrangements with the Baltimore & Ohio, and the Wabash, Missouri & Pacific R. R. Cos. to go by these routes at reduced rates to Kansas and Nebraska. The time of departure at Mount Joy, Pa., will be on the 5th of May. They have invited Bish. Christ. Bomberger, Pre. Henry Longenecker and Pre. Ephraim N. Nisely to go with them, and no preventing providence interfering, the above named ministers intend to join the party.

FROM MARYLAND.—On the 19th of April several persons were baptized at Miller's Church, and communion held on the 20th, administered by Bro. I. W. Eby. Bro. Roth filled the appointment in Adams Co., Pa. on the 20th.

We have held our inquiry meeting; peace prevailed; Bro. Adam Bear preached. If the Lord permits, communion will be held in Miller's Church on the 3d and 4th of May and here on the 5th and 6th. Bro. Abm. Shank of Va. will serve at both places.

CONFERENCE.

THE Semi-annual Conference for the State of Virginia, will be held at Weaver's Church in Rockingham county, on Friday and Saturday, the 9th and 10th of May. Ministers and Deacons from other states are heartily invited to attend. The church is situated on the Rawley Spring Turnpike, two and a half miles west of Harrisonburg, which is the nearest railroad station. If any, wishing to attend will previously notify any of the undersigned they will be met at the depot.

SAMUEL BRUNK. JOHN BRUNK.
A. B. BURKHOLDER. D. H. LANDES.

THE ANNUAL CONFERENCE for the State of Ohio, will be held this year in Allen county, in the new church lately built, and named Salem, commencing on Thursday, May 15th. The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R. R. An invitation is given to all ministering brethren, to meet with us at that time and place.
G. BRENNEMAN.

THE YEARLY CONFERENCE for the state of Illinois, will be held this year in the Meeting-house near Sterling, Whiteside

Co., on the fourth Friday in May, (23d). Bishops, Preachers, and Deacons are cordially invited to be present. The nearest station is Sterling, on the C. N. W. Railway, where some one will be present to receive and convey those who come to the appointed place.

A. D. EBERSOLE.

CORRESPONDENCE.

FROM ADAMS CO., NEB.—Communion services were held here on Easter Sunday. Our new church house was nearly filled, and during the services the best attention was given. A large acreage of wheat, oats and barley has been sown, and as the ground is in good condition, having had plenty of rain, there is prospect for a good crop.

FROM CLAY CO., ILLINOIS.—I am a reader of the HERALD, and it is a welcome visitor in our family as we have no organized church here. I have often wished that some of our eastern ministers would come this way and stop with us. They might do much good. May it please some of the brethren that travel west this summer to stop with us. The grace of our Lord Jesus be with you all.

A. F. DETWEILER.
Louisville, Clay Co., Ill.

WORDS OF ENCOURAGEMENT.—I have just read in the HERALD OF TRUTH the letter from the dear sister who is so much interested in reading the paper. I can say with her that it is a great privilege we have to encourage one another through the HERALD. If we have only one talent we should improve it, and use it to God's glory in whatever way he may direct. Dear sister, may the Lord bless you in your work. I often think of our scattered brethren and sisters, and am pleased to read their words of encouragement. We are strangers here, yet we are bound together in our sympathies, and may we not believe that the time is not far distant when we shall see each other face to face where there is no parting?

May the Lord help us to walk in his holy ways, and do his will in all things. The poet says,

"Her ways are ways of pleasantness
And all her paths are peace."

But I am fearful that some who might be a power for good are lukewarm, and do not spend their time laboring for the Lord. Come, let us strive to work for the Master as he directs. May the Lord help us to hold out faithful to the end.

SUSANNA HYGEMA.

FROM KENT CO., MICH.—In company with my wife, we left home, for an extended trip to the east, to visit once more

our native home, in Pennsylvania. After visiting our son in Dowagiac, we started, on the 3d of December 1883, for Philadelphia, where we arrived on the 5th and visited our son, and also a brother and three sisters, living there.

From Philadelphia we went to Doylestown, Bucks Co., and in that vicinity visited my brother-in-law, who was afflicted with cancer in the stomach. On the 30th we attended meeting, in the Plumstead meeting-house, where we met my wife's brother and sisters, and saw many familiar faces. Bro. S. Godshalk conducted the services.

On the 6th of January we were at Deep Run Meeting; the brethren Isaac Meyers and S. Godshalk conducted the services. On the 13th we attended meeting at Gehman's in Rock Hill twp., where Michael Myers preached. On the 26th of January we attended the funeral of Deacon Samuel Moyer, at the Blooming Glen Church, where the services were conducted by the brethren, S. Godshalk, Isaac Meyers and Josiah Clemmer. February 10th we again attended meeting at Deep Run. On the 13th of Feb., we received word of the death of brother-in-law, Charles Hamilton, who was buried on the 15th. On the 24th of March we again attended services in Plumstead, where Abraham F. Moyer conducted the services.

In our travels we visited an aged aunt, past 94 years old, 2 brothers, 7 sisters, 32 first cousins, 23 second cousins, many of whom we never again expect to see. We arrived home safely and in good health on the 9th of April. We return our heartfelt thanks to God, for his protection and blessing. We also return our sincere thanks to the brethren and sisters with whom we met, for their kind expressions of love and friendship towards us.

AARON ZELNER AND WIFE.

BRO. HENRY YOTHER of Blue Springs, Neb., informs us that he has started on his proposed evangelizing tour. We make the following extract from his letter:

I left home on Saturday morning, April 12th, to go to Page county, Iowa. The trains did not make connection at Villiska, and I had to lay over till Sunday morning. There was an appointment at Clarinda, twenty-two miles distant, for Sunday evening, and I had no way to get there except to travel on foot and carry my satchel. An attentive audience was present. Two single sisters from Maryland visited with us at Sister Good's on Monday forenoon. There is also an appointment for this (Monday) evening at the same place. The discourse will be especially to the young people. There will be some more appointments in this vicinity. Brother and Sister John Shellenberger of Osborne Co., Kansas, are here. After the meetings here, I expect to go some farther east, and then return home, after which I will go to Newark

county, and from there to Hamilton Co., where Bro. Isaac Peters has charge of the church, and from there to Adams county, Neb. Perhaps I shall go from there to Osborne Co., Kansas. There are several members in Keokuk county, Iowa, which I will try to visit. May the good Lord direct us. My heartfelt love to all brethren and sisters in Christ, who walk not after the flesh, but after the Spirit. I ask an interest in your prayers.

HENRY YOTHER.

FROM FREDERICK COUNTY, VA.—The following letter was written on the 2d of February, and accidentally overlooked till this late date. We hope it may still prove interesting, and express a word of encouragement to some beginner in the new life. [Ed].

It is very encouraging to me to read articles in the paper from some of our friends who are laboring in the christian life, whom we seldom meet and may never meet again in this life. We have only a few months ago "set our hands to the plow," and we feel greatly our weakness, and see plainly many short comings and imperfections. But we have the blessed assurance that the Lord will not forsake those that put their trust in him. We have the confidence that his word will be verified in us when it says, he will not suffer us to be tempted above that we are able.

Recently we were much encouraged by a visit from Preacher Gabriel Heatwole and wife, and — Good from Rockingham county, who held some meetings with us. The circumstances were such that I could attend only one of their meetings, which was held on Monday the 28th of January with our aged Sister Helpenstine. Sister H. is 84 years of age and seemed so much revived by the meeting that she could hardly find words to express her gratitude for the kind remembrance of the brethren and sisters toward her. She is still able to attend to her household duties. In her own language she said, "The Lord has blessed me more than any other poor mortal on earth." Bro. Heatwole spoke from the parable of the good shepherd. Can we not learn a beautiful lesson from the Good Shepherd, by whom alone we can enter into the fold? I believe there are many of His children scattered over the country as sheep without a shepherd. But he says, My sheep hear my voice, and I know them; and they follow me. And I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. May God enable us to trust him with all our hearts is the prayer of your unworthy sister.

S. G. B.

CHARITY.—I have taken my pen to write something for the HERALD for the first time. I feel a love for the sisters and brethren, and will make an effort to

use the little talent that I have in writing a few thoughts on charity.

The love of God—the highest form of charity is so great toward us that we should be influenced by it to show our love toward one another. I have just been reading the HERALD, and feel much cheered and encouraged by the articles from the brethren and sisters, and especially the young members, such as I myself am. In this way we form acquaintances with one another, our christian love is increased, and we are led into more fervent charity. I feel that this is too much lacking among us, yet without charity it is impossible to please the Lord. Let us then pray earnestly for one another that our hearts may be set aglow with that binding love which should unite us together in one body in Christ.

My desire is to come still closer to Jesus and be led more by the Holy Spirit. I so much wish we could be all one in the Spirit that the church might be prosperous, and appear before God as he wishes to see it.

Paul writes to the Corinthians, "Covet earnestly the best gifts." Also, "Yet show I unto you a more excellent way." Then he tells them of charity. Read 1 Cor. 13, and so follow after charity.

I am glad that there are still some poor sinners coming home to Jesus. It fills me with joy when the news reaches us that some dear acquaintances are turning to the Lord. O that we all had more Holy Spirit power to work in God's vineyard.

MARY LEATHERMAN.

Indiana.

WHAT CAN ONE MAN DO?

We live in days of societies, corporations, and associations; and in the multiplicity of such organizations, the power and responsibility of the individual is largely overlooked. And when any good work needs to be done, instead of going and *doing it*, people organize a society, with a constitution, by-laws, and a formidable board of officers and directors, and then appoint one or two men to conduct the business and accomplish the work; sometimes with the best results, sometimes with the worst, and sometimes with no results at all.

It is not good for men to lose sight of their individual responsibility. When the Master comes to reward his servants, he will reckon with them one by one. They will not come up in "boards," with a secretary to report for them; nor in "societies," with a company of trustees or directors to make a statement on their behalf; but "every man shall give account of himself to God." The man who supposed his duty performed when he joined a society and contributed to its funds, may find at the end that his work still remains undone, and that the con-

tributions he has made will not be accepted in lieu of personal service in the Master's vineyard.

A careful study of the divine methods, as revealed in the ages past, indicates that the work which God does in this world is most frequently accomplished through individual instrumentalities. Noah's ark was not put in charge of a building committee; if it had been they might all have been drowned before they had decided on a plan and raised the requisite funds. The Lord did not send an army with banners to rescue Israel from Egyptian bondage; but a solitary shepherd with his wonder-working staff wrought out deliverance for the people. If a vote had been taken on the report of the twelve who were sent to spy out the land of Canaan, there would have been a clear majority for abandoning the undertaking and turning back to Egypt. But two men who "followed the Lord fully" brought in a minority report at the risk of a stoning, and finally led Israel triumphantly to the Promised Land. The deliverances in the days of the Judges were wrought through single individuals. One man with the Spirit of the Lord upon him, would rally the scattered hosts of Israel, and strengthen their fainting hearts. Gideon and Barak, Deborah and Jephthah, Samson and Samuel, afford instances of what one person can do when anointed and guided by the Lord. One shepherd boy discomfited the Philistines, and led the hosts of Israel to victory. One trembling prophet, when but a child, was set over the nations, to root out and build, to plant, and to overturn, and to decide the destinies of kings and conquerors. One Elijah turned back apostate Israel from their idolatries, and cleared the land of the priestly rabble which had seduced them from God. One Daniel stood like a rock against the idolatries and corruptions of Babylon and Persia. One Nehemiah marshaled the faint-hearted Israelites and built the walls of Jerusalem. One John the Baptist, filled with the Holy Ghost from his mother's womb, roused Judea to repentance, and heralded the coming of the Savior. And the apostles who went forth to do their work, in their earnest labors wrought as individual men. Peter and Paul and John were mighty heralds of the gospel, and in their different fields did work which no cumbrous organization would ever have accomplished.

The destinies of the race have been molded by the energies of individuals. The conquerors—the Nimrods, the Nebuchadnezzars, the Alexanders, the Cæsars, the Napoleons—have been in their own personality mightier than embattled hosts. And so in other walks of life, the reformers, the evangelists, and men like Luther, and Calvin, and Whitefield, and Wesley, were men who moved the masses round them, and ruled the age in which they

lived. Obeying the call of God, meeting the necessities of the hour, watching the direction of providence, and moving in obedience to divine commands, such solitary, heroic, and energetic men have filled their mission, and brought things to pass which no mere combination of men would have been likely to accomplish.

This has ever been, and still is, the divine order. God works through individual men. Most great institutions are dependent for their efficiency upon the activity and determination on some one energetic official. The great trouble, however, in this case, is that inefficient men often occupy positions where they are powerless in accomplishing good, but influential in preventing others and, in hindering the work that they might accomplish.

It is sometimes asserted, that while individuals are liable to die and leave their work to perish, institutions live on in perpetuity, and accomplish more lasting results. There is, however, this advantage; when a man is dead he can be buried; but sometimes an institution walks the earth, ghost-like, long after it has ceased to possess vitality enough for any practical purpose. The divine plan is that the old shall pass away, and the new shall take its place.

The Lord does not perpetuate oaks by preserving the decaying stumps, but by planting fresh acorns; and he not only uses individuals to do their personal work for him, but he also uses them to train others who are to succeed them in accomplishing his purposes.

Joshua served a long apprenticeship with Moses, before he came to stand as leader of Israel. Elisha left his farming and twelve yoke of oxen, to be the personal servant of the wandering Elijah, whom he followed faithfully, until, at last, he saw him pass upward to the skies, caught his falling mantle, and received a double portion of his spirit. The twelve apostles labored and learned under the personal supervision of their Lord and Leader, until they were equipped for the work he set before them. Timothy "as a son with a father," served with Paul in the gospel, until he had fully known his doctrine, manner of life, suffering, affliction, and patience.

Many a man has missed his opportunity for the highest usefulness, through a self-confidence which made him too wise to wait for the instruction that he required, and too hasty in spirit to sit at the feet of those who were competent to teach him. Many a man, through a restless ambition to do some great thing to which God has not called him, has been the instrument of his own failure, and defeated his own plans. The men whom God has called to do mighty things for him have often been men who shrank from positions of responsibility, and

would gladly have remained in a lower station and a more private sphere. But at the call of God they have been ready to give up all and follow him.

There are many to-day wondering what they can do, and earnestly desiring to fill some higher and more prominent sphere of action. Let them learn faithfulness *where they are*; and to the extent of their abilities let them fill their present positions, and do their present work. When this is done, other occupation will not be wanting; and He who guides his people may pour upon them his Spirit, and choose them to do his work.

But the divine anointing comes not upon the proud, the ambitious, and the self-seeking. "God resisteth the proud, but giveth grace to the lowly." "He knoweth the proud afar off," but he has his dwelling with the lowly, to revive the spirit of the humble and the contrite. Let those who have known something of his grace, follow on to know the Lord, in paths of patience and humility, not doubting that He who sees them faithful over a few things, will, in due time, make them rulers over many things.

God has an abundance of work to do, and perhaps never had more use for faithful servants than at the present time. Let those who have hearts to serve Him consecrate their lives anew; let them be faithful in that which is least, and obedient to every call of divine providence, and in due time they shall find *what one man can do* when called of God and anointed by the Holy Ghost.—*The Army.*

AN EASY PLACE.

A great many persons are seeking for easy places. A letter asking for such a place now lies before the writer. Men want easy places; they do not like hard work. Women want easy places; they are not able to do heavy work. What is the cause of this shrinking from physical exertion? In the case of very many men a strict investigation would probably develop the fact that the strength which they lack has been exhausted in gross and sinful indulgences, largely kept up by the use of stimulants and narcotics, which leave them jaded and exhausted, and unfit to grapple with difficulties, and to do the work which really belongs to an active man in this hurrying, bustling world. Men who live virtuously, upright, sober lives are not the most anxious to secure easy jobs. They like to cope with difficulties and overcome them. There is a power in man which rejoices in triumphing over obstacles and difficulties.

But what is the cause of so much weakness among *women* who do *not* use tobacco, drink rum, or abandon themselves to those gross indulgences which prove the ruin of so many men.

The probability is that, in a majority of cases, the reason for the debility, exhaustion, and chronic feebleness of a great proportion of the young women may be found in the arrested development of the physical frame, which is the result of the prevailing modes of dressing. At the age of twelve or fifteen there is usually a change in a girl's style of dress, which consists chiefly in passing a ligature around the waist, which effectually prevents all further natural development of that part of the body. The bones, the muscles, the general framework of the body continue to grow as best they may, but from that time all growth *around the waist* is suspended; and the woman of thirty, though she has grown everywhere else, is no larger about the waist than she was when fifteen. In many instances, indeed, the measurement is less.

Of course none of these persons dress tightly. The woman who dresses tightly is not to be found. Careful research and investigation have failed to discover a person who pleads guilty to such folly. But there is no need of dressing *tightly* when *growth is arrested in childhood*. If a gold ring be placed upon the finger of a little girl, and worn there for twenty years, it will not be tight. There will be a crease in the bone, to allow the circulation of the blood under it, the finger will be feeble, but the ring will not be tight. So the growth of the waist being *arrested* by the presence of bands and belts which forbid all expansion, there will be no need of wearing anything that *feels close*. Nature, knowing that rebellion is useless, simply accepts the situation, and all expansion ceases.

The result is a hideous monstrosity, so ungraceful that it becomes necessary that it be swathed, and splinted, and tapered, and padded, and stuffed and distorted until it resembles a wasp, or an hour-glass, and is mainly useful to set off, without a hitch or wrinkle, certain samples of dry-goods which dress-makers contrive to adjust to such distorted forms.

Meanwhile the stomach is pressed back against the spine, and loses its expansive, contractive, and digestive powers; the lungs are crowded upwards, and pressed against the shoulders, giving the chest a humped-up and deformed appearance, rendering it impossible to inflate the lungs in a natural way by the contraction of the diaphragm and the expansion of the waist; causing an unnatural heaving of the *sternum* or breast bone, and a raising of the shoulders when drawing a long breath—the expansion being under the arms, instead of above the hips as it should be—thus reducing the breathing space, limiting the supply of fresh air, and so preventing that constitutional freshness which ever accompanies vigorous health.

This confinement and compression of the vital organs is naturally attended by

t. cloth 50

Index of New Testament

	Bible Learning, &c.	22
90	Valley of Baca. A record of suffering and	
50	triumph. By Jennie Smith. Published	
70	for the author. Steel portrait of the	

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia

Elkhart, Indian

Family Testament and Psalms, super-royal octavo, cloth, with notes.....	1 7
The same in sheep.....	3 0
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep	6 0

50	Philip Schaff, D. D., LL. D., Prof. of	
70	Bible Learning, &c.	2 2
90	Valley of Baca. A record of suffering and	
50	triumph. By Jennie Smith. Published	
70	for the author. Steel portrait of the	

Mennonite Publishing Co.
Elkhart, Indian



McShane Bell Foundry
Manufacture those celebrated **Bells**
and **Chimes for Churches, Towers**
Chimes, &c. Prices and cat-
alogues sent free. Address,
H. McSHANE & Co., Baltimore, Md.
9,84—8,85.

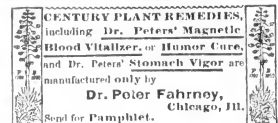
*The Goshen Normal School and Business Insti-
tute.*—A pleasant, home-like school, for all classes.
"Thorough, practical, Economical." *See how*
much, but how well. Students may enter at any
time. Circulars free on application. Address,
H. A. MUMFORD, Goshen, Ind.

Wanted.—A Copy of Rupp's translation
of the Marius Mirror in the English
language. Any one having a copy that they
are willing to sell will please write us the
condition that the book is in, also price, &c.
MENNONITE PUBL. CO., Elkhart, Ind.

AGENTS WANTED TO SELL
LEHMAN'S Indian Cough Balsam!
And Horse and Cattle Powder.

For Further Information address

D. A. LEHMAN,
Feb. 51—Jan. 85.
Nappanee, Ind.



CENTURY PLANT REMEDIES.
Including Dr. Peters' Magnetic
Blood Vitalizer, or Humor Cure,
and Dr. Peters' Stomach Vigor are
manufactured only by
Dr. Polier Fahrney,
Chicago, Ill.
Sent for Pamphlet.

THE CALIGRAPH

Made and warranted by
American Writing Ma-
chine Co. The No. 2 is
the only fast double-case
writing machine; it has
a key for every charac-
ter. The Ideal Caligraph
stands at the head. 1 so-
licit correspondence.

J. M. Fairfield, 79 Randolph, St. Chicago.

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young
people. Edited by M. D. Wenger, and published by
the Mennonite Publishing Co., Elkhart, Ind. Single
copies 25 cents a year, 5 copies for \$1.00. Sunday
Schools, when ten or more copies are taken, 10 cents
per year, or 5 cents for monthly. Same on condition free.
MENNONITE PUBLISHING CO., Elkhart, Ind.

THE HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.

The Oldest Mennonite Paper now Published
in America.

Its circulation extends to all the Mennonite settle-
ments throughout the United States and Canada.
It gives original articles on various religious sub-
jects, sermons, news from the Churches, Reports of
Conferences, Marriages and Deaths, and a variety
of matters of interest to all our people.
It should be in every family, should be read by
every member of the Church.
It is cheap, reliable, orthodox, instructive, encour-
aging, and helps to pass many an hour pleasantly.
English or German Edition, per year, \$1.00
English and German Edition together to one
family, per year, \$1.50
One Copy, Eng. or Ger. Edition, six months, 50
cents of the Gospel, one year, \$1.00
One Copy to Germany, France, Russia, &c., 1.25
The Herald of Truth, Words of Cheer, and Christ-
liche Jugendfreund, one year, \$1.50.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material
and machinery that enable us to do all manner
of ordinary printing, especially books and pam-
phlets. We have already issued a large number of
the books used by our people, and are now en-
gaged on several important works, which will
appear in due time. We solicit the patronage of
the public, feeling confident that we will be able
to give satisfaction, both in quality and prices.
Our Bindery is also furnished with tools and
machinery which enable us to do good work
speedily and on low terms.

Estimates promptly furnished on application,
either personally or by letter.

HERALD OF TRUTH.

A Religious Semi-monthly Journal, devoted to
the interests of the Mennonite Church, the ex-
position of Gospel truth, and the promotion of
practical piety among all classes. In English
and German at \$1.00 a year in either language,
or \$1.50 for both the English and German pa-
pers to the same person, or one copy six months,
50 cents. Payable in advance.

Persons subscribing should be particular to
state whether they wish the English or German
paper. Specimen copies sent free.

WORDS OF CHEER.

A paper for the children, and young people.
Published monthly at the following rates: One
copy, one year, 25 cents; five copies, \$1.00; ten
copies, \$1.80. With the Herald of Truth, \$1.15.
The paper will be conducted in accordance
with the Mennonite Faith. Will be issued the
first of each month, and sent free of postage.
Sunday Schools supplied at ten cents per copy a
year, or five cents for six months, to one ad-
dress.

DIE RUNDSCHAU.

A German weekly paper, published at the
office of the Mennonite Publishing Co., at 75
cents a year.

The paper is devoted to news from the Menno-
nite churches in all parts of the world. It is
not sectarian, or devoted to any one branch of
the church, but a paper of general news, pub-
lished from a religious standpoint.

Address MENNONITE PUBLISHING CO.,
Elkhart, Ind.

Menno Simon's Complete Works.

The Complete Works of Menno Simon, trans-
lated from the original Holland, good paper,
large type, bound in Leather, containing all
Menno Simon's writings, a large portion of
which was never before published in English,
by Express \$4.50

The same in two Volumes:

First part, containing Menno Simon's
Foundation (by mail) 1.50
Second part, containing the balance of
his works 3.00

The first volume of this work is also published
in the German language, a new and revised trans-
lation, neatly bound, sent by mail for \$1.50.

BIBLE SCHOOL HYMNS & SACRED SONGS.

For Sunday Schools and other religious
services, by C. H. BRUNK, of Dale Enterprise,
Virginia. This little work contains an excel-
lent selection of Sunday School Hymns.
Price 25 cents per single copy, or \$2.75 per
dozen. Postage prepaid. By Express
charge to be paid by purchaser, \$2.50.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after November 18th, 1883
depart at Elkhart as follows new standard time,
which is 28 minutes slower than Columbus
time:

GOING WEST.	
No. 3, Night Express.....	1:37 A.M.
No. 6, Pacific Express.....	3:57 "
No. 71, Way Freight.....	5:32 "
No. 17, Limited Express.....	6:52 "
No. 73.....	4:17 "
No. 31, Way Freight.....	2:52 P.M.
No. 7, Special Michigan Express.....	12:32 "
No. 1, Special Chicago Express.....	3:42 "

GOING EAST—MAIN LINE, LEAVES.	
No. 8, Night Express.....	2:37 A.M.
Grand Rapids Express.....	4:32 "
No. 78 Way Freight.....	1:32 "
No. 76.....	6:02 "
No. 2, Mail.....	11:47 "
Grand Rapids Express.....	2:07 P.M.
No. 10, Accommodation.....	7:30 "
No. 60, Way Freight.....	7:01 "

GOING EAST—AIR LINE, LEAVES.	
No. 4, Special New York Express.....	12:47 P.M.
No. 6, Atlantic Express.....	9:27 "
No. 20, Limited Express.....	6:37 "
No. 72 Way Freight.....	7:37 A.M.
Train G leaves South Bend for Goshen 6:32 "	
" " Elkhart " 7:12 "	
" " " " at " 7:32 "	
" E. V. Elkhart for " 3:37 P.M.	
" " " " Goshen for South Bend 5:27 "	
" " " " Elkhart " 5:52 "	
" " " " at " 6:32 "	
" " " " from Goshen 11:22 A.M.	
" 58 to Kandalaville leaves.....	6:02 P.M.

TRAINS ARRIVE—MAIN LINE	
Grand Rapids Express.....	12:02 P.M.
" " " " " 8:52 "	
No. 13, Michigan Accommodation.....	3:37 "

At Adrian, for Monroe, Detroit and Jackson.
At White Pigeon for Three Rivers, Kalamazoo
and Allegan. At Detroit with Grand Trunk
Railroad for Sarnia, Montreal, Quebec, Portland,
&c. At Salem Crossing, with trains for Lafayette,
New Albany &c. At Chicago to all points West
and South.

Tickets can be obtained for all prominent
points between Boston and San Francisco.

JAS. E. CURTIS, Supt. Mich. Div.
A. CURTIS, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after August 5th, 1883, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 7 13 A.M.	
No. 2, Ind. & St. Louis Express 4 18 P.M.	
No. 10, Way Freight, 9 32 A.M.	

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express 10 54 A.M.	
No. 3, Michigan Express 5 40 P.M.	
No. 9, Way Freight 6 15 A.M.	

Nos. 1 2 & 4 connect with Boat line between
Benton Harbor and Chicago.

At Milford Junction with Baltimore & Ohio R.
R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
cago R. R., at Wabash with W. St. L. & P.
R. R., at Marquette with C. St. L. & P. R. R., at
Anderson Junction with C. C. & I. Rwy, for
all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 10.

ELKHART, IND., MAY 15, 1884.

Whole No. 274.

THAT WORTHY NAME.

James 2:7.

When Israel for their sins abhorred
A hissing and a scorn became,
Then on his chosen saints, the Lord
Bestowed a new and sacred Name
Isa. 62:2; Isa. 65:15; Acts 11:26.

Through ages dark of storm and blood,
Mid dungeon's damp, and faggot's flame,
The sacramental host of God
Have borne with joy their Master's Name.
Acts 5:41; 1 Peter 4:13.

Honored to suffer for his Name
The taunt, the blow, the sneer, the laugh,
We feel no manly blush of shame.
But praise our God on this behalf.
1 Pet. 4:16.

Oh Christ! whose honored infancy
All earth abhors, all heaven esteems;
Thy Name's reproach shall ever be
The glory of our brightest dreams
Hebrews 11:26.

Perish the pride of mortal fame,
Let human honor lie in dust;
Exalt His Name o'er every name.
And in it shall the Gentiles trust!
1 Cor. 1:11—13; 3:1—6; Rom. 15:9, 12.

Lord, while through sins of fallen men
The heathen still dishonor thee,
May we who name thy Worthy Name,
Depart from all iniquity
Rom. 3:24; James 2:7; 2 Tim. 2:19.
—H. L. Hastings, in *The Christian*.

For the Herald of Truth.

HUMANITY.

Man, the master piece of creation,—the
lord of the animal kingdom, in a Chris-
tian sense, counted as the heir of God.
Being endowed with a higher and nobler
quality than mere physical existence; he
is enabled by the process of continued
progression, to reach a degree of holiness
in which is his resemblance to God.

The painfully mysterious aspect of the
present moral and spiritual condition of
mankind as a bulk, however, forms a
cause for many gloomy forebodings to
the good, and a foundation for a great
deal of complaint and skepticism to the
ungodly.

Be this as it may, it should be our pur-
pose and strongest desire to know our own

individual selves aright in the light of the
gospel, and also to understand more fully
what is to become of that mysterious
something within us when the time comes
for our bodies to return again to the dust
from whence they came.

Upon the broad platform of human ac-
tion we find almost every possible variety
of character; and to draw the line of dis-
tinction between the righteous and the
wicked, or in other words, between the
saved and the unsaved as they exist in
this world; is a task that no fair minded
man would dare to do. To judge a man
entirely by his outward acts as we see
them, may not always be the balance in
which God weighs the heir to the crown
of glory.

God alone knows how many little acts
of wrong doing "feather below the glitter-
ing surface of our respectability." In the
eyes of those by whom we are surrounded,
we may not be considered as being thieves
and robbers, but still we may be obtaining
possession of goods without paying full
price for them. We may not be consid-
ered of a vicious and depraved character,
yet by a species of sourness and snappi-
shness we may forever blast the pros-
pect for a spirit of gentleness in a child;
or by a fit of sulkeness we may spurn from
our presence a friend who we otherwise
might have entertained as an angel un-
aware.

Beneath the polished surface of our
respectability God may be witness to a
multitude of hidden sins that may render
us unfit to enter into the joys of our Lord.
Whilst on the one hand, in what
we might esteem as the worst character
in the community there may linger pos-
sibilities for good that Christ might reckon
to be worth his blood. The vilest
criminals, though we may have no evi-
dence of it, may carry within his inner
self a feeling so truly penitent and sor-
rowful for sins committed, that God in
his infinite mercy may be ready to save
him from destruction. "A broken and a
contrite heart, O God, thou wilt not de-
spise."
L. J. HEATWOLE.

Dale Enterprise, Va.

"Thy word is a lamp unto my feet,
and a light unto my path."

For the Herald of Truth.

GOD'S WORD NEVER FAILS.

"While the earth remaineth, seed-time
and harvest, and cold and heat, and sum-
mer and winter, and day and night shall
not cease." Gen. 8:22. These are the
words spoken by the Lord after the flood,
and do we not see that the Lord's words
are being fulfilled yet? The cold and
stormy days of Winter are again past, and
the beautiful Spring has returned, to me
the most beautiful Spring of my life, as I
am permitted to enjoy a blessing of which
I had, for some years, been deprived of;
that of walking out and beholding the
beauties of nature. Ought I not praise
God most sincerely that his word does
never fail? for according to his promise
he has raised me up. God never changes
and all that he promised that will he
do. He says, "Heaven and earth shall
pass away but my word shall not pass
away." Matt. 24:35. Why then do we
so often falter? why is it that our daily
walk, our actions and conversations, do
not show that we believe that God's words
are true? Are we not often cast down
and burdened with doubts and fears,
which ought not to be; for he has said,
"I will never leave thee, nor forsake thee."
He also said, "What things soever ye
desire when ye pray, believe that ye re-
ceive them, and ye shall have them; and
when ye stand praying, forgive if ye have
aught against any; that your Father also
which is in heaven, may forgive your
trespasses. But if ye do not forgive, nei-
ther will your Father which is in heaven
forgive your trespasses. Mark 11:24,
25, 26.

Dear readers, let us consider well all
the sayings of our blessed Jesus. What
would be the result, if when we pray, we
desire, that we receive what we desire?
Would we not go on our way rejoicing,
knowing that we had that for which we
asked? "God is as good as his word." How
then is it with us if we do not forgive, if
we have aught against any? God's word is
ever true, and oh what will be our con-
dition then? He also said, "Not every one
that saith unto me, Lord, Lord, shall en-
ter into the kingdom of heaven; but he
that doeth the will of my Father which
is in heaven. Matt. 7:21. In the fore-
going verse he tells us to "beware of

false prophets, which come to us in sheep's clothing but inwardly they are ravening wolves. Ye shall know them by their fruits." Oh then let us beware of them, and also take heed that we are none of them, who show by their works that they are not doing the will of our Father in heaven. They surely will have to hear that awful sentence, "Depart from me ye workers of iniquity." As we take up the Bible and read its sacred pages, bearing this in mind, that *God's word is true*, and can never fail; that every thing will come to pass as he has said, Oh! with what sorrow must we behold those who are still walking in sin? Unless they repent, and turn to Jesus, they are lost, lost, forever! and will have to spend eternity in everlasting punishment. Oh ye ministers of the gospel, and all brethren and sisters, ought we not to be more earnest and never weary in trying to bring the erring and unconverted to Jesus? Let us all do what we can by the grace of God, for our time here will not be long, and then, what we have sown we shall surely reap, for God's word can never fail; and if we have proved faithful, Oh, what a joy will be ours. When our dying hour is over, we can go to Jesus and spend all eternity with him. Oh, may we be found faithful servants in the prayer of your Sister in Christ.

ANNA J. YODER.

For the Herald of Truth.

AN ADMONITION.

What shall I do to praise my Savior? Shall I keep silent? Shall I sit down and read column after column, month after month, these encouraging articles? Shall I not also make an effort to do something? Ah I am a debtor to the Lord to do what I can, though it be but a widow's mite. Can it be said of us as the Savior said of the woman who anointed him with the precious ointment, "Let her alone; she hath done what she could." Have we been anointed with the oil of gladness, and the unity of love, which is like the precious ointment upon the head of Aaron, which ran down over him, even to the skirts of his garment, covering him entirely? If we have been to the marriage of Cana of Galilee, and tasted of water that was made into wine, and receive strength therefrom we will know that we have been there; we will feel a desire to a greater or less extent to do something for our blessed master. Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil that is to say his flesh, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our

faith without wavering, believing that he is faithful that promised. Let us consider one another to provoke one another unto love and to good works.

Now if we have been with Jesus and have given ourselves to him, and learned meekness and lowliness of heart, we feel that of ourselves we can do nothing; that all that we are, we are through the mercy of God, not seeking our own good only, but also the good of others. We feel that the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. They that seek the Lord shall not want any good thing. He giveth us all things richly to enjoy; abundantly more than we ask for or think. Now to all such that cannot claim these promises for their own, I would say, Come and taste of his waters pure and free; give yourselves entirely to Jesus and he will do the work for you; believe his word and trust his grace.

The Lord has done much for us, but he will do still greater things for us if we are faithful. "Let us watch and be sober, always abounding in the work of the Lord, so that when he comes to gather his faithful ones we may be found watching." Pray for me. E. B.

For the Herald of Truth.

ANOTHER FAITH CURE.

A correspondent from Bureau county, Ill., sends us an account of the cure of a young woman in that vicinity, named Lena Gingerich, by prayer. She has been an invalid for several years, and received medical treatment from five different physicians, all to no avail. She gradually lost all strength until she was in an entirely helpless condition, looking to God alone and asking him for her recovery, if he thought best. Prayer was offered by Dr. Chas. Cultis, of Boston, Mass., after which she began to recover strength and has been improving until the present day. She continues to praise God and to thank him for the great blessing bestowed upon her. Those receiving such a blessing should indeed feel very thankful, and all others should thereby learn a lesson of trust and faith in the promises of His precious word.

A KIND VOICE.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels—often, even in mirth, and it sticks to him through life. Such people get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your best voice at home." Watch it day by day, as a pearl of great price, for it will be worth more to you

than the best pearl in the sea. Train it to sweet tones now, and it will keep in tune through life.—*Child's Guide.*

DOUBTS AND WANTS.

"A very large portion of the Christian's doubts are not doubts; they are *wants*. The will is not subdued to God. It has not completely surrendered itself to the best it knows and to the dictates of the Spirit of the Lord and the promptings of the conscience. Often when the man stands doubting, as he supposes he is, the struggle really is between the conscience and the will. That trouble lies at the root of the whole matter. He knows what is right, but hesitates to do the right. To be sure there is doubting, lack of faith in God, but because the will is not completely given up to the good. Religion is not alone, or primary, in the emotions. It is down in the will, and there solves the problem for the man."

When the prodigal said, "I will arise and go to my father, the question was settled. God worketh in us to will and to do. Let us be workers together with him in *will* and in *doing*."

HEALING BY FAITH.

(Matt. 8:16, 17.)

He healed them all—the blind, the lame, the palsied,
The sick in body and the weak in mind;
Whoever came, no matter how afflicted,
Were sure a sovereign remedy to find.

His word gave health, his touch restored the vigor

To every weary, pain-exhausted frame;
And all he asked before he gave the blessing,
Was *simple faith* in him from those who came.

And is our Lord, the kind, the good, the tender,

Less loving now than in those days of old?
Or is it that our faith is growing feeble,
And Christian energy is waxing cold?

Why do we not with equal expectation,
Now bring our sick ones to the Lord in prayer,

Right through the throng of unbelieving scruples

Up to his very side and leave them there?

He never health refused in bygone ages,
Nor feared to take the "chastisement" away;

Then why not ask it now instead of praying
For "patience to endure from day to day?"

SMILES.—What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but, scattered along life's pathway, the good they do is inconceivable. A smile, accompanied by a kind word has been known to reclaim a poor outcast, and change the career of a human life. Of all life's blessings, none are cheaper or more easily dispensed than smiles. Let us not, then, be too chary of them, but scatter them freely as we go; for life is too short to be frowned away.

COME, LORD JESUS.

BY MARY E. C. WYETH.

Come, Lord, and tarry not!
The burdened earth doth groan with deadly pain,
As Calvary's griefs repeat themselves again,
By sinful hands again the Christ is slain.

Come, Lord, and tarry not!

Lord Jesus, quickly come!
Come in the still, small voice that whispers low,
Come in the shining word whose dazzling glow
Transformed Saul, ere he his Lord could know.

Lord Jesus, quickly come!

Come in thy power and might,
Vanquish the proud accuser; loose the chains
By demons forged; release from piteous pains
The anguished captives. Oh, while Satan reigns,

Come, Lord, in power and might!

Come with thy healing love!
Bind up the broken heart, confirm the weak,
Comfort the mourner, consolation speak
To all bereaved. Dear Lord, to thee we seek
Come with thy healing love!

Come to thy kingdom, Lord!
Turn every wayward, wandering soul to thee;
Anoint thy chosen, kings and priests to be,
Come, that these longing eyes our King may see!

Come to thy kingdom, Lord!

PLEASANT AND UNPLEASANT PATHS.*

* The following article appeared in the Herald of Truth, Dec., 1868, and by the request of a correspondent, we republish it with slight correction.

Wisdom's ways are ways of pleasantness, and all her paths are peace.
The way of the transgressor is hard.

Suffering seems to be a natural consequence of transgression. Broken laws and commandments have brought mankind in that condition of sorrow and misery in which they exist. Transgression and disregard of law, still makes a man a miserable being; and just as long as man continues to transgress, so long will he remain an unhappy creature; because the transgression of any law, whether natural, physical, or divine, always, sooner or later, brings its due penalty to the transgressor; neither does it make any difference, whether the transgression is made consciously or unconsciously the result is the same.

I have often been brought to reflect upon the condition of those who through sin and transgression have brought shame and suffering upon themselves. I have looked upon a drunkard, in his filth and rage, with disheveled hair and bloodshot eyes, with his foul heart, his weakened, and perhaps almost idiotic mind, his uncouth manners, his foul and indecent language, mingled perhaps with profane oaths. I

have known him thus far to suffer the most intense agony of mind, and pain of body, walking this beautiful earth, a mere wreck of humanity, suffering from want of proper food and shelter, an outcast from society, until his ruined, physical frame crumbled into the grave, or he perished miserably, alone, by the wayside, or in some wretched hovel, into which brute-like he had crept to protect himself if possible, from the inclemency of the weather; and all this because he would persist in transgressing the laws of his physical being and of God, in giving way to his appetite. Truly, I said "The way of the transgressor is hard."

I have seen the gluttonous man, perhaps respectable, perhaps occupying a position of high standing in the world and in society, make a complete wreck of himself, becoming, in the language of another, a mere "bundle of ailments," always sick, always complaining, always suffering, always miserable and wretched, a burden to himself and to those around him, just by continually transgressing the laws of his being by eating too much. Truly the way of the transgressor is hard. Fasting is good sometimes, not only for the soul, but for the body also. And it is possible that more suffering is produced among mankind by overeating, than by the want of food, among the poor and during famine and times of scarcity.

I have seen the sensualist, with all the horrors of his suffering body depicted on his countenance—the most disgusting picture one can behold, and involuntarily I am led to exclaim this man, this woman, must have been walking in unpleasant paths, yea, they have been going on the hard road of the transgressor. Dr. Holland says, in regard to this sin, "A youth of sensual pleasure can never compensate for a life of pain." If you say that I am dealing with extremes without analogies to yourselves, retire into your own consciousness, and question what you find there—old sins of sense start up and fill you with remorse and fear—old wounds of conscience gaping and bleeding still—old fractures of character that refuse to unite, and make you shudder at your own weakness—old stains upon your purity that memory will not allow to fade. This process will prove to any man of ordinary weakness, who has been subjected to ordinary temptations, that never, in a single instance, has he indulged in an unlawful sensual pleasure without paying for it a thousand times in pain.

"The universal fact, based on universal experience, is, that there is nothing in the world that makes so poor a return for its cost as sensual pleasure. No man ever traded extensively in this line without becoming a bankrupt in happiness. It does not pay and cannot be made to pay, and every man would see and understand this if he would keep an account of

his receipts and expenditures. Let me help you open a book of this kind.***** Credit sensual pleasure for the illicit indulgences of a powerful passion. Then place the cost on the debt side of the ledger: shame and fear, conscious loss of purity, the possession of a foul secret that is to be carried into all society, and into all relationships, disease and remorse, or, what is more than all these, hardness, brutality, in the formation of habits whose only end is ruin. I may not, through fear of giving offense, enter into all the details of the debt side of this account, they may be found and read of all men in graveyards, in hospitals, in brothels, in garrets, and cellars in ruined families and ruined hearts and hopes. Now does this thing pay? Again, dear reader, we are led to see that the way of the transgressor is hard.

The same author further says, using the term in a more comprehensive sense, "Sensuality rises into the position of the grand scourge of mankind. It is the mother of disease, the nurse of crime, the burden of taxation, and the destroyer of souls."

Oh, if the world could rise out of this sensuality, rank with weeds and dark with deadly vapors—full of vipers, thick with pitfalls and lured with deceptive lights, and stand upon the secure heights of virtue where God's sun shines, and the winds of heaven breathe blandly and healthfully, how would human life become blessed and beautiful. The great burden of the world rolled off, how would it spring forward in a grand career of prosperity and progress. This change * * rests almost entirely with the young men of the country, it lies still with them more than any other classes, to say whether the country shall descend lower in its path to brutality, or rise higher than the standard of its loftiest dreams. The devotees of sense, themselves have greatly lost their power for good, and comparatively few will change their course of life. Woman will be pure if man will be true. Young men this great result abides with you. If you could see how beautiful a flower grows upon the thorny plant of self-denial, you would give the plant the honor it deserves. If it seem hard and homely, despise it not, for in it sleeps the beauty of heaven and the breath of angels. If you do not witness the glory of its blossoming during the day of life, its petals will be open when the night of death comes, and gladden your closing eyes with their marvelous loveliness, and fill your soul with their grateful perfume."

The thief and the highway robber, for the sake of a little paltry gain, a little momentary enjoyment, will spend years of confinement in prisons and workhouses. The murderer for an act committed in a moment of excitement or anger, will sit a lifetime in a lonely cell, under the bitter pangs of an accusing conscience, or expiate his crime with his life on the gallows.

Or if perchance he escape the hands of justice, Cain-like, as a fugitive and a vagabond, he walks up and down the earth with nothing but bitter remorse in his heart and the mark of innocent blood upon his hands and face. Terrible indeed must be the lot of the transgressor in these things. He has chosen a hard path in which to walk. Yea, truly, it must be said "The way of the transgressor is hard."

When we come to look upon the real cause of suffering in the world, we will find that by far the largest share of it, comes just through transgressing, either natural, physical, or civil laws. Many of the diseases from which the human race suffers so much come from improper modes of living, from undue exposure, and such like causes. This is a transgression of natural and physical laws. The indescribable misery and suffering of those who fill our poor houses, our asylums of various kinds, our prisons, penitentiaries, reform schools, or houses of refuge, and other like institutions, are nearly all, if not entirely so, caused by a disregard either of the laws of their being or the civil law.

But we have only cast a passing glance at the outward, visible and physical results of the transgression of natural, physical and civil laws. But let us now look a little further. The transgression of these laws and evil results they produce and entail upon our race, are not only transgressions that prove injurious to the body, but they go further; they are positively injurious to the soul. The Bible, the word of God, expressly and positively declares that the drunkard, and the sensualist and the licentious, shall not enter into the kingdom of God, and we all know that the crimes of which the civil law takes cognizance, are held as sins of the worst character in the light of the word of God. Theft, murder, robbery, fraud, forgery and deception, are among sins of the deepest dye, as looked upon from a scriptural stand-point.

Now the Bible teaches us to fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Now then if the evil, the misery, and suffering which man by transgression, brings upon himself, would reach no further than the present life, the evil, great as it is, would not yet be of so great magnitude after all, but as it is, we not only bring misery upon ourselves, upon our physical frames, but we sin against God, and we all know that God is of purer eyes than to behold iniquity, and that his word is yea, and amen, that he is no respecter of persons, and will not look with favor upon any impure, unholo or insincere act. He loves faithfulness, truth, virtue, purity of heart—righteousness. We well know how it was with our first parents when they trans-

gressed the commandment of God, and put forth their hands, and grasped the forbidden fruit, and eat thereof. Behold how much they brought upon their descendants by this single transgression. We can imagine for ourselves, the happiness they enjoyed, the blessedness under which they lived, the purity of heart, the peace of mind, the clearness of conscience, they possessed. All was peace, and love, and union, and harmony. There were no thistles nor thorns, there was no curse and blight upon the earth, there were no wild and ferocious beasts that preyed one upon another, there were no poisonous plants or miasmatic airs, no sickness, no vile diseases. The curse of sin was unknown; but mark the change after the transgression was committed. Oh, the sorrows, the anguish, the bitterness of heart, the sin, the evil inclination of the heart, the toil, the pain and suffering? Did not Adam and Eve live to see yet in their day that "the way of the transgressor is hard." Even their first born son, a murderer, a fugitive and a vagabond in the earth. He too must have felt that "The way of the transgressor is hard." And when we come down to Noah's time, and behold a whole world destroyed from the face of the earth because of their transgressions against God, truly, we must be convinced that there is truth in the text.

We might go and cite example upon example to prove the terrible suffering, shame and misery, which hundreds and thousands have brought upon themselves by transgressing the laws of God; we might tell of the Egyptians, how they perished in the sea, when they would not hearken to the voice of God. We might tell of the fatal consequences which the children of Israel brought upon themselves, by disregarding the voice of God and transgressing his law during their forty years in the wilderness, and how many times, their extreme sorrow, they experienced that "the way of the transgressor is hard." We might also bring instances from the Gospel, such as Ananias and Sapphira; we might still further relate what we have seen with our own eyes and heard with our own ears, of such as love the vain things of the world more than God, who take his name in vain, and swear falsely, of such as break the sabbath, dishonor their parents, lie, and slander, and cheat, and steal, and are covetous, and prone to do evil wherever they can; but sufficient has been said, in regard to these matters. I would only call your attention, dear reader, to one point further.

Suppose now you are a transgressor against the laws of God, and do not repent of your sins, and pray God for forgiveness, leave off doing evil, and learn to do well. What do you expect will become of you? Do you expect to be happy? You will be deceived. Obedience to the laws of God is the only condition of hap-

pineness, and the gateway to wisdom's ways, which "are ways of pleasantness and all her paths are peace." And unless you enter upon wisdom's narrow way and boldly walk therein, in faithfulness and holiness, you cannot hope for the promised rest. Yes, my dear friend, if you continue to walk after the inclinations of your own heart, to sin against God, and transgress his holy laws, then you are casting yourself upon his justice, eternal justice will be measured out to you, and you will stand at his left hand, and the words you will hear as your final sentence are these, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels." And you will learn when, alas! it will be too late, that "the way of the transgressor is hard." We are told of the rich man, that in hell he lifted up his eyes and called for a drop of water to cool his parched tongue, being in torment. Then and there he felt too that the way of the transgressor is hard; but it was then too late to repent. Let me warn you then, dear reader, if you yet transgress the commandments of God, Oh, cease, and turn from your evil ways, and seek grace and mercy while it is yet an accepted time and a day of salvation. J. F. FUNK.

A BEAUTIFUL SENTIMENT.

Sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffering! Let no man dread it too much, because it is better for him, and will make him sure of being immortal. It is not in the bright happy days, but only in the solemn night, that other worlds are to be seen shining in the long, long distance. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves natives of infinity and sons and daughters of the Most High.

A MAN TO DEPEND ON.—Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just, obnoxious; in such a one there is a frame like the Rock of Ages.

WHAT IS A CHRISTIAN?—In faith a believer, Mark 16: 16. 2. In knowledge a disciple, John 8: 31. 3. In character a saint, Rom. 1: 7. 4. In influence, a light, Matt. 5: 14. 5. In conflict a soldier, 2 Tim. 2: 5. 6. In communion, a friend, John 15: 15. 7. In progress, a pilgrim, Heb. 11: 13.

SATISFIED.

When ended this my earthly race,
The goal attained, through Jesus' grace,
And I behold Him face to face,
I shall be satisfied.

When safely landed on that shore
I meet the loved ones "gone before,"
And fear no partings evermore,
I shall be satisfied.

When these dull eyes receive new sight,
And sweet surges, glories bright,
Shall fill my soul with "pure delight,"
I shall be satisfied.

When Christ shall tune my voice to sing,
That it may blend with seraphim
In praising Him, our heavenly king,
I shall be satisfied.

When in His image I appear,
No taint of earth or sin to fear,
And His sweet welcome meets my ear,
I shall be satisfied.

O Saviour, help me watch and wait,
And heaven's joys to anticipate,
'Till thou shalt ope the pearly gate,
And then be satisfied.—H. N. V.

THE PRAYING SHOEMAKER.

A correspondent of THE AMERICAN MESSENGER relates this instance of a poor man in the village where he lived, who, with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood. He was at length compelled to work by the week for a shoemaker in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of the week's labor in provisions for the use of his family during the following week; but on one of the cold and stormy nights, in the depth of Winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoemaker, too honest to incur a debt without knowing that he would be able to cancel it bent his weary steps homeward, trusting that He who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and a loving heart to receive him, but he knew, too, that a disappointment awaited them which would at least make one heart ache.

When he entered his cottage, cold and wet with the rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for the "cup which cheers, but not inebriates," and a pitcher of milk, which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make some effort to pro-

cure food for them before the Sabbath. He replied, "Let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good, as well as when we implore for spiritual blessings." The sorrowing group knelt around the family altar, and while the father was entreating fervently for the mercies they so much needed, a gentle knocking at the door was heard. When the prayer was ended, the door was opened, and there stood a woman in the "peltings of the storm" who had never been at the door before though she lived only a short distance from it. She held a napkin in her hand, which contained a large loaf of bread; and half apologizing for offering it, said she had unintentionally made a "larger batch of bread" than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their sincere gratitude to the woman, the devout shoe-maker and his wife gave thanks to God with overflowing hearts. While the little flock were appeasing their hunger with the nice new bread and milk the father repaired to the house where he was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.—*From Wonders of Prayer.*

SKILL IN SOUL SAVING.

A proud, passionate sinner once moved into the neighborhood of a devoted minister, and began a career of sin which grieved the good and increased the corruption of the wicked. His avowed purpose to insult any preacher who should presume to address him, kept the minister from calling upon him at once, but did not prevent him from prayerfully watching for an opportunity.

This came sooner than he expected. The blaspheming sinner was struck down by severe sickness. "I will see him," said the minister.

"If you do he will insult you," said the friend who had informed him of the man's sickness.

"I will see him nevertheless, and look to God for guidance and blessing," replied the minister.

Accordingly he called and was shown into a parlor, where he found the sick man lying on an old sofa. With great kindness he asked after his health, and received curt, almost uncivil replies. Then, without saying one word of his own respecting religion, he opened his Bible and said:

"If you please, I will read to you."

Without waiting for a reply, he proceeded to read the words of Jesus in the fifteenth chapter of Luke, after which he

offered a short, simple prayer, bade the man farewell, and left.

The next day he called again, read the fifty-third chapter of Isaiah, prayed, and left as before. This was repeated several days. Kindness, appropriate selections from the Word of God, prayer—in which the minister carefully classed himself with the sick man needing mercy—and secret prayer for God's blessing, were the only weapons employed.

After two weeks the sick man broke down, grasped the minister's hands, wept, confessed himself a sinner, and said he was a wonder to himself.

"It is of God," replied the minister; "I have not spoken a word. God has spoken. He has done this."

"Yes," said the man, "I see it now. If you had spoken a single word of your own to me when first you came, or for some time after, I would not have borne it. Weak as I was, I should have tried to turn you out of my house. I was astonished at your daring to come to me. You took me by surprise. I could not be angry when you asked me with such a kind voice after my health. You read me those beautiful words. I knew they were not your own words, but God's own words, and I was silent. You shut the book, and I thought you would begin to reproach me and tell me what a sinful wretch I was, and then would be my time to speak; but I looked up and saw you on your knees, and heard you praying for me, and then, without another word, you were gone."

It is enough to add that this Anak among sinners was soon after converted, and after a few weeks of beautiful devotedness to Jesus, passed through the gates of the grave, crying victory through the blood of the Lamb. That this sinner was pulled out of the burning by the skill, as well as the fidelity of the minister, is placed beyond all doubt by the testimony of the man himself. Faithfulness alone would not have succeeded, but faithfulness joined to skill did the work.

YE SHALL RISE.

"But now is Christ risen from the dead." 1 Cor. 15: 20.

The whole system of Christianity rests upon the fact that "Christ is risen from the dead;" for, "if Christ be not risen, then is our preaching vain, and your faith also vain: ye are yet in your sins." The divinity of Christ finds its surest proof in His resurrection, since He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." It would not be unreasonable to doubt His deity if He had not risen.

Moreover, Christ's sovereignty depends upon His resurrection, "for to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead

and living." Again, our *justification*, that choice blessing of the covenant, is linked with Christ's triumphant victory over death and the grave; for, He was delivered for our offences, and was raised again for our justification." Nay, more, our *regeneration* is connected with His resurrection; "for we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." And most certainly our ultimate resurrection rests here; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

If Christ be not risen, then shall we not rise; but if He be risen, then they who are asleep in Christ have not perished, but in their flesh shall surely behold their God. Thus, the Silver thread of resurrection runs through all the believer's blessings, from his regeneration onwards to his eternal glory, and binds them together. How important, then, will this glorious fact be in his estimation, and how will he rejoice that beyond a doubt it is established, that "now is Christ risen from the dead!"

"The promise is fulfilled.
Redemption's work is done.
Justice with mercy's reconciled,
For God has raised His Son."
—*Morning by Morning.*

COMING TO CHRIST—WHAT IS IT?

BY H. A. NELSON, D. D.

It is a movement, not of the body, but of the mind and heart.

1. A movement of faith; that is confidence or trust. The mind believes in him, believes in the sufficiency of his power and goodness, to afford the needed relief from its guilty unhappiness. It recognizes him as the Savior. It sees him in the light of holy Scripture. Reading in God's word, that he is "bruised for our iniquities," and that "by his stripes we are healed," it takes him and trusts him as thus revealed, the divinely accepted Redeemer.

The soul simply relies upon what Christ has done and suffered, to cancel all its liability to divine justice; to deliver it from all its exposure to divine wrath. This is sometimes called "looking to Jesus." In such a use of the terms, "looking" and "coming," spoken of soul, are one and the same.

2. It is a movement of affection. The soul that thus sees Jesus, and thus trusts him, loves him. Recognizing him as its friendly helper, its kind deliverer, and consenting to be thus beheld to him, it cannot but feel the attraction of his goodness, and go forth to him in grateful love.

3. It is a movement of obedience. The

soul accepting Christ as its Savior, recognizes him as its Lord; acknowledges his right to rule in it, and reign over it, to set up his kingdom, his spiritual dominion within it. Penitently sensible of its sad and guilty want of harmony with that pure and holy kingdom, it desires to be brought into harmony with it by its own pervading and mastering influence. It gives itself up to him for guidance; desires to be henceforth led and ruled by him; desires to be made obedient to him by his own gracious power.

We may combine these three specifications, and say that coming to Christ is a movement of affectionate, obedient confidence; or just as properly, a movement of trustful and affectionate obedience; or again, a movement of confiding and obedient love.

The soul which is conscious of yielding itself to Christ in trustful, obedient love, has come to him and should rest on him.
—*Am. Mess.*

A WORD THAT IS NEVER BROKEN.

Building a bridge across the Niagara River below the Falls was once thought to be impossible. The banks of the river, as all know, are very high and steep, the distance across nearly an eighth of a mile; and the river here boils and foams so that no boat can stand the fury of the torrent for a moment. Sinking piles and building arches, as with other bridges, was quite out of the question. Yet a bridge was built—a wire suspension bridge, so called because it had to be hung or suspended by cables driven into huge blocks of granite on each bank. The cables were made of twisted wire. The bridge looked like a spider's thread.

But would the cables hold? That had to be tried. How frightened the spectators were when the engineer drove the first carriage over! The bridge quivered to the horses' tread. When he reached the middle, might not the weight snap it in two? Might not the horses grow restive and frightened? A terrible leap would that be into the raging waters two hundred and fifty feet underneath! But he crossed in safety. The bridge stood the trial. Then it had to be tried by storms. Might not a heavy gale wrench the cables from their fastenings? Gales and storms beat against it, and it stood. Might not rust eat off the wires? Time would tell; and time proved that the bridge could be relied on. "I am afraid to trust it, it looks so slender," said one of our party, shrinking back, when we visited the Falls a year afterward. "It has been tried," said the guide, "there is no danger," and we crossed safely.

A new steamboat has to be tried before passengers and freight can be trusted on board. A new railroad has its trial trips

before it is thrown open to the public. A few years ago, at the opening of a railroad in Missouri, a train of cars filled with people, many of them gentlemen invited by the directors, set out from St. Louis on a trial trip. On swept the train. The party were in high spirits, when in an instant—crash, crash! Timbers split, joints snapped, one terrible plunge, and down went the cars through a breaking bridge into the river below, a heap of ruins. That bridge was trusted before it had been tried.

We usually do not trust anything before it is tried. Boys dare not skate across a river till they have tried the new ice. The swing just put up on the tree is not deemed safe for the children till the rope is tried. A tried friend is a friend worth having.

The Bible tells of something that is tried. "The word of the Lord is tried." Its declarations are tried. It declares that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Its promises are tried. "Him that cometh unto me I will in no wise cast out." John Bunyan, the wild tinker-boy, went and found it so. John Newton, the swearing slave captain, went and found it so. And how many all over the world are ready to witness, this day, that they went to the Son of God, and found him a very precious Savior from all their sins.

"The word of the Lord is tried." But are its threatenings to be relied on? Yes; when it says, "Be not deceived; neither thieves, nor covetous, nor drunkards shall inherit the kingdom of God." Judas found it so. When it says, "The wrath of God cometh on the disobedient." Poor king Saul found it so. When it says, "Except a man be born again he can not see the kingdom of God." You and I must experience this happy change before we can enjoy the blessings of that kingdom.

"The word of the Lord is tried." And what then? "He is a buckler to all who trust in him; he is a sure friend, a strong friend, a fast friend." (Ps. 30.) In him are safety and protection from all harm—from the sad effects of sin in this world, and its dreadful consequences in hell hereafter.

CHRIST OUR RIGHTEOUSNESS.—In spite of the plain teaching of the New Testament in regard to the impossibility of becoming reconciled to God through a self-made righteousness, how many people still cry out: "I am not good enough for God to accept me." What a clear distinction on this point is made by Luther when he says that we do not become righteous by doing what is righteous; but having become righteous we do what is righteous. And the becoming righteous is God's work through Christ, not man's work for himself.

O FOR FAITH.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

That will not murmur nor complain,
Beneath the chast'ning rod;
But in the hour of grief and pain
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness knows no doubt.

Lord, give us such a faith as this,
And then, what e'er may come,
We'll taste e'en here the hallowed bliss
Of our eternal home.

—Selected.

IS THAT TRUE?

D. W. WHITTLE—"A worker told me: 'Just believe that you are saved and you are saved.' Is that true?"

M. Rainsford—I am sorry to say I once heard a worker myself teach that. I wished I could just take hold of him, and send him about his business. Where do you find that in God's Word? If any man teaches or believes that a sinner can be saved without confessing his sin and coming to the Lord Jesus Christ for pardon, to be cleansed in His blood and clothed in His righteousness, he is under a sad delusion. In the seventh chapter of Matthew, Christ tells us of such delusion. "Many shall say to me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?' and then shall I profess unto them, 'I never knew you; depart from me ye that work iniquity.'" (5, 22, 23). They seemed to have believed in and to have expected their own salvation, but they did not come to Christ for salvation. There is no other name under heaven given among men whereby we must be saved but only the name of Jesus Christ. It is not believing that you are saved that saves you; it is believing in, trusting in, and receiving the Savior.—*The Christian.*

D. W. Whittle is one of the popular evangelists of the day, and while he, no doubt, with others of his class, is doing much good in a certain direction, he is certainly doing a great deal of harm if he teaches a doctrine as the above. There is a powerful influence brought to build up a doctrine like the above, and there is great need that the defenders of the true gospel doctrine are on their guard to do all they can to counteract these corrupt teachings of men. The gospel requires much more than simply a confession with the mouth. To believe is all right, but to believe means also to obey, to deny ourselves, to bear the cross, and follow the Savior in all that he commands us.

IN THE DEEP WATERS.

A father was sitting in a darkened room. At his side was a beautiful casket containing the wax-like form of his youngest child, the pet of his home. Reaching out his hand, as I entered, he exclaimed, "We are in the deep waters." A succession of trying deaths had sadly thinned the circle of his near relatives; and this last bereavement, he felt was more than his poor heart could bear. The light and the joy of his home had fled. By a heart-rending accident, the noisy, healthful, cunning little prattler of a few hours ago was stilled forever.

Deep waters indeed! Who in like circumstances, would not exclaim with David, "All thy waves and thy billows have gone over me!"

Afflicted reader, does your heart say, "No sorrow is like unto my sorrow"? Ah, remember: "Never morning wore to evening, but some heart did break." It is not here that all tears are to be wiped away. Probation is not fruition. Jacob bewailing his lost sons, Rachel refusing to be comforted, David mourning for Jonathan, are but characteristic scenes of this testing period. It is thus that God prepares his faithful ones for the unmingled joys of the better life above. "And these are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Why all this discipline? Why should a loving father suffer it? Suffice to say, poor fallen man is in imperative need of it. Only through much tribulation can he enter into the kingdom of heaven. Therefore it is, that, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The Lord "doth not afflict willingly nor grieve the children of men."

But even the chastening process has its blessed compensations. Many a sorrowing one has been made glad in the day wherein he has seen affliction. Said a bereaved mother, "I never had such a sweet sense of nearness to God, and of communion with him, as in the darkened day, when he took my darling to himself." Those who are suitably "exercised thereby," never fail of present grace as well as ultimate rewards. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." L. R. JAMES.

WAYSIDE GLEANINGS.

No sailing vessel ever made a voyage anywhere in a dead calm. Let no man wax pale therefore because of opposition; opposition is what he wants and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He who cannot abide the storm without flinching, lies down by the way-

side to be overlooked or forgotten. Tolerance is a word that should not be spoken among Christians; for tolerance is a very proud, intolerant word. Believer! desire to find thy will in the Divine will alone. Be silent when He strikes, contented when He denies, thankful when He gives and resigned when He takes away. Every one thinks his party has the kernel, and others only the shell. Whereas they are all apt to let the kernel alone, and dispute about the shell, as if that were the kernel. If all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock. A holy life speaks when the tongue is silent, and lives when the heart has ceased to throb.

PROHIBITION NOT A FAILURE.

"Does prohibition prohibit?" is a question sometimes asked by candid inquirers. Long has this question been settled in the affirmative by the experiment in Maine, and now Kansas comes up with a formidable array of evidence in support of this fact. Notwithstanding all that has been said against the legislative enactments for the suppression of the liquor traffic in Kansas, all the whims and cries of "failure" by the whisky element and their sympathizers, incontrovertible facts prove that the moral sentiment is sufficiently advanced to demand the execution of the prohibitory enactment, and rid the country of this foul plague-spot. As evidence that prohibition *does* prohibit, we offer the following facts.

From May 1881 to January 1884, the saloons were reduced from 708 to 313, and over one half of these remaining were in the city of Leavenworth, the stronghold of intemperance. In 41 counties there is not one saloon left! Eighty one saloon keepers have been arrested and imprisoned for violating the law, and \$95,000 have been assessed as fines. The aggregate term of imprisonment amounts to 11 years, 5 months and 16 days. Notwithstanding the crying howl that "It will ruin us," "It will depopulate our state," the population has increased twelve per cent. during the execution of the law. These facts have been obtained from state authorities by James A. Troutman of Topeka.

While the imprisonment of saloon-keepers was taking place, and the saloons being closed, crime has been decreasing and prisons rapidly depopulated. May the good work roll on, and hasten the day when the remaining 40 counties may be delivered from the ruinous curse, and not one saloon left to disgrace the fair state. Then will an awful fountain of sin and sorrow be dried up, shattered forms be recuperated, bitter tears wiped away, and many a home now wretched be made a place of peace and plenty! All hail! to that blessed day.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that time. If "Dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	10c
" " " Per Dozen	1.50
Primary Question Book, Single Copy	10c
" " " Per Dozen	1.15
Intermediate Quest. Book, Single Copy	15c
" " " Per Dozen	1.75
Bible Class Book, Single Copy	.20
" " " Per Dozen	2.25
" " " Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled.

The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy, or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by purchaser \$2.50 cents a dozen. Address

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

HOME OF THE BLEST.—Do not fail to send for this beautiful hymn and music composed by Bro. H. B. Brenneman. We are sure you will all be pleased with it. Bro. Brenneman kindly offers to give the proceeds toward paying the traveling expenses of our ministers who go to preach the gospel to the poor, destitute churches. Price, prepaid per single copy, 5 cents; three copies, 10 cents; 10 copies, 25 cents; 25 copies, 50 cents.

OUR PAPER.—This issue of our paper is largely made up of selected matter. Bro. Coffman is absent and the Senior Editor's time has been much occupied with other work, so that we were compelled to use articles as we had them. We have, however, given our readers an excellent selection and hope they will not be altogether without interest. We ask the forbearance of our patrons.

ANNUAL MEETING of the Brethren Church will be held, this year, near Dayton, Ohio. Arrangements have been made for cheap fares over the several railroads. The rate from Elkhart to the place of meeting is placed at a very low figure and will afford an opportunity to all who desire, to go at a very reasonable rate.

SISTER ANNA J. YODER, one of our correspondents well known to our readers, is at present on a visit in Champaign Co., Ohio, and from there she expects to go to Wayne Co. We hope she may have a pleasant journey.

PREACHERS DAVID BURKHOLDER, Henry Shamm and J. F. Funk, of Elkhart Co., will leave home on the 14th to attend the Conference held in Allen Co., Ohio. Bro. Burkholder expects to go to Mahoning and Columbiana counties to visit for a time there.

PRE. EPHRAIM NISSLEY, of Mount Joy township, Lancaster Co., Pa., with a number of neighbors and friends started to Kansas, on May 5th. We hope they may have a pleasant trip.

BRO. J. S. COFFMAN, of Elkhart, Indiana, is at present visiting in the vicinity of his former home in Rockingham Co., Va. He spent a few days in Greenbrier Co., and he reports a pleasant time. He expects to be away several weeks yet.

CHURCH NEWS.

COMMUNION SERVICES will be held (if the Lord will) in the Yellow Creek Church on Sunday, the 1st of June. Baptismal services on Saturday preceding (May 31st).

COMMUNION SERVICES will be held in Elkhart, the Lord willing, on Sunday May 25th. The brethren and sisters from surrounding churches are cordially invited to be with us.

FROM SHELBY CO., MO.—Bro. John Brubacher, from Shelby Co., Mo., writes as follows: If we live and the Lord will, we expect to hold Communion services on the first of June. We shall be glad to have the brethren and sisters from other places around us meet with us on that occasion. We would be especially glad to have another bishop with us also to assist Bro. Hershey, who is no longer strong enough always to attend to his ministerial duties.

BRO. HENRY YODER, in his recent visit to Page Co., Iowa, visited the brethren in Atchinson Co., Mo., where he had two meetings. Bro. Shellenberger and wife from Osborne Co., Kansas, Bro. John Shellenberger and wife and Andrew Good and wife from Page Co., Iowa, accompanied him. On the 5th of May, Bro. Yoder started from his home in Gage Co., Neb., for Seward Co., from where he intended to go to Hamilton Co., and from there he intends to go to Adams Co.

CONFERENCE.

THE YEARLY CONFERENCE for the state of Illinois, will be held this year in the Meeting-house near Sterling, Whiteside Co., on the fourth Friday in May, (23d). Bishops, Preachers, and Deacons are cordially invited to be present. The nearest station is Sterling, on the C. N. W. Railway, where some one will be present to receive and convey those who come to the appointed place.

A. D. EBERSOLE.

THE NEBRASKA AID COMMITTEE.—The Nebraska Aid Committee for the needy Mennonites in Khiva, Asia desire to express their pleasure that already contributions for the above purpose have already been sent in, notwithstanding, the committee cannot refrain from repeating that the call is an urgent and important one. The sum of about three thousand dollars already contributed will not go very far in this work. In order to accomplish our purpose we need some quite large sums yet. Hence we repeat the urgent request to all who feel an interest in this matter to send in, as soon as possible, liberal contributions for the above purpose. Should any prefer to send their contributions to Bro. J. F. Funk, Elkhart, Ind., it will be just as acceptable, as he has already expressed himself willing to receive the contributions and send them to the Nebraska Aid Committee, which has taken upon itself the duty of collecting these means for the Khiva brethren, inasmuch as both the lives and property of these brethren are in danger. The Lord loveth a cheerful giver. April 28th, 1884.

L. E. ZIMMERMAN.
Beatrice, Gage Co., Nebraska.

CORRESPONDENCE.

FROM CHEROKEE CO., KANSAS.—We left Waterloo, Ind., on the 15th of April and arrived at this place in due time. We feel thankful to our heavenly Father for his kind protection while on the journey. We have been to Church once since we are here, but did not get to the Conference, on account of the inclement weather. Joseph saw Bro. D. Brundage at the depot; also the brethren Brenneman and Weaver from Missouri. The latter were detained till evening and so had time to visit us for which we were thankful. The ministers here are S. A. Mishler and B. F. Hamilton. We feel at home here and the brotherhood received us kindly. We like the country well as far as we have seen. There is a good prospect for fruit, and wheat looks well.

MAGDALENA MYERS.

THE HAPPY EVENING.

Did you ever spend a happy evening? I do not call it a happy evening when men meet together in a public-house to drink. It may be a merry evening, but it is not a happy one; it often ends in quarreling and fighting, and the next day is very miserable, for the men find their money is gone, and their heads are heavy and full of pain. I do not call it a happy evening when children play in the streets till it is dark, and make a riot, and be-

have rudely to the people who are passing; for when they get home they are not happy. They have nothing pleasant to think of as they lie in their beds; they remember they have made a great noise, and laughed very loud, till the neighbors were angry at their rudeness: this does not make them feel happy.

But what is a happy evening? No one can be happy who is not wishing and trying to be good. It is children who love God and wish to please him, who are the happy children. When they go and pick flowers in the fields they feel happy, and when they sit at home and repeat their little hymns to their mothers they are happy; and even when they are sick and going to die they are happy, because they know they are going to heaven, that happy, happy place.

I am going to tell you now of some people who loved God very much, and of a very happy evening they spent. You have heard how the Son of God, Jesus, once lived in this world, and how he was killed by wicked men, and nailed to a cross of wood. Two days after he had died, some of his friends were in a room together; they were talking about him.

Some of them said to the others, "We have seen him; he is alive again." Others said, "We have not seen him." How much they did wish to see him! All in a moment Jesus stood in the midst of the room. How had he got in, for the doors were locked? He could get in whether doors were locked or unlocked; it made no difference to him, for Jesus is God, and can do all things.

Jesus spoke to his friends; these were his words, "Peace be unto you!" which means, "Be happy; I will make you happy." But though he spoke so sweetly, and looked so kindly at them, his friends were frightened; they thought it could not be Jesus himself, because they had seen him die upon the cross; they thought it might be a ghost or spirit, but not the body of their dear Lord. Jesus knew they were frightened, for he sees into people's hearts, and knows all they think. So he told them not to be afraid, but to look at his hands and his feet. He said, "See, it is myself. A spirit has not flesh and bones, as ye see me have." Then his friends looked at his hands; and saw the marks of the great nails which had fastened those dear hands to the cross, and when they looked at his feet, they saw the marks of the nails in them also. Then they looked at his side, and they saw the deep hole which the spear had made; for a soldier had pierced that tender side with his spear, and made the blood flow out upon the ground. Those marks did not hurt Jesus now; no one could hurt him now; he never could feel pain again, nor could die any more.

When his friends had seen those marks, then they knew that it was Jesus who spoke to them; and oh, how glad they

were! I do not think you were ever so glad in all your life as they were at that minute, for they loved Jesus so very much. They knew he had died to save them from going to hell. Oh, how they loved him! Yet still they could hardly believe it was Jesus himself; it seemed too wonderful that he should be alive again. Then Jesus said, "Have ye here any meat?" He meant to eat something before them to show them he was a real man, and not a ghost or spirit. There was a little food in the room; it was the sort of food that poor people generally ate in that country—a piece of broiled fish, and a piece of an honeycomb. Jesus began to eat this food while all his friends looked at him; then they were sure he was really alive again, and that he was a man like themselves. But Jesus was God as well as man, and he soon showed them that he was. He told them to go and tell people how he had died and lived again; and then he breathed on them, and said, "Receive ye the Holy Ghost." How wonderful this was! His breath was not like our breath. With his breath he gave them the Holy Spirit of God to make them wise and good.

Where is Jesus now? He did not stay always with his friends in this world; he went up to heaven to his Father; he is with his Father now. But he will come again. If he were to come into this room this evening, should you be glad to see him? He knows whether you love him. Do you ever speak to him, now he is in heaven? He knows whether you do. Do you ever think when you are at play, "Jesus sees me now; I will not grieve him by saying wicked words?" He knows your thoughts. When he comes again I hope he will call you by your name, and say, "Come, come, come to me, my child." He will say to some people, "Go away." How dreadful that will be!

You will find this history in Luke 24: 35-43; John 20: 19-23.

How sweet are the flowerets

In April and May!

But often the frost makes

Them wither away.

Like flowers, you may fade

Are you ready to die?

While "yet there is room,"

To a Savior fly.

Do you ask me for pleasure?

Then lean on his breast,

For there the sin-laden

And weary find rest.

In the valley of death

You will triumphantly cry,

"If this be called dying,"

'Tis pleasant to die!

—Tract.

A BIT OF LOCAL HISTORY.

Hoopert Cassel, of Franconia township, Montgomery Co., Pa., in the province of Philadelphia, a joiner by trade, bought a tract of land containing about 106 acres in the township of Hilltown, and county

of Bucks, of Balser Erbach, in the year A. D. 1758, adjoining the Manor of Perkasio,* and now occupied by Abraham Osterhout.

H. Cassel was then a young man. He was married not long before, or about the time the purchase was made to Susanna Swartz, a sister of Pre. Abraham Swartz, who was the first Mennonite minister at Deep Run.

It appears that H. Cassel was a man of limited means in his younger days, from the fact that land was comparatively low in price at the time the purchase was made, and that the greater portion of the purchase money was advanced and secured on first mortgage. On the delivery of the deed to Hoopert Cassel by Christian Funk, of Franconia township, the mortgage was satisfied. This was done in the year 1763.

Again in the year 1775, this same Hoopert Cassel bought another tract adjoining the aforesaid 106 acres, containing about 72 acres, of Philip Pluck and Christian Kern. The greater portion of the 106 acres first bought by Cassel passed over to his son Isaac Cassel after his death. About the year 1794, he (Isaac Cassel) held about 90 acres of the same, which remained in his possession to the time of his death in 1858, when it was sold by his executor Levi Cassel, in 1859, to J. D. Hendricks. Hence this portion of said property was in the Cassel's family for 101 years.

It appears that Hoopert Cassel had two brothers living in Skippack, in the province of Philadelphia, now Montgomery county, namely Abraham and Isaac.

Whether these three brothers were born in America is not positively known, from the fact that the exact time when their father and uncle emigrated to this country is not known.

It further appears that Hoopert Cassel had only four children who arrived at the age of maturity. Namely: Barbara Cassel married to Dilman Kolb, father of Pre. Jacob Kolb, of Hatfield township, Montgomery county; Molly Cassel married to Gotschall Gotschall, of lower Salford township; Elizabeth Cassel married to Joseph Maugle; Isaac Cassel married to Catharine Trumbore.

Of Abraham Cassel, brother of the aforesaid Hoopert, nothing is known more than that he was a resident of Skippack, Montgomery Co.

Isaac Cassel, brother of the aforesaid Hoopert was a Mennonite preacher and officiated in Skippack, and sometimes in Germantown. His children were Abraham, Jacob, Susanna and Catharine.

Quite a number of the Cassel family reside in Bucks and Montgomery counties. — *Patriot and Reformer.*

* Perkasio Manor was a large tract of land in what is now called Hilltown township, and a portion of this tract is now occupied by the Blooming Glen (formerly Perkasio) Mennonite Meeting house.

BIBLE STUDY.

You of course read your Bible. What we wish to commend to you in this article is Bible study. We do not say—read your Bible less; but we do say—study it more. You can pick up a good deal of Bible knowledge from a daily reading in the Word in family and private devotions, and from the sermons you hear. But there is no way in which you can become so possessed of Bible truth as by your own personal study. The best possible commentary upon the Bible—best that is for you—is the commentary you make for yourself. When you study the Bible in its own light it becomes to you indeed the “engrafted word which is able to make you wise unto salvation through faith that is in Jesus Christ.”

But you say, “I am not a scholar, how can I study to advantage?” We had almost said, so much the more reason why you should study the Bible. The educating power of Scripture study is very remarkable. But the word of God is simple; you do not need a cultured intellect to understand it. Any one of ordinary intelligence can profitably pursue Bible study, and will be surprised and delighted to find how much that study is yielding to him.

“I am poor; I cannot buy many books to help in this study.” Nor need you. Of course within reasonable limits, the more helps you can have the better. But you can do excellently well with just three. A good reference Bible, a Concordance, and a Bible Text-Book. The last two you can buy from the Mennonite Publishing Co., for a dollar and a half.

“My time is very limited.” So much the more reason that you should devote what time you can in this direction. Remember, however, that you do not undertake this study, as a minister does in large part for the sake of others, but mainly for your own benefit. You can take as long as you please on any passage or subject. You are studying, for instance, the first chapter of the Gospel of John—a wonderful chapter. It is no matter if you spend the available time of a year over it. A year's study would not exhaust the chapter, but it would give you an insight into Scripture truth such as you never had before. And by that study you would have the truth wrought into your very spiritual life.

“How shall I study?” If you are a Sabbath-school teacher, and have time for nothing more, let your study be of the current lessons. You will here find many helps available. Only don't let the “helps,” so-called, become a hindrance. If you are not a teacher, or if you have time for a study apart from the lessons, a good plan is to take a single chapter, or a whole book, and master it. Or take a subject and find out all the Bible has to say upon it. It is in such

study as this that the “Bible Text-Book” is particularly useful.

Study with earnest prayer that the Spirit of God will take the truth and show it to your soul. Do not make this a mere intellectual thing. That would be like making an exhaustive study of the properties of wheat as an article of food, but refusing to eat the bread that stood ready to appease your hunger.

We are rejoiced to believe that there is more of Bible study among Christians now than there has been. There is no one instrumentality so well fitted to raise up a generation of strong, earnest, well-balanced Christians as this. We hope the time is not distant when every Christian will be a “Bible-man.”—*Selected.*

IMMORTALITY.

Amidst all the changes of life, a sweet picture comes up before me, robed in brilliant colors of the day when I saw it first. It is a picture of myself, a mere child, leaving home. I am seated with my friends—we are just turning from the house into the lane, shaded with blossoming apple trees. Behind is our little white cottage with the hop-vine swinging over the roof, and then at the window, as I turned one more glance, is my mother with the baby in her arms, and a tear in her eye. But a thought of comfort comes. I shall come soon, and we shall be so happy together. Another glance swiftly onward, and I know that I must go from home again, the others will go away—we must part again. Then we shall come back, but, sad thoughts, we cannot always stay at home, we must go away for a long time, perhaps. Thus it will be meeting and parting, meeting and parting, all through life. O, how sad! Shall we never all meet and be at rest? Never, on earth never. There is no hope here, and I look beyond to the life to come. In heaven, we may all meet and be at home, and none need go weeping away. Sweet peace fills my heart at the thought, I smile to myself, and turn with a smiling good-bye to my mother, while she is yet standing by the window, and we are yet passing under the apple blossom. I was happy then, and could have endured the idea of a long separation, because I felt that in the last we should all be happy together forever. Often, since then, amidst changes of greater moment, that pleasant old picture rises freshly before me, bringing all the sweet thoughts that came to comfort and bless me, as I turned to go from home years ago.

Immortality, glorious thought! Did you ever realize it? To live forever! We speak the words often, we hear them often, but it is only, perhaps, when we seem to stand alone; and of all in this world there is nothing to rely upon, that the full meaning comes to our hearts. How much there is on earth that is grand, and

beautiful, and good, and how we love it all but there is no abiding. This thought may come to all, in a thoughtful mood, and it takes away the sense of rest and which is necessary to full enjoyment. We look on all that is lovely around us—the deep blue sky; the summer sunset; the quiet earth, flooded with moonbeams; the rainbow, spanning field, forest and river; the faces of those we love dearly, when the eye speaks to eye, and we know that heart responds to heart. We gaze on with a yearning love; we would hold them to our hearts and have them last forever. But the sunset fades, its gold turns to grey, and night comes on; the soft moonbeams are obscured by clouds, the rainbow pales, and our loved ones,—ah! we cannot keep them with us always. Yet there is hope. Life and immortality have been brought to light; we may grasp them and rest assured that in the land whither we are tending all things beautiful are blooming never to fade, and there we may clasp our loved ones, with no sad fear to shadow our happiness.

EMILE MARCEL.

Miscellany.

INDIAN GRATITUDE.

Not long after Connecticut began to be settled by the English, a stranger Indian came one day to a tavern to one of its towns in the dusk of the evening, and requested the hostess to supply him with something to eat and drink, at the same time he honestly told her that he could not pay her for either as he had no success in hunting for several days; but that he would return payment as soon as he should meet with better fortune.

The hostess who was a very ill-tempered woman, not only flatly refused to relieve him, but added abuse to her kindness, calling him a lazy, drunken fellow, and told him that she did not work so hard herself, as to throw away her earnings upon such vagabonds as he was.

There was a man sitting in the same room of the tavern, who, on hearing the conversation, looked up, and observed the Indian's countenance, which plainly showed that he was suffering severely from want and fatigue, and being of a humane disposition, he told the woman to give the poor wanderer some supper, and he would pay for it.

She did so: and when the poor Indian had finished his meal, he turned towards his benefactor, thanked him, and told him that he should not forget his kindness. “As for the woman,” he added, “all I can give her is a story—if she likes to hear it.” The woman, being now in a rather better temper, and having some curiosity to hear what he had to tell, readily consented, and the Indian ad-

dressed her as follows:—“I suppose you read the Bible?” The woman assented. “Well,” continued the Indian, “the Bible says, God made the world and then he took him, and looked on him, and say, ‘It's all very good.’ Then he made light, and took him, and looked on him, and say, ‘It's all very good.’ Then he made dry land, and water, and sun, and moon, and grass, and trees, and took him, and say, ‘It's all very good.’ Then he made beasts, and birds, and fishes, and took him, and looked on him, and say, ‘It's all very good.’ Then he made man, and took him, and looked on him, and say, ‘It's all very good.’ And last of all made woman, and took him, and looked on him, and he no say one such word.” The Indian, having told his story, departed.

Some years after, the man who had befriended the Indian had occasion to go some distance in the wilderness between Litchfield and Albany, which is now a populous city, but then contained only a few houses. Here he was taken prisoner by an Indian scout, and carried off into Canada. When he arrived at the principal settlement of their tribe, which was on the banks of the great river St. Lawrence, some of the Indians proposed that he should be put to death, in revenge of the wrongs that they had suffered from the white men; and this probably would have been his fate, had not an old Indian woman, or squaw, as they are called, demanded that he should be given up to her, that she might adopt him in place of her son, whom she had lately lost in war. He was accordingly given her, and, as it is customary under such circumstances, was thenceforth treated in the same manner as her own son.

In the following summer, as he was one day at work in the forest by himself, felling trees, an Indian, who was unknown to him, came up and asked him to meet him the following day at a certain spot which he described. The white man agreed to do so, but not without some apprehension that mischief was intended. During the night these fears increased to so great a degree, as effectually to prevent his keeping his appointment.

However, a few days after, the same Indian, finding him again at work, gravely reproved him for not keeping his promise. The man made the best excuses he could, but the Indian was not satisfied until he had again promised to meet him the next morning at the place already agreed on.

Accordingly when he arrived at the spot, he found the Indian already there, provided with two muskets and powder, and two knapsacks. The Indian ordered him to take one of each, and to follow him. The direction of their march road was southward. The man followed without the least knowledge of what he was

going to do, or whither he was going, but he concluded that if the Indian intended to do him harm, he would have despatched him at the first meeting, and certainly would not have provided him with a musket and powder for defense. His fears therefore gradually subsided, although the Indian maintained an obstinate silence when he questioned him concerning the object of their expedition.

In the day time they shot and cooked as much game as they required, and at night they kindled a fire by which they slept. After a fatiguing journey through the forest for many days, they came one morning to the top of a hill from which there was the prospect of a cultivated country, interspersed with several snug farm-houses.

“Now,” said the Indian to his joyful companion, “do you know where you are?” “Yes,” replied he, “We are not ten miles from my village.” “And do you not recollect the poor Indian at the tavern?—you feed him—you speak kind to him—I am that poor Indian—now go home.” Having said this, he bade him farewell, and the man joyfully returned to his own home.—*John Fox.*

FOREST FIRES.—For a week forest fires have been raging in McKean and Cameron counties, Pa. A great deal of valuable timber has been destroyed, and in some instances dwellings have been swept away by the flames.

SAD DISASTER.—On the 18th of April, the Steamship *State of Florida* collided with the bark *Ponema*, in mid-ocean; both vessels sunk in a few minutes after the collision. Of the 167 souls on board the steamer, 123 were lost, and twelve on the bark.

THE MULLEIN PLANT.—A good deal has been written about the mullein plant and its efficiency as a cure for consumption. In reference to the use of the above, Dr. Quinlin, of Dublin, writes to the *British Medical Journal* that three ounces of the green leaves should be boiled for ten minutes in a pint of new milk. The liquid is then strained, sweetened to taste, and drunk while warm. This high authority has no doubt of its efficacy as a curative in the earlier, and a palliative in the later stages of pulmonary consumption. Care should be taken to use leaves of the great mullein, known by its thick, mucilaginous, and woolly leaves.

THE OLDEST BANK NOTES.—The oldest bank notes are the “flying money,” or “convenient money,” first issued in China, 2,697 B. C. Originally these notes were issued by the Treasury; but experience dictated a change to the system of banks under Government inspection and control. A writer in a provincial paper says that the early Chinese “greenbacks” were in all essentials similar to the modern bank notes, bearing the name of the

bank, the date of issue, the number of the note, the signature of the official issuing it, indications of its value in figures, in words, and the pictorial representation of coins, or heaps of coins equal in amount to its face value, and a notice of the pains and penalties of counterfeiting. Over and above all was the laconic exhortation to industry and thrift—"Produce all you can; spend with economy." The notes were printed in blue ink on paper made from the fibre of the mulberry tree. One issued in 1399 B. C. is preserved in the Asiatic Museum at St. Petersburg.

THE DISCOVERY of another supposed ancient text of the Old Testament has aroused much interest in antiquarian circles. It is stated to have been purchased from a Greek sailor at one of the Black Sea ports, and it has been submitted to Dr. Harkavy of the imperial library at St. Petersburg for examination. Mindful of the lesson recently conveyed by the Shapira manuscript, the Professor has not ventured yet to pronounce an opinion as to its genuineness. The fragments comprise thirty rolls of vellum that were probably at one time bound together. They are written in characters that differ materially from all that are hitherto known to Hebrew scholars. In many places they are so faded as to be quite illegible; but it is hoped that by the use of certain reagents the writing may be restored. Down to the present, the books of Ruth, Esther and Daniel, together with several of the minor prophets, are said to have been identified. The Lamentations of Jeremiah are in a good state of preservation, and are succeeded by an original poem on the same subject, entitled, 'The Fall of Jerusalem,' by 'Jacob the son of Isaac.'

GIANT'S GRAVES.—"The Graveyard of the giants" is thus described by the Mandan (Dak.), *Pioneer*: "Two miles from Mandan, on the bluffs near the junction of the Hart and Missouri rivers, is an old cemetery of fully one hundred acres in extent filled with bones of a giant race. This vast city of the dead lies just east of the Fort Lincoln road. The ground has the appearance of having been filled with trenches piled full of dead bodies both man and beast, covered with several feet of earth. In many places mounds from eight to ten feet high, and some of them one hundred feet or more in length, have been filled with bones and broken pottery, vases of bright colored flints and agates. The pottery is of a dark material, beautifully decorated, delicate in finish and as light as wood, showing the work of a people skilled in the arts and possessed of a high state of civilization. This has evidently been a grand battle field, where thousands of men and horses have fallen. Nothing like a systematic or intelligent exploration has been made, as only little holes two or

three feet in depth have been dug in some of the mounds, but many of the bones of man and beast and beautiful specimens of broken pottery and other curiosities have been found in these feeble efforts at excavation. We asked an aged Indian what his people knew of these ancient graveyards. He answered, "Me know nothing about them. They were here before the red man."

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, on Thursday, May 1st, 1884, Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary Gilman.

The death of A. Robertson Walsh, one of the oldest Vice Presidents of the Society, was announced, and the Board adopted a minute concerning him directing that a copy of it be sent to the family of Mr. Walsh and also be published in the *Record*.

Numerous communications from foreign lands were presented to the Board or made the basis of their action, including reports of Bible work in Chili, Cuba, Russia, and Switzerland.

Appropriations for the work of translating, publishing, and circulating the Scriptures abroad were made to the amount of \$12,000, making the aggregate sum appropriated for expenditure in this way during the current year, \$173,100.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about \$16,000.

It was stated that two hundred and seventy-one colporteurs are now prosecuting the work of the Fourth General Supply.

One Bible society was recognized as auxiliary in Florida, and one in Nebraska. The total receipts for April were \$42,776.23; and 136,804 volumes were issued from the Bible House during the same month.

The total issues from the Bible House during the year ending March 31st, were 1,357,051 volumes of Bibles, Testaments, and Portions; and when to these are added, 451,164 volumes issued in foreign lands, the aggregate, 1,808,215 copies, represents the entire circulation of the year. Of this large number 499,379 copies were complete Bibles. The expenditures of the year, \$762,106.16, for manufacturing and general purposes, exceeded the receipts by 117,637.17.

UNHEALTHY LITERATURE.—That the country is flooded with novels of a most pernicious nature, is a fact which no observant person may deny. That the country would not be flooded with them if they were not encouraged, is another fact too evident to need proof. How, then, in the face of these two facts, can we account for this morbid curiosity on the part of so many members of the community?

Some novel readers tell us that they pursue those works simply to acquire style in writing; but all are aware that to read immoral works for the purpose of forming a person's style, is a very lame excuse. Writings that dress vice in the garb of dignity, or in any manner palliate or conceal its natural hideousness, can answer no other purpose than to weaken the influence of virtue and promote the cause of dishonesty and crime. Writings that attempt such a purpose, are so many efforts to counteract and destroy whatever is salutary in religion, government, and laws.

Those writers who would demoralize the lower orders of society, by persuading them that the institutions of religion and law, which protect every man in the possession of his own, are unsanctioned by the dictates of justice or the promptings of sound reason, are the most mischievous pests of literature. They would render the noblest of arts—that of printing—subservient to the destruction of sound morals and social happiness. The works of such writers, no matter what talent they may display, nor how fashionable soever may be their name, ought not to be purchased by any virtuous person.

Nay, more, to afford praise to genius when it is perverted, or to wit when it is misemployed, is censurable—for, in any way to encourage wickedness is to partake of its guilt. If society suffers by the dissemination of vicious principles, it is a poor apology for the promoters thereof to allege that they do so, not from approbation of the principles, but from the admiration of the dress in which they appear, as if poison were the less deadly because it is offered in a golden cup.

DIVINE LOVE.

Love is the bond of perfection; may all practice it out of love to Jesus, who died on the cross that we might live. What an unspeakable love is the love of Jesus to fallen humanity! Who would not love Jesus with all his might, soul and body? Who would not only obey his commandments with a sincere heart? By this shall all men know that ye are my disciples, if ye have love to one another. May all be faithful in their love and devotion to God. S. G.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

OBITUARY OF DAVID KAUFFMAN.

DIED.—At his residence in Salem Township, Champaign County, Ohio, April 12th, 1884, David Kauffman, aged 91 years, 7 months and 18 days.

David Kauffman was born in Chester County, Pa., August 24th 1792, of German parentage. At the age of 12 years, his father moved to Mifflin County, Pa., and settled on a farm in Kishacoquillas Valley, where he grew to manhood and was joined in wedlock with Fannie Yoder which union was blessed with seven children, six sons and one daughter. In March 1845 he sold his farm in Pennsylvania, and moved to Logan County, O., where his two sons, Joseph and Christian had previously emigrated. In the same year, he purchased of Henry Enoch the farm situated in Salem Township, Champaign County, where he resided with his family until one by one had arrived at maturity, and left the old homestead, to build and maintain homes for themselves. The wife and mother died at the old homestead, of heart disease, June 7th, 1861 at the age of 64 years, 7 months and 2 days. Subsequently he was joined in wedlock with Elizabeth Kauffman, who proved a kind, affectionate, and most dutiful helpmate, concurring largely to carry him beyond the FOUR SCORE YEARS AND TEN.

He became a professor of religion in early manhood and continued through life a prominent and faithful member of the Amish Mennonite Church, and died in the firm faith of a redeeming Savior. Physically and mentally he was remarkably healthy and vigorous retaining great strength of body and mind, until the moment of his death, peacefully and quietly breathing his last at 7 o'clock A. M. on Saturday the 12th inst. The funeral took place on Monday the 14th, with religious services at the church where he so long and regularly attended. The services were conducted by John Werle, in German, and by L. I. Drake of the Presbyterian Church of West Liberty, in the English language. Text, 90th Psalm, 12th verse—"So teach us to number our days, that we may apply our hearts unto wisdom." The funeral was attended by a large concourse of people, his old neighbors, friends and relatives, who came to assist in the last sad rites.

He leaves a wife, six children, forty-six grand-children, sixty-two great grand-children, and one great-great-grand-child. All of the children now living (six in number), except one son (David who resides in Washington Territory) together with a large number of the grand and great grand-children were present, and followed the remains to their last resting place.—*West Liberty Banner*.

Married.

STEINER-WELTY.—On the 1st of May, by Bish. John Moser, P. R. Steider of Orrville, Wayne Co., O., and Caroline Welty of Bluffton, Allen Co., O.

Died.

WISSNER.—On the 9th of April, on Sporting Hill, Lancaster Co., Pa., Anna, wife of John Wissner, aged 66 years, 8 months and 13 days. Funeral on the 12th. Text, Heb. 9: 27, 28. Buried in Sporting Hill graveyard.

HOLDREED.—On the 29th of April, near Bristol, Elkhart Co., Indiana, of paralysis, Rosa Ann Holdreed (widow), aged 75 years, 5 months and 22 days. She was buried at Pleasant Valley Church, where services were held by Joseph Hoover. Her husband died a number of years ago near Locke, Ind. She was a member of the Brethren Church. Peace to her ashes.

WANNER.—On the 28th of April, in Blue Ball, Lancaster Co., Pa., Esther, wife of Pre. Tobias Wanner, aged 76 years, 6 months and 26 days. Buried on the 30th at Weaverland. Services by John M. Zimmerman, Jonas Martin and Isaac Eby.

WEAVER.—On the 28th of April in Blue Ball, Lancaster Co., Pa., Susanna, wife of Eli Weaver, aged 87 years and 16 days. Buried on the 1st of May at Weaverland. Services by W. J. Hoar of the Presbyterian, and John S. Landis of the Mennonite Church.

BUCHER.—On the 23d of April, at Lisbon, Linn Co., Iowa, Miles Henry, son of Henry and Lizzie Bucher, aged 30 days. Services by Bishop J. Weaver.

MILLER.—On the 25th of April, at the residence of his parents, near Nappanee, Ind., of lung fever, Ulrich Miller, aged 20 years, 8 months and 25 days. He was sick only a few days. Funeral services in the U. B. Church in Nappanee by J. Snuckler, D. Wyssong and D. Burkholder, from Job 84: 20.

MOYER.—On the 1st of April, in Upper Salford Twp., Montgomery Co., Pa., Jacob Moyer, aged 71 years, 5 months and 15 days. Buried at the Franconia Meeting-house.

GODSCHALL.—On the 2d of April, in Franconia Twp., Montgomery Co., Pa., Catharine (Derstein), second wife of Jacob Godschall Sr., aged 76 years, 2 months and 22 days. Buried at the Franconia Meeting-house.

RUTH.—On the 13th of April, in Franconia Twp., Montgomery Co., Pa., Joseph Ruth, aged 71 years, 8 months and 23 days. Funeral at the Plain Meeting-house. Services by Josiah Clemmer, Jacob Loux and Henry Godschall.

GARHEI.—On the 1st of May, in Tuscarawas Co., Ohio, Rachel, wife of Daniel C. Garber, aged 34 years and 8 days. She was buried in the Walnut Creek graveyard, in Holmes Co. She leaves a kind husband and four children. Funeral services by Abraham Mast and Isaac Miller, from Job 5: 24, 25, Mast and David Beechey from 2 Cor. 5: 1, 4. She was a member of the Amish Mennonite Church.

GINGERICH.—On the 8th of March, in Woodford Co., Ill., Barbara (Rocky), wife of Joseph Gingerich, aged 48 years, 5 months and 23 days. The funeral on the 11th was largely attended by acquaintances and friends. Services by John P. Schmitt and ——— Marcus. She was a faithful member of the Amish Mennonite church. A husband, three sons and four daughters mourn her departure, but not as those without hope.

THOMAS.—On the 4th of April, near Davidsville, Somerset Co., Pa., of old age, Joseph Thomas, aged 79 years, 2 months and 5 days. Services by S. C. Gindesperger, Jonas Blough, S. Zimmerman, and C. Herschberger, from Job 19: 25, "I know that my Redeemer liveth."

KING.—On the 1st of May, in Cass Co., Mo., of congestion of the brain, Mary, daughter of S. D. King, dec'd., aged 18 years, 6 months and 28 days. She was beloved by all who knew her, was a faithful member of the Amish Mennonite Church. Services by J. Kennagy and S. Yoder, from Thess. 4. She leaves three sisters and five brothers to mourn her early departure.

LINTNER.—On the 3d of May, in Indianapolis, Ind., of paralysis of the brain, John Lintner, aged 80 years, 11 months and 21 days. Funeral from his late residence, 338 North New Jersey St. Services by Dr. Leyneh.

LANDIS.—On the 25th of April, suddenly, of apoplexy, in Upper Leacock township, Lancaster Co., Pa., Mattie H., wife of Milton L. Landis, aged 32 years, 5 months and 3 days. Buried at Stumptown, where many friends and relatives followed her to the grave. She leaves a sorrowing husband, one child, parents, brother and sister, to mourn her departure. She was a faithful member in the Mennonite Church. Funeral Services were held by David Burkwalter and Isaac Eby.

Farewell dear friends, you'll not forget; Your kind reproofs are living yet; Your prayers with such succeeding day Keep in your mind the heavenly way.

WYSE.—On the 9th of April, in Fulton Co., O., suddenly and unexpectedly of apoplexy of the heart, John Wyse, aged 63 years, 3 months and 28 days. He was for twenty years a deacon of the Amish Mennonite Church.

SCHMIDT.—On the 3d of May, at Pulaski, Davis Co., Iowa, William Schmidt, aged 39 years, 5 months and 9 days. A wife and 5 children mourn his early departure, but not as those who have no hope.

Letters Received.

WITHOUT MONEY.

A K Zook, Henry Yoder.

WITH MONEY.

A. H. Allmang, John U. Amstutz, H. John E. Bortreger, C. M. Bortreger, Bernhard Berger, Sarah C. Burkholder, D. Bender, Henry Barts, A. L. Brubaker, Mr. R. K. Brubaker, A. E. Brackbill, Bernhard Bergen, John W. Bueber, Valentine Berk, Elizabeth Breuneman, David R. Byer, J. W. Butterbaugh, C. Benjamin F. Chalsneck, D. J. H. Delwetter, Frederick Doering, Peter L. Dieck, A. D. Diller, E. Jonas Ely, D. L. Ebersole, J. R. Ebersole, F. Margaret Freed, John Foutner, G. Jos. Gotswald, John Gotswalds, Frederick Gramberger, David Giesche, H. Gantsche, David Gotschall, Joseph Gotswalds, John G. Gotswalds, H. Michael Holdreed, John Hildebrand, Barbara R. Herr, John F. Harns, Alm B. Herr, Sarah E. Houtan, J. J. Jontz, C. Jansen, John B. Johnson, Mary Johns, K. Levi J. Kauffman, M. K. Kauffman, H. S. Koppes, Samuel A. Kurtz, John L. Kreyder, Daniel Kreyer, Joseph Kauffman, M. Jonas M. Moyer, Adam Martin, D. M. Moncreiff, J. B. Meyers, Samuel Moyer, Lizzie Mellinger, John R. Moyer, Isaac Muser, N. Mary Neff, Ephraim N. Nissley, P. Isaac Penner, R. Mary Rosentenger, Cornelius Kempel, L. B. Rohrer, Frederick Rumschauer, Aaron E. Reist, S. Peter Shantz, Daniel Schrock, Fred Speicher, Peter Stalter, Peter E. Stucker, Daniel Short, Bernhard Schlowatzka, Jacob Schump, David Snickler, Elizabeth Stalter, David Schroeder, C. Sawatzky, T. A. H. Tachtantz, Y. Thos D. Yodis, Jacob Yoder, C. C. Yoder, I. C. Yoder.

BRETHREN IN ASIA.

Levi Kratz \$2.00, A. F. Delwetter \$1.00, M. B. R. \$2.00, Jacob Wiens \$2.00, Will Vogt \$3.00, Peter Wieb \$4.00, Cornelius Bergen \$1.00, J. S. Angenburger \$2.00, W. C. Schloetter \$2.00, C. L. K. \$2.00, A. Reiser of the Herald and Rumschauer, Dalton, O. \$3.00, I. H. Mast \$2.75.

CATALOGUE OF BOOKS.

Send money by Draft, Post Office Money Order or registered Letter.
Write name and full address plainly, giving name of county and state.
All orders by mail should be accompanied by the cash.

FAMILY BIBLES.

Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, Alphabetical Table of proper names in the Old and New Testaments, with the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, &c. by express..... 3 00
—No 12 contains the old and new Testaments, Apocrypha, Concordance, Psalms, Index, Tables, Weights and Measures, Maps, &c. Revised according to the Oxford and American Bible Society's standard. It also contains a full and comprehensive history of the Bible, 47 beautiful, large illustrations of the books, and 20 full page engravings, also a comprehensive pronouncing Bible Dictionary with nearly 700 illustrations good print and good paper. Pateled, gilt back and sides, and comb edges..... 4 75
—No 21*, containing a complete pronouncing Bible Dictionary, illustrated with nearly 500 Engravings, a full and complete history of the Bible, and the books of the same, beautifully illustrated with 46 Engravings, Pateled sides, concordance, Tables, &c. By Express..... 6 40
—No 14*, well printed on good paper containing the same as the above, finely bound in imitation Morocco, gilt edges, by Express..... 6 50
Same Bible with clasp, by exp..... 7 00
—No 17, fine edition, 1500 pages, containing Bible Dictionary, new edition, complete Bible Teacher's Text-book, four beautiful colored lithograph Maps of the Holy Land, Apocrypha, Concordance, Psalms in Metre, Comprehensive history of the Bible, forty-seven beautiful, large illustrations of the Books, 12 fine steel line engravings, Comprehensive Pronouncing Dictionary of the Bible with 600 illustrations and two brilliant illuminations. This edition contains also the revised version of the New Testament, bound in French Morocco, Pateled sides, full gilt..... 8 40
The same Bible with clasp, by exp..... 8 50
—No 20*, containing same matter as the above, bound in Turkey Morocco, antique, panel, new design gilt edges, 10 50
The same Bible with clasp..... 10 50
—No 36, containing same matter as the above, fine paper, bound in French Morocco, antique, panel sides. The print in this Bible is especially fine..... 11 00
—Agate, 24 mo, in cloth, No. 178..... 35
—Nonpareil, 12 mo., leather, No. 129 60
—Agate, 24 mo., with clasp, cloth, gilt edges, No. 176..... 50
—Agate, Reference, 16mo., leather, binding, No. 138..... 75
—Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
We can furnish any style of Bible now manufactured, ranging in price from 25 cts to \$25.00
Testament, small, flexible cloth cover, 82mo., agate..... 10
Testament, small, board and cloth cover, 82mo., agate..... 15

Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo. Testament and Psalms, gilt edge, Non. 82mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
Testament with references, flexible cover, morocco binding, suitable to carry in the pocket..... 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
—National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
—Academic, bound in cloth, 560 pages 2 20
—High School, 415 pages, cloth..... 1 35
—Common School, 400 pages, cloth..... 1 00
—Primary, 352 pages, cloth..... 65
—Pocket Edition, cloth..... 75
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, 50
Adler's English and German Dictionaries, over eight hundred pages..... 2 50
—English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express..... 5 00
GRIER, C. F., English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng.-Ger. and Ger.-Eng. Dictionaries published..... 1 50

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation..... 1 50
—2 volumes on the Psalms, per volume 1 50
—2 " on Job, 8vo. " " 1 75
—2 " on Isaiah, 8vo. " " 1 75
—1 " on Daniel, 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Jamieson, Fausset, and Brown's Commentary, critical, experimental, and practical, complete in six volumes, royal 8vo., colored maps, cloth..... 15 00
—sheep..... 18 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne..... 1 50
by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Family Bible, with notes, maps, &c., reference and instructions, etc., 1 vol. sheep 6 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
" " " " paper 25
Apples of Gold. Large type, lots of pictures, board covers..... 35
Allcine's Alarm to the Incontinent..... 35
Annals of the Poor..... 40
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 60
" " new Edition, enlarged..... 90
Brown's Concordance of the Bible, pocket Edition..... 50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Biblical Pictures for our Pews. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birth day present..... 40
Bible Reader's Help..... 45
Beginning of Life, 263 pages..... 90
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Prayers..... 25
Bible Antiquities, (Nevin's)..... 1 50
Bible Stories (Gallaudet's)..... 25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 290 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Receipts..... 2 00
Clark's Scripture Promises, Gilt edges..... 40
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Call to the Unconverted, Baxter, paper, 160 30
Child's Book of Repentance, Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 15
Christ and Humanity..... 1 50
Dear Old Stories told once more, A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts
Diamond on War..... 1 25
Dairymaid's Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15
Daily Food, a verse for every day in the year..... 15
Day by Day, a compendium from the writings of modern and ancient Friends..... 1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 534 pages..... 1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
—The same in sheep, library binding..... 3 75
Life of Christ, Fleetwood. From his preparation to his ascension, with a history of the apostles and evangelists, &c. 656 large octavo pages, bound in cloth..... 2 25
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 60

Line upon Line..... 50
Mind and Words of Jesus by McDuff..... 50
Man in Genesis and in Geology..... 1 00
Morning Thoughts..... 50
Diaries for 25, 40, 50, 75 cents, and \$1.00.
Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Feenansony Illustrated, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70

Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making his restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horsemans Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 20
Jessie's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth. 2 25
Kempis, Thomas Von of the imitation of Christ, New Edition, Revington's, Waterloo place. London Edition. Bound in Leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mosheim's Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 1 50
Morning by Morning, by Spurgeon..... 40
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States Two Vols, full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for Little Feet..... 40
Persuasive to early Piety..... 2 00
Prince of the House of David..... 20
Peace Manual, or War and its Remedy..... 60
Pilgrim's Progress, by Bunyan..... 70
Picture and Stories of long ago, A. T. S. By Faith Lattimer. 4 col. pictures, 32 full page cuts, &c., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precious Promise, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Myrtle Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Williberforce..... 35
Fall of Jerusalem, the Child's History of, M. M. Halladay, A. T. S..... 2 50
Fox's Book of Martyrs..... 50
Frost's Letter Writer..... 50
Fire-side Readings. Paper, 30 cents; cloth, 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Habermans Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 En

ways says down in them parts, thinking nothing about God all the time. How-summer, he pulls me up sharp, though in a kindly voice; says he,

"Do you know the blessing of God in saving *your* soul?" It took me aback, and I says,

"Of course, we all wants to be saved, and hopes we shall afore we comes to die." Then he spoke a great deal to me, as I never heard the likes in my life—about being born again and all to that away. Before he goes, he takes out a book and says,

"I should like to give you this; and will you read this chapter where I turn the leaf down?" I thank you with all my heart; but told him I was no scholar, never having had no book learning.

"Well," says he, "never mind that: you get the first person you see that can read, to read this chapter to you." So he left the book, and I've never seen him from that time.

"After a bit, as I sat on the bank, thinking in a dazed way of what I had been told, with my mind all in a muddle, I hears a boy coming lumping along home from school, whistling some tune to himself. Thinks I 'He'll do!' So I calls, 'Hey, boy! Come here!' He comes over. So I tells him to sit down just there beside me, and read to me out of a book a gentleman gave me."

"I axed him, 'Can you read?'"

"Ay, can I, and write my own name, too."

"He reads away, and I sits listening with all my might. He reads about a man what came to Jesus by night, and I never knew anything take such hold on me as them words did. I had often heard sermons with fine long words, but these came right home to me; and I was wholly stammered when he read about being born again, for that was what the gentleman was saying to me before. Then I lost what he read for a bit, for thinking to myself, 'Except a man be born again, he cannot see the kingdom of heaven.' Now, I want to go to heaven, and I always thought if a man did the best he could, and paid his way, and loved his neighbor, what more could he do, and he would surely go to heaven at the end; but this floored me—this being born again—I was sure I was n't this, though I did n't know rightly what it meant. I knew I ought to be different to what I was, but this seemed something beyond me, and did n't mean my being different in myself, but out of myself altogether, something straight from heaven, and I kept thinking these thoughts, and wondering. Then I again caught up the boy reading, and the words he read made my heart jump with the strange feeling that I had got it at last, and yet had n't got it, and was frightened of losing it. I called out to

him to stop, and read that last over again. As he read, what he told me was the sixteenth verse, the light began to shine in on my heart, and I thought this is what being born again means; 'For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"Yet I could n't half think it was for me; and there was one word that seemed to me the chief word, that I could n't understand; so I axed the boy,

"Can you tell me what that there word 'whosoever' means?" But he seemed to know it as little as myself: he looked this way and that, as boys do, but could n't see the meaning nowhere; so he said,

"I can't for the life of me tell you what it means." But I was n't to be put off, I was too anxious, so I urged him to think again.

"You're such a good scholar, and can write your own name, surely you know what this word means?"

"No," he says, "I do n't know what it means, unless it means *you, me, or anybody else*."

"Well," says I, "why, did n't you say that at first? I can understand that easy enough. Now, read that verse over again, if you please, and put them words in instead of the long one." So he read over again.

"For God so loved the world, that he gave his only begotten Son, that *you, me, or anybody else*, believing in him, should not perish, but have everlasting life."

"I lifted up my heart and thanked God there and then, for such mercy to a sinner like me. His love was so wonderful, and those words made it all plain that it was *for me*. I got the boy to say the verse over and over again, walking by me as I went on with my ploughing, until I knew them myself as well. The rest of that afternoon my heart was singing for joy, and as I followed the plough up and down in the furrow I kept repeating the words over to myself, getting fresh understanding of them every time.

"After I had baited my horses, and put them out in the yard for the night, I went home, and the first thing I says to my wife when I gets in was,

"'Wife, with the blessing of God'—and I meant it this time—'my fortune's made! For this very day I have received everlasting life.' She said, 'Thank God then, my prayers are answered.' She had been a Christian woman for a long time, and often had I given her sorrow through my ways.

"But how did you come by it?" she asked.

"Then I read to her, or rather said it to her, though I opened the book, the 16th verse of the 3d of John.

"I was so full of my new-found happiness, that as soon as I had my supper, I felt I must go down and tell my mates the good news, thinking, of course, they'd be glad to hear it. We were accustomed to meet at the public in the village street, called the 'Fleece,' and I think now it's just a good name for such places, for it's just there a fellow does get properly fleeced, as I have proved many's the time. We used to meet there to talk all the gossip of the country; it was a regular scandal shop. So I goes down there this night with my Testament in my pocket. When I gets there, my mates, and the landlord especially, begin by crying out how late I am, that I must have something very good to tell, and so on. Then when they are quiet, I tells them what I telled my wife, and pulls out my Testament and says the verse to them:

"For God so loved the world, that he gave his only begotten Son, that whosoever—that means *you, me, or anybody else*—believeth in him, should not perish, but have everlasting life."

"Well, they stared at me, but had n't a word to say; at last, the landlord spoke up. I suppose he saw that if all came to this way of thinking there would be an end to his trade, so he says,

"Come, we don't want any of that sort of rant here, we have enough of preaching on Sundays by larned men, without your setting up to be so good." I answers him, "Is that the way it is, landlord? Well, it opens my eyes plain, what the friendship of the world's worth. I could come here and talk all manner of stuff about any one, or anything, no matter how low, or drink till I was scarce able to find my way home, and I was welcome; but now that my soul is saved I musn't speak about that, nor about my Savior. Then I cant come here any more, indeed. Here's the three shillings I owe you, and good-by. Old mates, I would to God you would take the word of Jesus, and thank him for it." But the more they laughed at me; only two I believe, and thank God for them, gave any heed. One of them was a young chap who had been converted before, and me and my mates had drawn him back among us; he followed me out, with tears in his eyes, and said, "Oh, pray for me, I have dishonored my Savior, I have left him! will he receive me back?" And He did, as He ever will. That young man is rejoicing again in Christ. It was not that day only, but every day after, I spoke to my neighbors and friends wherever I could get them, of Jesus, that *whosoever—you, me or anybody else*, I told them—'believeth in him should not perish, but have everlasting life.'

"Now if you go down to my country and want to find me, all you'll have to do is to ask where 'Whosoever' lives

for that's the nickname they gave me then. But I don't mind; indeed I rejoice, for I'm on the winning side, and I would that all you that hear me now took your place as one of these 'whosoever.' If not, you must be among the other 'whosoever' in Rev. 20:15. 'And whosoever—*you, me, or anybody else*—was not found written in the book of life, was cast into the lake of fire!" Ah! reader, ask yourself, Among which *am I now?*—*Am. Tract.*

THE INDIANS' EXTREMITY.

BY GEN. C. H. HOWARD, UNITED STATES INDIAN INSPECTOR.

Never can the patient suffering of these people be fully realized without seeing them waiting in their empty tepees and cabins, or in eagerness watching the weekly slaughter of beeves, and hearing their piteous appeals in the councils.

There was, last season a drought, exceeding anything known for years. The corn crop was a failure; the oats, the vegetables generally, the potatoes in some instances, half a crop, in others an entire failure. This leads directly to the purpose on the part of the government, if Congress will provide the means, to assist the Indians to irrigate. With irrigation the crops would be regular and adequate to their wants. The Assinaboines declared, in council, that they would do the work, would haul the logs for a dam, dig the ditches and do whatever they could, provided they should have food to sustain them while at work, and be directed and instructed in the skilled labor.

But, second, and most important, the *buffalo are entirely wanting this winter*. In vain the hunting parties went out in every direction, even off the reservation, under charge of skillful white hunters, in hopes to find some traces of the course the great herds had taken. The country to the north, to the British line, was scoured. One after another these reconnoitering parties came in, disappointed, hungry, dejected. There seemed to be a mystery in this so sudden and unexpected event. Thousands of buffaloes had been killed last winter. They had blackened the hills for miles, in the course I had taken in passing with my escort of Assinaboines and Yanktonians, from Wolf Point up Milk River, 225 miles, to Fort Belknap.

These Indians had been accustomed to spend months in the hunting camp, keeping close to the great herd, and thus gathering in their harvest of meat and hides from day to day. The meat they never wasted. What was not required for present wants was carefully dried for summer use. The hides were their medium of exchange with the trader. They meant clothing, sugar, tobacco, comfort

and, in their way, luxuries. The pleasures of the chase were shared by the entire family. The old dreaded to be left behind. They looked after the camp and children, cheered on the hunters as they went forth, even prayed for success to attend them and that they might be spared from accident. At night, after the successful hunt, they listened around the camp fires to the stories of prowess and adventure. Their was feasting, excitement,—all the elements of a "good-time" to these wild savages.

But, for a few years past, the French half breeds have been coming over in great numbers to hunt the buffalo. Englishmen and other Europeans have camped upon the reservation for the same purpose, and American professional hunters, with their forty-pound buffalo rifles, have followed up the herd so persistently and insatiably as to threaten the annihilation of the noble game. Two of these white hunters, last season, killed the incredible number of twenty-eight hundred. These men waste the meat, slaughtering only for the hides.

Destructive, wasteful, exterminating as this civilized (?) warfare upon the buffalo had become, no one—least of all the Indian—was prepared for the sudden and utter disappearance. To the Indian it came like a thunderbolt. At every council it was the first topic broached, and was the keynote to every speech. Like all men who are constantly in communion with the great powers of Nature, the Indian is rarely lacking in reverence,—in a kind of vivid faith in the Unseen. A Grosventres chief came, with the interpreter, to call upon me at Belknap. He began by saying: "God has provided the buffalo for the Indian, and hitherto he has lived by hunting, but *God has taken away the buffalo*, and now we must live like the white men. We must have cattle, sheep, pigs, chickens. We must live in houses. My visitor then spoke of the drought and the necessity of irrigation, and said his people desired the Government to help them to get their living like white men. So, also, at Poplar River (Yanktonnais), at Wolf Point, at Blackfeet, and at the Crow Agency the burden of the council talk was: "The buffalo is gone. We must make farms and raise stock like the white man."

White-Calf, chief of the Piegiens, was the only one who did not seem to attribute it directly to divine interference. He said: "Washington has taken away our lands and permitted white men to cover the hills with cattle. This has driven away the buffalo. Now Washington should feed us, and supply us with cattle until we can raise them ourselves and get food from the ground." It is true that the great cattle associations of Montana have taken full possession of the vast buffalo ranges in the vicinity of the Blackfeet and Piegan tribes.

But the unexpected disappearance of the immense winter herds along the Milk River, where the Sioux, Assinaboines, Grosventres, Crows, and even the Nez Percés from Oregon have been wont to hunt, is so sudden and inexplicable that it is most natural for the Indian to say, "Buffalo all gone. God has taken them away."

Is it not a fair conclusion that this event of the vanishing of the buffalo, so appalling to the wild savage, is the providential opportunity for more earnest, decided and comprehensive effort for his civilization?—*The Independent.*

THE JUDGMENT.

C. STONER.

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

This is going to be an awful judgment; especially so to the wicked. Rather would they that hills and mountains fall on them than to appear at this judgment. Annihilation would be a great relief, but they cannot have it. Just how the procession of this judgment will pass, the scriptures do not so clearly state. In Rev. 20:12, a slight view of it is given. And though the Queen of the South and the men of Nineveh shall rise, and condemn the Jews for neglecting Jesus; and though others may rise up and testify against neighbors of their own; and the dead judged therefrom, yet, we know that for all the judge is ignorant of nothing: He knows every "secret thing." False witnesses will not dare give testimony, as once they did, when He was arraigned before the high priest. No jury will be necessary, as in our civil courts; nor can the judge of this great court be bribed. Nay, it will be awful reality. Many will come there with a delusive hope; but he will quickly undeceive them. Matt. 7:22, 23.

We must believe that the judge will not swerve one iota from the written law; for he has himself declared (John 12:48): "The word that I have spoken, the same shall judge men in the last day." This judgment will also be *final*. Sentence will be decisive; it will admit of no appeal. It is the highest court in God's universe. Condemned souls will be obliged to confess the justice of their own doom, and there is no possibility of escape.

But, glory to God, another book will be opened, namely, the "Book of Life." Reader, how is it with you? How is it with me? are our names written there? Are we ready for the judgment now? Of all the questions pertaining to mortal man, those are the most important.—*Vanguard.*

A TOUCHING INCIDENT.

The quiet influence of a child has been the means of saving the parent.

Two maiden ladies who lived in the village often noticed a scantily clad girl passing their house with a tin pail. On one occasion one of these ladies accosted her.

"Little girl, what have you got in that pail?"

"Whiskey, ma'am

"Where do you live?"

"Down in the hollow."

"I'll go home with you."

They soon came to a wretched hovel in the hollow, outside the village. A pale, jaded, worn-out woman met them at the door. Inside was a man, dirty, maudlin and offensive. The lady addressing the woman, said:

"Is this your little girl?"

"Yes."

"Does she go to school?"

"No, she has no other clothes than what you see."

"Does she go to Sabbath-school?"

"Sabbath-school—in these rags! Oh, no!"

"If I furnish her with suitable clothes can she go?"

"It's of no use giving her clothes. He would steal them, and sell them for whiskey. Better let the girl alone; there is no hope for her or for us."

"But she ought to go to school."

An arrangement was entered into whereby the child should call at the lady's house on Sabbath morning, be clothed for school, and after school was dismissed, call again and change her garments for home.

The little creature was very teachable, and soon became a favorite with the teacher, who gave her a little Testament, probably the first gift she had ever received. She was very proud of her Testament exhibiting it on all occasions with the delightful exclamation:

"That's my little Testament—my own."

She would take it with her at night, clasping it in her hands till she fell asleep on the wretched rags called a bed. The child was taken ill. The doctors provided by her benefactors declared she would die. Her friends furnished her with what comforts they could, and watched the father lest he should steal them and sell them for whiskey.

The gentleman then continued the narrative:

"One day I went to her bedside. I was mad for drink. I had taken every thing I could lay my hands on. I looked around the room. There was nothing left, nothing I could dispose of. Yet I must have drink. I could have sold my child; I could have sold myself for whiskey. The creature lay on the bed, with the Testament clasped in her hand, partly

dozing. As I sat there she fell asleep and the book slipped from her fingers, and lay on the coverlid of the bed. Stealthily looking round the room, I stretched out my shaking hand, seized the Testament, and hastily thrust it into my bosom. I soon sneaked out, like a guilty thing, to the grog-shop. All I could get for it was a half pint of whiskey. It was a poor little book. I drank the devil's drink almost at a draught, and soon felt relieved from the burning thirst. The stagnant blood in the diseased vessels of my stomach was stimulated by the fiery fluid, and I felt better. What took me back to my child I cannot tell, but I sat again by her side. She still seemed to be sleeping; and I sat there with the craving stayed for the time by the whiskey I had drank, when she opened her eyes and saw me. Reaching out her hand to touch mine she said, 'Papa listen. I am going to die, and when I die I shall go to Jesus; for he told little children to come to him. And I shall go to heaven; for he said that little children were of the kingdom of heaven. I learned that out of my Testament. Papa, suppose when I go to heaven Jesus should ask me what you did with my little Testament. Oh, papa! oh, papa! what shall I tell him?' It struck me like lightning. I sat a few moments and then fell on my knees by the bedside of my child, crying 'God be merciful to me a sinner.' That half pint of whiskey was the last drop of intoxicating liquor that passed my lips. She died in a few days, with her hand in mine, and her last words to me were 'Papa, we shall both go to Jesus now.'—*Angel of Peace.*

FETCH A LADDER.

One night, in a small town in the North of England, a clergyman's house caught fire. The fire burnt so fiercely that there was only time for the family to run for their lives. Some of them were scorched and burnt as they escaped. But one child not quite six years old, was left in the house. The light from the fire woke the little fellow up. He jumped out of bed and ran to the door, but the flames drove him back. Then he cried for help. His father heard, and tried to get up stairs to him; but he could not force his way through the fire. The father thought his poor son was lost; he must be burnt to death. But he knelt down and prayed to God for him. The little boy ran to the window, mounted a chest that stood under it, and called to the people below. Somebody saw him, and shouted, "Fetch a ladder!" But there was no time for that; the flames had seized the roof, and it was plainly about to fall in. So one man leaned against the wall, and another stood on his shoulders to reach the boy down.

The boy now leaped into his arms and was saved—"a brand plucked from the burning! I dare say most of you know who that little boy was. It was John Wesley.

NEPTUNE'S DRINKING CUP.

Neptune, as most of our readers know, is the name given by the ancient Greeks to the one whom they imagined to be the god of the sea. As it may be supposed, the master of so unquiet a palace as the waves of the ocean would build, did not use a vase made with great care of delicate porcelain, nor even silver. But it would not be easy for any one to imagine of what the old sea-god's drinking-cup is made, nor by what workman. So we must explain that Neptune's drinking-cup is a gigantic sponge, fashioned by very tiny insects into a shape almost precisely like that of the goblets we daily use on our dinner-tables.

Perhaps nothing in the world more wonderfully displays the guiding hand of God than the building of this sponge-cup, often six feet in height and three feet across at the top, by a few small insects, closely imprisoned in little cells of the sponge, which they make themselves. For unless God teaches them, how do they know in what direction to use their long, but very, very slender arms? Such slender arms that we cannot see them without a microscope, but skillful enough to shape first the short stem and then the swelling sides of this vase of the sea.

Neptune's drinking-cup is found only in seas near the equator, growing on the rocks in shallow waters. When torn from its home, and dried, it loses much of its cup-like shape; but it is not often disturbed, as the savages who dive after and pick the sponges for market, imagine that they would never be lucky again should they destroy one of those wonders of the sea.

A HAPPY HOME.

There is nothing on earth so precious as a happy home, a home where love is law, and discord and disunion are unknown; such a home is a resting place for the weary one after the toil of the day, a fountain of joy where thirsting hearts may find rest. Home is a blessed spot where memory loves to dwell. Dear Children if you have such a home, prize it as you would prize the richest treasures of earth. If you have not a happy home, go to your secret closet and talk with Jesus, ask for help, grace, gentleness, affection and forbearance, that you may make it so. May the Lord help all the children to make their homes happy. "Home, sweet, sweet Home."

STEWARDSHIP.

"It is required in stewards that a man be found faithful." What have they that they did not receive? And what they have received is a trust; not a gift. Are they stewards of the manifold grace of God? They must labor to diffuse that grace among the perishing around them. Are they stewards of divine truths—the solemn mysteries of sacred revelation? They must seek so to declare those truths that others may hear and believe and be saved. Are they stewards of the temporal bounties of the Lord? They must disperse, and give to the poor, and devote their gains to the diffusion of the gospel and salvation of lost men.

What would have been thought of a steward to whom thousands had been entrusted, who should spend most of it on himself, some on his friends, and after wasting all he chose for his own pleasure, should then refuse to return the remainder at the call of him who entrusted it to him in the beginning? What would be thought of a steward who, rolling in luxury, should allow the children of his master to starve forgotten in garrets, or beg in vain for bread before his gates? What would be thought of a steward to whom wealth had been committed for the prosecution of a certain important work, who should allow that work, dearest of all things to his master's heart, to languish through his neglect, while he was wasting the means entrusted to him for its prosecution? What would be thought of a steward who was neglecting his master's interests and pleading lack of means as an excuse, while he was investing thousands of his master's money in rash speculations and hazardous enterprises, which if successful would only produce more money to be mis-used, and if disastrous would involve his master's name and interests in shame and reproach?

Are you a steward of God? Take heed then to your ways. You are not your own. Your money is not your own. Your time is not your own. Your ability is not your own.

When the people of Collatia were stipulating about their surrender to the authority of Rome, the question was asked, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And their answer was, "We deliver up all." And did you do less than this, when in the hour of your anguish and distress you yielded to God and received his proffered grace? And now, when God has had mercy on you, and delivered your soul from death, your eyes from tears, and your feet from falling; when he has

counted you faithful, putting you into his service, as one bought by his own blood, and bound to him by every tender tie; will you—*can* you refuse his calls, and violate your vows, and count yourself your own, and rob your God of that which is his rightful possession?

If you do this, the day will come ere long when he shall say to you, "Give an account of thy stewardship, for thou mayest be no longer steward." The wealth God has given will be taken from you. The investments you have made will prove a loss. The money you have clutched while God's poor have pined in want, and God's servants have been hindered in their work for lack of means, will be scattered to the winds of heaven. The gains which you have acquired while robbing God in tithes and offerings, will be swallowed up by Satan in whose service you have acquired them. The children for whom you have laid up wealth may die leaving it unused, or may live to prove it a curse and a snare to their souls; and at the last you yourself may, with broken health and broken heart, go to your grave and go to the judgment seat, an unfaithful steward, an unprofitable servant; saved perhaps, but so as by fire; the fair promise of your life unfilled, and all the opportunities of your existence wasted and lost forever.

Are you a steward? Look well then to your ways. "It is required in stewards that a man be found faithful." Let faithfulness be the girdle of your reins. Let your whole life be given to him who bought you with his blood; let your service be active, energetic, constant and joyous. Let all men know that it is a mighty privilege to be a servant and steward of the King of kings. Let your hand, your heart, your lips, and your purse bless with a continual blessing a world for whom Christ has died; so that at last His hand shall stretch out to you the fadeless crown of life, and his voice pronounce in your ear the gracious words, "WELL DONE!"

CONSECRATION.

BY MILA F. SMITH.

Young converts are apt to think of consecration as a height only to be attained by mature and specially holy Christians, and as entirely beyond the reach of ordinary followers of Christ. Yet we need not look long in God's word to find that to be a real Christian, and to be consecrated to the service of Christ, are but different ways of expressing the same truth. Consecration is simply the loving allegiance that the King expects from every one of his subjects. It is giving ourselves to Jesus that he may do with us as he shall please. But some one objects, "I am not quite ready to do this. I am not willing to give up the control of

my life and my affairs into the hands of another, even if it is Christ that asks me to do so." Did you ever think of the real meaning of the words, "Ye are not your own, ye are bought with a price?" You are bought, and paid for, whether you believe it or not. Is it not true, then, that in withholding yourself from Christ and his service, you are doing not only a dangerous and ungrateful thing, but also a dishonest and dishonorable thing. What is bought and paid for, the purchaser has a right to claim, and you are keeping back from Christ what is rightfully his own.

A little girl asked her father why people were baptized. "To show they have given their hearts to God," was the rejoinder. "Then afterwards do they take them back again?" was the artless question; and sometimes it seems as if they did. It is not enough to have given ourselves to God at the beginning of our Christian lives. Over and over again, not only in some great crisis of our lives, or when the year is drawing to a close, or in the solemn hush when we come to the table of our Lord, but in the twilight shadows of every evening, and in the dawn of every morning, let us come again to our loving Redeemer, and re-consecrate to Him our wandering hearts.

We are like the little child who creeps up into his mother's lap, and nestling his head on her shoulder, lovingly murmurs, "I love you, mamma! I will stay with you all the time." But the next second he catches sight of some plaything in the corner, slips down, and is off. We mean to stay with Jesus, and yet we leave him again and again. Let not this discourage us. He who brought us to His side will keep us there, if we really want to stay, and if we depend entirely upon His grace.—*S. S. Times.*

THE CROSS OF CHRIST.

The cross of Christ is the sweetest burden that I ever bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven.

Those who by faith see the invisible God and the fair city, make no account of present losses and crosses.

Truly, it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see him in his own country at home, you will think you never saw him before.

More than Christ I can neither wish, nor pray, nor desire for you. I am sure that the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not the half of what we love when we love him.

That Christ and the sinner should be one, and should share heaven between them, is the wonder of salvation; what more could love do?—*Rutherford's Letters.*

SACRED YEARS.

The Sabbath year. Still more to impress the minds of his people with the great truth, that their time, as well as their property, was not their own; and to carry out still more completely the ceremonial scheme, God set apart every seventh year, also, in addition to the days that have been already noticed, to be, in some measure, sacred and free from the labors of other years. It was not required, indeed, that it should be all kept after the manner of a Sabbath, or solemn festival, by a continual attendance upon religious duties. We hear of no extraordinary public sacrifices appointed for it, and the people seem to have been left to occupy the time in a worldly or religious way, according to their own choice, about as much as in ordinary years. The land, however, enjoyed a complete rest: the fields were not allowed to be tilled, nor the vineyards to be dressed; and whatever they yielded without culture, was required to be regarded as common, for all to make use of as they needed, without being reaped or gathered. (Lev. 25:2-7; Ex. 23:11.) The inquiry might naturally suggest itself, how the nation could be secure from the distress of poverty and famine, in the observance of such an institution; but God himself silenced fear on this account: "If ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year and eat yet of old fruit, until the ninth year." (Lev. 25:20-22.) As no produce was gathered from the soil, it was made a law, also, that no debts should be collected during the Sabbath year; and it was, at the same time, solemnly enjoined, that no person should be moved by this consideration, to refuse lending to such as were in want, when it was at hand. The year was called, on this account, *the year of release*. Some have entertained the opinion, that this release required not merely, that debts should be allowed to *lie over*, without being exacted, till the eighth year, but that they should be altogether cancelled and never again called for: which, however, as it seems not easy in itself to be received, so it cannot be positively established from the language of the law. (Deut. 15:1-11.) The Sabbathical year, we must believe, had its beginning with Tishri, the first month of the civil year, when the produce of the land was all gathered in, and before the time of sowing for another crop.

During the feast of tabernacles this year, the whole law was to be publicly read over at the Sanctuary. How important such a regulation was, when copies of the sacred writings were, of necessity,

extremely scarce, needs not to be observed. (Deut. 31:10-13.)

The year of Jubilee. There was another year of peculiar and extraordinary character, appointed to be observed, in the Jewish economy. Its return was still at the end of every seventh sabbatical year, that is, only once in 50 years. The law directed that it should commence on the great day of atonement, and that it should then be ushered in with the sounding of trumpets, through all the land.

This *Year of Jubilee*, as it was called, was to be, in all respects, as much as the common sabbatical years, a year of rest to the land, in which there might be neither seed-time, harvest, or vintage. It enjoyed, however, additional distinctions, exclusively its own. It was a *year of restitution*, when the whole state of society was to be, in some measure, re-organized, and brought back, as far as possible, to its original posture. It was ordained, that on every return of the Jubilee, all servants of Hebrew origin should obtain their freedom; and that inheritances, which had been sold or given up, in the way of mortgage or pledge for debts, and not previously redeemed, should return, all over the land, to the families to which they at first belonged. A particular account of these regulations, and of the manner in which they were to be understood and regarded, as well as of the institution of the year of Jubilee in general, as found in the 25th chapter of Leviticus.

We may well conceive, that the return of the Jubilee would be hailed through the land, not merely with the sound of trumpets, but with much gladness of heart and general manifestation of joy. It commenced, we may suppose, on the evening of the great day of atonement, after its great solemnities were over; and so brought with it, as it were, a proclamation of peace and forgiveness, in answer to the deep humiliation, and the expiation so awful, with which the season had been distinguished. And truly, an interesting spectacle it must have been, and such as might well excite the most pleasant emotions, even to those who had no direct personal concern in the privileges of the time, to behold the glad change that was all at once accomplished throughout the nation; when the bond and the poor suddenly found themselves to freedom and a home; when the unfortunate were raised from distress, and brought back, each to his ancient patrimony and dwelling-place of his fathers; when the obscure were seen suddenly rising into notice and importance; and when the whole face of the community, in short, was moulded by an almost instantaneous transformation into something of the same general semblance of order and arrangement that it carried fifty years before. The whole formed a

lively emblem of the joyful blessings, holy and spiritual, that are brought to men by the gospel of Jesus Christ, wherever it is received by faith; and hence, accordingly, it is said of the Messiah in prophecy, with allusion to the proclamation of the Jubilee, that he should come *to preach or proclaim the acceptable year of the Lord*. (Isa. 61:2; Luke 4:19.)—*Biblical Antiquities*.

THE CHRISTIAN LEGACY.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 20:28.

A man has two ears and but one mouth, and should never let out at his mouth more than half what enters in at his ears. He has two eyes, and but one tongue, and ought never to tell all that he knows. He should always think twice before he speaks once. Prov. 14:3. Whoso keepeth his mouth, will watch not only what goes in it, but also what comes out of it. We are exposed to greater evils from what comes out of the mouth than what goes into it. Mark 7:20-23. It is well to think much and say little; and that man acts with wisdom who never leaves his mouth unguarded, and holds his tongue with a strong cord and a rein. Such a one will save himself from many an aching heart, as well as prevent the reproaches of others. The man who knows how to speak and when to keep silent evinces a wise head; and what is still better, keepeth his soul from troubles. Prov. 13:3. Many have ruined themselves by their mouth, and with their tongue have cut their own throat. Ps. 64:3-8. Little words frequently produce great troubles; and, therefore, all who would keep their soul from trouble must keep the door of their lips, lest their mouths should let out troubles. Sometimes there are many troubles in one word. When a word has once gone out of the mouth, there is no getting it in again; nor any telling where it will fly; nor what will be made of it, if it has been spoken unadvisedly. Ps. 39:1. You would do well to take out all your words and look at them before you speak them. Watch your words, keep your mouth, bridle your tongue, and examine your heart. We should never venture to talk about any one we cannot speak well of. Evil words are like poisoned arrows; and their wound is not fatal when inflicted on the back. It is as hard a task for some men to say what they ought, as it is for others to say more than they ought. Irritability urges us to say too much; and a want of candor too little. Troubles prevented are better than troubles cured. Say the worst you know of a man in kindness, to his face; and the best you can of him when absent. The tongue is a very good servant but a very bad master.

HOW INDIANS MOVE.

At this time of the year the Indians are moving in from their winter quarters, and it is quite interesting to watch them as they go hither and thither with their plunder, a few remarks on this subject will probably be of interest—especially to those of our readers who have never witnessed a scene of this kind: When it is decided to move a camp, everything is soon in motion, and it is astonishing to see how quickly the teepees are taken down and put in order to travel. A whole village can be moved in a few minutes. With the rapidity of custom, the tent poles are lowered and the tents rolled up; the cooking utensils are put together and laid on cross-beams connecting the lower ends of the tent poles as they trail the ground from the horses' sides, to which they are attached. In an earlier day, dogs, too, were made useful in this exclusive, and start off with smaller burdens dragging after them in the same manner that horses are packed. The small children are placed in small sacks made of buffalo skin and hung upon saddles or the mothers' backs; and, again, are packed away on the poles. The wrapped up lodges, which are secured by thongs, are fastened to the tent poles on the horses' backs, together with sundry other articles of domestic use, and upon all this plunder are often seated women and children. To guide the burdened horse, a squaw walks ahead, holding the bridle and carrying on her back a load nearly as large as the horse carries. Sometimes women and children are mounted upon ponies, holding in their arms every variety of plunder, and in many instances little dogs and other pets are seen carried in this way. In this unsightly manner, sometimes, large numbers of families are seen moving, and all being in motion at the same time, the little cavalcade presents an interesting sight. In moving, the men and boys take no part in the work, but mount the choice ponies and ride in separate groups, leaving the squaws to trudge along with the burdened horses and dogs. Where a dog is utilized to carry a portion of the stores, two sticks, about ten feet long, are attached to its shoulders, leaving one end of each dragging upon the ground, as above described. On these poles a small load is carried, and with it the faithful canine jogs along, apparently intent upon reaching the end of his journey. The faithful creatures are, of course, under the charge of squaws, and their pace is occasionally encouraged with admonitions in the form of a vigorous and zealous use of a piece of raw-hide applied to their limbs or sides. Thus the poor canine is taken from his natural avocation and forced to a slavish life of labor. The number of dogs in one Indian camp is astonishing, as they count dozens, and be-

side being useful for food, it seems that there should be some other utility for them. In moving in former days, it was not uncommon to see a big, wolfish-looking dog moodily joggling along with a lot of cooking utensils on one side and on the other a papoose for a balance, while his sulking companion toils on, supporting upon his back a quarter of antelope or a hunk of buffalo meat, and is followed by a squaw, who keeps at bay all refractory dogs that run loose, occasionally showing their superiority by snapping at their more unfortunate companions.—*Cheyenne Transporter*.

AN OLD MANUSCRIPT.

Much interest is manifested among scholars over the recent discovery, in Constantinople, of a very old copy of an early Christian document, known as the "Teachings of the Twelve Apostles." It consists of a summarized or catechetical statement of doctrinal and practical teaching, not claiming indeed apostolic authorship, but simply to present in a compressed form the apostolic teachings. The early existence of such a treatise has only been known by allusions to it by Clement of Alexandria, and other later writers among the church fathers. The date of its production is believed to be somewhere between A. D. 120 and A. D. 160. Though recognized as a valuable treatise by the early church, it was never admitted to a place in the sacred canon. Its principal interest consists in the fact that it is the earliest of the Christian writings known next to the books of the New Testament. Some of its features betray strongly its uninspired origin and show a tendency towards formulas and a burdening and abridging of the more perfect freedom of the gospel, such as men have always sought to add to simple requirements of Christ and the apostles. The discovery of this ancient document was made by Bishop Bryennios, now of Nicomedia, in Asia Minor, in the year 1875. He was at that time bishop of Serres, in Macedonia, and the manuscript was found in the Library of the Most Holy Sepulcher in Constantinople. It is part of a volume of one hundred and twenty manuscript leaves, consisting of several ancient writings. The old Greek text in which it was written has been rendered in modern Greek, and several translations have already appeared. The document will never acquire any special ethical value, as it contains no fundamental precepts not found in the writings of the evangelists and apostles; but it will possess interest as embodying the popular conceptions of the apostolic teachings at an age so near to that in which they themselves lived and taught. A further interest will be found in the style of its Greek, and in the form of its words and letters, as presented in com-

parison with the earlier-existing manuscripts of the New Testament, as for example *Codex Vaticanus* and *Codex Sinaiticus*.

Since writing the above we have received a copy of the very excellent translation by Professors Roswell D. Hitchcock and Francis Brown, of Union Theological Seminary, New York, issued by Charles Scribner's Sons, and have decided to print it elsewhere in these columns. The neat volume in which it is issued presents the Greek and English on opposite pages, thus making it thoroughly convenient for comparison. To this is added a valuable historical statement, explanatory notes, and other matter. The price in paper covers is fifty cents; in board, seventy-five. It may be ordered from the United Brethren publishing house.—*Our Bible Teacher*.

EASTERN LOCKS AND KEYS.

Song Solomon 5:4.

Locks are made both of iron and of wood; the wooden ones often of enormous size, with keys so large that they could hardly be carried except on the shoulder. Dr. Thomson reports spending a summer in an old castle whose great outer door had a lock and a key which were almost a load to carry. The construction of the locks is such that a false key can scarcely by any possible chance fit them, and the difficulty is increased in proportion to the number and eccentric position of the *wards* into which the movable metal-drops are required to fall. The locks are always placed on the inside of the doors. The key consists of a piece of wood, often nine inches to a foot long, with pegs at one end near the extremity. This key is not inserted in a key-hole, but when the owner would unlock the door he puts his hand through a hole cut in the door, and so reaches to fit the key to the inside lock, and so the bolt is shifted aside. The key is either hung round the neck, attached to the girdle, or thrown over the shoulder. When several persons need to use the same key, they agree to hide it under a stone, or in some crevice in the wall near by.

The Eastern lock has been thus precisely described. "They are usually of wood, and consist of a partly hollow bolt, from fourteen inches to two feet long, for external doors and gates, or from seven to nine inches for interior doors. The bolt passes through a groove in a piece attached to the door in a socket in the door-post. In the groove-piece are from four to nine small iron or wooden sliding-pins, or wires, which drop into corresponding holes in the bolt, and fix it in its place. The key is a piece of wood furnished with a like number of pins, which, when the key is introduced sideways, raise the sliding-pins in the lock, and allow the bolt to be drawn back."—*Biblical Things*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter, and pay up all arrearages, and the meter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 84," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

BRO JOHN S. COFFMAN has not yet returned from his trip east. He will still be gone probably about two weeks. May the Lord prosper him on his journey.

BISHOP JOHN M. BRENNEMAN, though in feeble health, was able to attend the Conference and though not able to take any part in the Conference yet observed the proceedings with much interest. He is now sixty-eight years old, and not able any more to take an active part in the services. May the Lord strengthen him in his old age.

BISHOP BENJAMIN HERR, of Lancaster Co., Pa., is probably the oldest active bishop in the country. At the recent baptismal services at Providence and Strasburg he officiated, manifesting a vigor of mind seldom found in one of his age. At Strasburg he baptized fourteen and received fifteen into the Church. He is in his 83d year. May the Lord still bless and prosper him.

BISHOP JACOB BOWMAN, of Canal Winchester, Franklin Co., Ohio, has been severely afflicted for some time, and as a matter of course was not able to attend

Conference. Before this reaches our readers he may have gone to his final reward. May the Lord be his staff and stay during the last trying hours.

LATER, Bro. Bowman died on the 18th. See obituary in another column.

CHRISTIAN DISCIPLINE OF THE SOCIETY OF FRIENDS.—Through the kindness of our aged friend, Isaac Robson, of Dalton, Huddersfield, England, we have been made the recipient of a bound copy of the above book. It is comprised in an octavo volume of 372 pages, and contains the principles of faith and the rules of order of the Friend's Church of Great Britain, consisting of extracts from the epistles and other documents, issued under the sanction of the yearly meeting held in London from its first institution, in 1672 to the year 1883. Inasmuch as this book contains many rules and principles in common with our Church, we value it very highly and feel ourselves under many obligations for the kind remembrance. Our readers will bear in mind that Friend Robson, during his visit to the United States some years ago, spent a short time with us at Elkhart, and spoke to our people in the Yellow Creek Church.

THE NEBRASKA AID COMMITTEE.—The Nebraska Aid Committee for the needy Mennonites in Khiva, is now able to say to all the brethren and friends, that they have finally received information from the oppressed sufferers. The difficulties they had to encounter in obtaining the necessary emigrating passes, have been overcome and they are now ready for the journey. According to their letters twenty-five families started, (no providence intervening), about the middle of April, and expect by the last of May to reach Saratow, on the Volga, where they will await Aid from here. For the continuance of their journey, 3,200 rubles were sent to them from here on the 12th of April, which will be sufficient to bring them per railroad, to the Prussian borders. From there the agent of the North German Lloyd Steamship Co., has instructions to forward them to New York.

With many thanks for the contributions which have so far been forwarded to us, we earnestly entreat all the friends and brethren, who have not yet sent in,

to send the same to L. E. Zimmerman, Beatrice, Nebraska, or to J. F. Funk, Elkhart, Ind., as the time of payment is at hand.

Special reports of receipts and expenditures will be made in due time.

May 23d, 1884. L. E. ZIMMERMAN.
For the Nebraska Aid Committee for Khiva.

SINGING IN THE CHURCHES.—Singing is a part of worship, which we practice and believe to be acceptable to God when it is done from a pure motive and with an eye single to the glory of God. Otherwise, however, God cannot be pleased with it. We notice that at the present time there is a good deal of jarring in some churches regarding the kind of music that shall be used in worship.

There is a great change between the music generally used thirty years ago and that now in common use. The younger and more progressive portion of the different congregations are rapidly taking up the newer and faster tunes, while the older and more conservative portion wish strictly to adhere to the old style, slow tunes, which have been in use for centuries. This in some places occasions trouble and dissent frequently to the great detriment of the churches.

In many cases the difficulty might be very easily overcome by both parties being more mild, and inclined to forbearance. Some of the tunes used by the old people, that have long been in use, are incorrectly used, and almost painfully slow, while some of the more modern ones are so rapid and so entirely different from what the older portion of the community have been accustomed to, that it seems to them like sacrilege to attempt to sing them at all in the house of worship. This often results in the young people not being able to sing the faster tunes keeping silent when the latter kind are sung. The same difficulty exists not only in the plain and non-resistant churches, but even in some of the more popular churches.

To remedy the difficulty we would advise a compromise. Let the difficulty be met in the spirit of moderation and forbearance and let each party seek to fulfil the apostles' injunction, in honor preferring one another, and thus fulfill the perfect law of love. Peace, union, and harmony should be sought after above everything else.

CONFERENCE IN OHIO.—Conference in Ohio met at the Salem Church, in Allen county, on the 15th of May. Among those present were Bishops J. M. Brenneman, Jos. Bixler, of Columbiana Co., Abm. Shank, of Virginia, J. M. Greider, Geo. Brenneman, and John Moser, of the Swiss Mennonite Church, of Allen Co. The conference held its sessions during Thursday and Friday. A number of questions were presented, discussed and disposed of, all of which we trust may prove a blessing to the Church, and to the cause.

The reports from the several Churches, as given by the ministers were interesting and manifested that generally peace prevailed, and in a number of them some accessions were reported.

General meetings for worship were held on Thursday and Friday evening at the Salem Church. Both meetings were well attended. A meeting was also held on Friday evening at Shenk's Meeting-house. On Saturday afternoon baptismal services were held at the Salem Church and two persons were received into the Church.

On Sunday the communion of the Lord's Supper was held at the same place, where a large number of people were present and many participated.

Public services were held on Sunday evening after the Communion, where a number of the ministers from a distance were present.

In the conference a spirit of love and forbearance seemed to prevail and a deep concern for the welfare and prosperity of the Churches, as well as a willingness and purpose to maintain the order and rules of the Church.

May the Lord bless all similar efforts, and may the good seed sown spring up and grow, that the Lord's people may shine forth as lights in the world, to the salvation of many souls.

PENNSYLVANIA BRETHREN IN KANSAS.—Several weeks ago, a number of brethren and sisters left Lancaster Co., Pa., on a visit to Kansas. The following account we extract from a letter to us written by Bro. R. J. Heatwole of Newton, Harvey Co., Kansas, the neighborhood in which the party visited:

"A great many eastern friends are viewing the country here (in Kansas) at this time, and some are also purchasing

lands. As many as fifty persons, that we know of, mostly from Lancaster Co., have been prospecting, in Marion, McPherson and Harvey Counties, during the past two weeks. Bish. Chr. Bomberger, Pre. E. N. Nissley, Pre. H. E. Longenecker, and the brethren with them, are rather more favorably inclined toward Harvey Co., in the vicinity of Newton, probably more particular from the fact that some twenty brethren and sisters, mostly from Lancaster Co., have already settled there.

The ministering brethren have filled a number of appointments for divine service, at different places. On Saturday the 17th of May, they were present at the preparatory meeting at the Spring Valley Meeting-house in McPherson Co. Some of the Pennsylvania brethren that were present at the meeting referred to, and also on Sunday, besides the ministers mentioned, were, Elias Nissley and wife, Levi Longenecker and wife, Christian Nissley and wife, Jacob Erb, Henry Miller, Jonas Hostetter, Christian K. Hostetter, and also David Rutt and wife of Whiteside Co., Ill., Pre. Jacob Engel, and John Stauffer, (of the Oliver Brethren Church) from Dickinson Co., Kansas, and others."

The following is still a further account of a visit to Crane's Ranch, in Marion Co., taken from extracts from a letter written by Pre. E. N. Nissley, to his father Joseph W. Nissley, and published in the Mt. Joy Herald. On this visit they were accompanied by the following friends, from Dickinson Co., Eli Hoffman, C. S. Hoffman, Henry Musser, Jacob Hamaker, J. Engel, John Forney, John N. Graybill (the man who was reported killed some time ago), John Stauffer, and Cyrus Lenhart; also by John H. Brenner of Canton, Ohio; David Rutt of Sterling, Illinois, and Mr. Gerber of Virginia. The party started from the farm of Eli Hoffman in eleven teams, and traveled in a body. Nissley says: "The trip was a very pleasant one, and was very much enjoyed by all; the roads being in good order, and the weather could not have been pleasanter; hardly a cloud could be seen. We passed through a perfect sea of land; the prairie and grass fields all clothed in their green robe, made the sight a grand one. As we came on South we passed through the grazing country; one field we passed over

contained 35,000 acres, with large herds of cattle on it."

After a six hour's drive the party found themselves on Crane's Ranch, situated on the Cottonwood river. The ranch contains 5,240 acres, and has shedding for about 1200 cattle and a few horses, all enclosed with a good board and wire fence.

W. E. Fanson, treasurer of the Kansas Land Colonization and Emigration Company, was evidently not willing that his visitors should go away empty, for he furnished them with 60 loaves of bread, 30 pounds of crackers, 2 hams, 15 pounds of steak, 13 pounds of butter, 10 pounds of coffee, 30 dozens of eggs, with cups, plates and a gasoline stove. When they stopped for dinner at three o'clock in the afternoon, the sisters, who were with the party prepared the meal in a corn crib, and boards laid on heads of barrels served for a table.

In the evening divine services were held, at the request of the agents of the ranch, in a school house near the premises. The next day Bro. Nissley says: "We started to see the eastern part of the ranch, which was the most interesting to me. We first visited the main mansion, which was surrounded by a thickly set grove, consisting of maple, cottonwood, and very fine apple and cherry trees. Onward we passed over pasture and grain fields, 640 acres in one field."

After dinner the party left. Bro. Nissley says: "We took a trip south, taking the Santa Fe Railroad at Hillsboro, a very thriving town, which seems to be principally settled by Germans. Here I saw the greatest display of agricultural implements since we left home."

The letter closes in saying that the party stopped with Pre. Daniel Wismer, where a meeting was held in a school house near by.

CHURCH NEWS.

COMMUNION SERVICES, in Elkhart, were held on Sunday, May 25th. A goodly number were present, and it was a season of refreshing.

BAPTISMAL SERVICES will be held at the Yellow Creek Church, if the Lord will, on Saturday, May 31st. Seventeen persons are to be baptized. On Sunday, June 1st, the communion of the Lord's Supper will be observed.

BRO. GABRIEL HEATWOLE and wife and his Bro. Abraham and wife, from Rockingham Co., Va., arrived in Elkhart on Saturday afternoon, May 24th. In the evening Bro. Heatwole spoke in the Elkhart Meeting-house, on Sunday at Shaum's, on Sunday evening at Holde man's, and it is expected that on Tuesday he will speak at Yellow Creek. On Wednesday the party expect to proceed to Allen Co., Ohio.

COMMUNION SERVICES, were held in the Spring Valley Meeting-house, in McPherson Co., Kansas, on Sunday, May 18th, one person was baptized and one reclaimed, and a third was received into communion from the Egly Church. The house was filled to overflowing, and it was a season of blessed communion and spiritual edification. On Wednesday evening of this week (May 21) the brethren had a meeting here in Harvey Co. On Thursday, Sister Weaver, wife of David Weaver, who on account of ill-health has not been able to attend Church for some time, was served with communion, by Bish. Bomberger, at her home. Daniel Hess also has been confined to his home for about four weeks, with rheumatism. The brethren started for home on the same day (Thursday, May 22d). The writer extends a hearty invitation to all the brethren to visit Kansas again. Such visits are very encouraging.

FROM MIFFLIN CO., PA.—Bro. Michael Yoder who has ministered faithfully to the Church near Mattawana and McVeytown for sixteen years, was ordained to the office of Bishop, at the close of the communion services which were held on May 15th. Bro. Jonathan Lantz, Bishop of the Church in Lawrence Co., Pa., and Bro. John P. Mast, Bishop of the Conestoga Church, in Berks and Lancaster counties, were present and conducted the services. The brethren, John Werie, of Champaign Co., Ohio, and Michael Schlonecker, of Stark Co., Ohio, were also present and kindly rendered assistance. Communion services were held in the Allensville Church on Saturday, May 17th, and at the Belleville Church on Sunday, May 18th, at which the above named brethren from a distance were present and kindly rendered their assistance. May 19th, Bro. Samuel Yoder, who had served as bishop in the Church near Belleville, Allensville, and Mattawana, for about twenty years, died after a long illness. This is the third bishop that has been called away by death from the different Amish Mennonite Churches in Kishacoquillas Valley since New Year, and Bish. Solomon K. Beller, who is about eighty-four years of age, has been failing fast lately, one by one the older brethren and sisters pass away. Many vacant places have been made in our churches here in Mifflin county since the

New Year came in. The churches may be said to be in a state of change; made so by the changes produced by death and the ever onward movements of time. Necessarily the governing power, which belongs to the lay members in connection with the ministers, will gradually devolve upon other and younger hands. Where these facts, are fairly accepted as necessary and unavoidable, and where the necessary confidence, forbearance, and love are exercised by the older toward the middle aged and young, and where the same graces are exercised by the younger toward the older, the dangers which attend these changes in the churches may be avoided. God grant us this wisdom from on high. Let us pray, as Paul admonished the Thessalonian brethren to pray, 2 Thess. 3:1, "That the word of the Lord may have free course, and be glorified," and "That we may be delivered from unreasonable and wicked men." The Lord is faithful, who shall establish you, and keep you from evil," "The Lord direct your hearts into the love of God." A BROTHER.

CORRESPONDENCE.

FROM LOGAN CO., O.—A Correspondent from Bellefontaine, Ohio, writes: There are at present quite a number of brethren from Pennsylvania visiting in this vicinity. Among them is Pre. John Hartzler from Pa., and John K. Yoder from Wayne Co., Ohio. We had the privilege of meeting them at Walnut Grove, on the 25th where Bro. Hartzler preached an able sermon from John 15. May the Lord add his blessing to what was said.

For the Herald of Truth.

A VISIT TO VIRGINIA.

I received a card on the 29th of March stating that my father was very ill. I took the train at Bluffton on the 31st and arrived safely at Harrisonburg, Va., on the 1st of April, where I met Bro. Samuel Burkholder's, who kindly took me part of the way out to my father's in their carriage, and the rest of the way to the old home I walked. I had not seen the place for four years. I found father very feeble, but much rejoiced to meet me, I being his only son. I remained there four weeks and all this time father suffered very much, hearing it all patiently. At times he was in such pains that he thought it impossible for him to endure them long if not relieved. The only thing that gave him ease was morphia. The physician thinks his complaint is cancer in the stomach and has but little hopes of his recovery. While I was with father I asked him, if the Lord should see fit to call him away from the earth soon, whether he felt that he was prepared to

meet his dear Savior in peace? He answered, Oh yes! I feel that I have peace with God, and my desire is; that we may all meet in heaven. I answered him that it was also my desire that we all might meet there. He also said that he had seen the New Jerusalem, and that it was the most glorious place he ever saw. He said he could not describe the beauty of the place. I believe father had a foretaste of heaven as we read in 1 Cor. 2:9, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him.

By faith we already behold
That lovely Jerusalem;
Her walls are of Jasper and gold.
As crystal, her buildings are clear.

During my stay in Va., I had the pleasure of seeing many of my friends and acquaintances, and was permitted to attend several interesting meetings which indeed was a great pleasure to me. Duty called me home to my family in Ohio, and I took the parting hand with my parents and friends on the 28th of April, and started homeward. This indeed was a sad parting, as I felt that it would be the last time that I would be permitted to behold my father's face on earth; as I bade him farewell, he pressed me to his bosom and said that he hoped if we never meet again on earth we may meet in heaven, where we never need to take the parting hand. Those words should indeed have made a lasting impression on every one of us that was present at that time, and we should all try by the grace of God, so to spend our days on earth that when the Lord sees proper to call us away from earth, we may be prepared to meet our God in peace.

Dear brethren and sisters, we have again had the privilege to meet each other, and be together for a little while, and while I was with you we saw some dark hours; but we believe it was the will of God that it should be so. It is my heart's desire that if we meet no more in this world of sorrow, that we may once meet with the redeemed in that eternal home. Let us try and not have our hearts placed too much upon the things of this earth, which are of short duration. Let us try and walk more closely with Jesus, and the promise is that he will stand by us while we sojourn here, and in the trying hour of death he will speak peace to our souls. Since my return home my thoughts often wander back to that sick room, and to my dear kind mother. I often remember her in the troubles which she is called to pass through; but how cheering to think "What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer. Have we trials and temptations, Is there trouble anywhere, Shoulders be discouraged, Take it to the Lord in prayer."

I arrived safely at home on the 28th of April and found my family all well. I feel to thank the Lord for his protecting care over me and my family.

DANIEL S. BRUNK.

Dunkirk, Ohio.

PEACE: FALSE AND TRUE.

Peace with God is a priceless boon; peace apart from God a Satanic delusion. That the latter exists is clear from the Lord's own words, "When a strong man armed keepeth his palace, his goods are in peace." Luke 11:21.

Satan is the "strong man;" the world is his "palace," among his goods you are numbered, my unconverted reader; and "in peace" describes your state, if you have never yet been awakened by the Spirit of God to see your lost condition as a guilty sinner. Forgetful of the sins of the past, heedless of the calls of the gospel to repent and turn to God in the present, and oblivious to the certainty of eternal judgment in the future, you carelessly pass along. No fear of God is before your eyes by day, as you do your own will, and take your own pleasure; no conscience pangs disturb you at night; unawakened, unblesed, unsaved, unconverted, the slave of sin, you move along "in peace," and Satan will do his best to prevent that peace being disturbed.

But, dear soul, forget not, *this peace is false*. It is founded in sin, fostered by Satan, finds its sphere in the world, and has no link with God. I would not have your peace for ten thousand worlds!

Peace with God, on the contrary, is true, because divine in its nature and source. It is the blessed portion of every believer in Jesus. The reason is simple. On the cross, Jesus, our blessed substitute sustained all the judgment of God against our sins. He "who knew no sin" was "made sin for us." God's claims were all met in righteousness. The result is thus stated:—"Having made peace through the blood of his cross" (Col. 1:20), the God of Peace, brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:10); the first moment the risen Savior gets among His own, He says, "Peace unto you" (John 20:19); ascended now to the right hand of God, it is positively declared "He is our peace" (Eph. 2:14); the Holy Ghost, sent from heaven, is now "preaching peace by Jesus Christ," and the believing sinner can say in truth, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom 5:1).

Reader, which peace is yours? If yet in uncertainty, and desirous of getting

God's peace, your wish, and mine for you, as well as the way these wishes are to be realized, is given in the following sweet words of the apostle Paul, "Now the God of hope fill you with *all joy and peace* in BELIEVING (mark the way), that ye may abound in hope, through the power of the Holy Ghost." (Rom. 15:13). —Mess. of Peace.

"NONE OTHER NAME."

I know of a case of a merchant in London who was deeply impressed with his sinfulness and his need of salvation; and he was laboring earnestly to be saved. He altered his outward conduct, he began to read religious books, and regularly went to his church; but he could not find peace. He tried to put himself through certain mental and spiritual exercises; still it was all in vain. The burden on his conscience seemed to become heavier, his sorrow and grief deeper and yet more deep. While he was in this state of distress, he was walking one day along one of the thoroughfares of the city of London, which I know very well, across a bridge over a canal, at the end of which, in a spot where traffic could not be interrupted, a blind man was accustomed to sit and read from a raised Bible,—that wonderful invention by which the blind can read. He was sitting there reading out loud, receiving peace from the passengers who chose "to help a poor blind man." As this gentleman passed, he saw a crowd; he went up to the edge of the crowd to see what was going on, and as he stood upon that spot, the blind man was reading this verse, "Neither is there salvation in any other: for there is none other name—" Acts 4:12. He came to the bottom of the page, and as he was turning over he repeated it (as one does when he cannot find the place): "None other name—none other name!" This gentleman walked on then about his business, but he could not forget the words that he heard: "None other name,—none other name!" On he went, and still the words were sounding in his mind: "None other name,—none other name!" Through the bustle of the day, the still small voice kept repeating: "None other name,—none other name!" He went to his home at night, and as he went, the words were still in his mind: "None other name." He reached his home, and still the words were ringing, now like evening chimes with plaintive voice: "None other name! none other name! none other name!"—and now like matins-bells rejoicing from some village spire: "None other name—none other name!" "Oh!" thought he, "I have found it. I have been making a mistake. I have been thinking I should be saved and find comfort and peace by

prayer and strivings and efforts, but it is only Jesus who can save." So, with the simplicity of faith, as a little child he sought Jesus and cast himself on Him alone, and then rejoiced with joy unspeakable and full of glory.—Rev. Newman Hall.

SAFE AND SOUND.

A young English woman came to America to marry the man to whom she was engaged two years before. While making her wedding outfit she was shocked and pained at his coming to see her one evening, when he was just drunk enough to be foolish. Learning for the first time that he was in the habit of drinking frequently to excess, she immediately told him that all was over between them. She could not marry him. He protested that she would drive him to distraction, and promised never to drink another drop. "No," she said, "I dare not trust my future happiness to a man who has formed such a habit. I came 3,000 miles to marry the man I loved and now rather than marry a drunkard, I will go 3,000 miles back again." And she went. Firmness like this may cost much heartache, but weakness costs more. The disappointed affection that turns away a tipsy suitor is far less misery than the murdered affection of a drunkard's wife. The foolishness of marrying a man to reform him is well worth the teaching. The whole subject of stimulants and liquor is set forth at considerable length in this homely fashion.

GOD CARETH FOR YOU.

Nearly forty years ago I was given up by my doctors for a dying man of consumption. I had a wife and five children dependent on me, and for many months was unable to provide for them by my labors. All our earthly resources were gone, and one Sabbath morning, when breakfast was over, we were entirely destitute; there was no meal in the barrel nor oil in the cuse. In family worship I read the fortieth chapter of Isaiah. I think up to that time I had never found the word of God so sweet and precious. I had very near access in prayer, and was enabled to lay my burden at the Savior's feet. I closed with the Lord's Prayer; it seemed made on purpose for me. I think the petition, "Give us this day our daily bread," was offered in faith.

Within an hour there was a rap at the door. When I opened it, a young man stood there who had come three miles to bring us bread, sugar, and money. He apologized for coming on the Sabbath morning, but said an aunt of his was at their house the evening before, and felt so anxious about us she could not go away till he promised her he would come and bring us those things. Does God hear prayer?

SILENCE.

What a strange power is silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of these cuttings, sharp, blighting words have been spoken, which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silent, look on with awe for a mighty work is going on within them, and the spirit of evil, or their guardian angel is very near to them in that hour—during that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and grief to them—those who give to them to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them from their passage.—*Emerson.*

NEEDING ONLY TO WASH THE FEET.

John 13: 10.

"I never understood the full meaning of those words of our Lord about being washed," says Statham, "until I beheld the better sort of East Indian natives return home after performing their customary ablutions. Thus as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the water side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homeward. If they are of the high or order of society a servant performs it for them, and then they are clean every whit."—*Biblical Things.*

A TOUCHING INCIDENT.

A nobleman, who died a few years since, had a chest all locked up, but marked, "To be removed first in case of fire." When he died, his friends opened that chest, supposing, of course that some valuable document or deed of property, or rich jewelry, or costly plate would be found in it. But what did they find? They found the toys of his little child who had gone before him. Richer to him were they than all the world's wealth, richer than his coronet, brighter than all

the jewels that sparkled on its crest. Not his estate, nor his jewels, nor his equipage, nothing glorious or great in this world; but the dearest objects to him were the toys of his little child.

HOW IT BEGAN.

A poor drunkard once was asked, "How did you begin such a course of life?" "Ah, sir," was the reply, "my first love for drink was given me at my father's table when I was a boy. We often had visitors, and my father was accustomed to drink to the health of the guests. They drank his health in return. When I joined them with my little glass in my hand, I was applauded as drinking 'quite as a man.' I was thus early trained in habits of drinking; and before I left home to enter upon my professional life, I learned to love the drink which has been my ruin."

RELIGION.

Religion better qualifies all sorts of men, and makes them the more serviceable; superiors apter to rule with conscience, and inferiors for conscience' sake, more willing to obey. Liberality is never so beautiful or engaging as when the hand is concealed which bestows a gift. Economy is no disgrace; it is better living on a little than outlaying a great deal.

TEARS like raindrops, have a thousand times fall to the ground and come up in flowers.

As thou desirest, so thou speedest: little desiring, little speeding; great desires, great speeding.

Miscellany.

THERE is no preacher listened to but time which gives the same train and turn of thought which older people have tried in vain to put into our heads before.

THE CITY of Pullman, Illinois, fourteen miles from Chicago, is the seat of the Pullman Car Company's great works and other extensive manufacturing interests. It has 7,500 inhabitants, a public school building costing \$70,000, a valuable public library, and several churches. It has no court of any kind, no prison, no saloon, and only one policeman. Its annual death-rate is only seven per one thousand inhabitants. The city of Dayton, Ohio, with 45,000 population, has the lowest death-rate of all the cities of its size or over in the United States, with possibly one exception, and the death-rate is a little over fourteen per one thousand

inhabitants annually. This is just twice the rate of Pullman. But then Dayton has about four hundred saloons to help swell the mortality lists. And Dayton is not a sinner above all others in this regard, the number of saloons being about a fair average for the cities of the country generally.—*Bible Teacher.*

BEWARE of the first wrong step in sin. The first step from either wrong to right or right to wrong, is ever of the utmost consequence. A very slight deviation at first may widen and widen, till the consequences are direful in the extreme. A variation of half a point in the compass has wrecked many a ship, and drowned many a gallant crew. The pulling back of a lever in the signalman's box, may determine whether yonder train which comes thundering along shall carry its passengers to Edinburgh in the North, or London in the South. The first result of the reversing of that line, is to alter the rail points about three inches, but the consequence of this slight change is, that in six hours that train will be four hundred miles distant from the place where it would otherwise have been. And it is even so with a man or woman who is turned aside from purity, goodness, Christ, and God. At first the departure may be only a thought or a desire, an imperceptible defection; but there follows the outward act, then repeated acts, and so on till the far-off misery and shame are reached.—*The (London) Christian.*

PLAIN TRUTH.—A minister was invited to preach several times in a court-house, and in one of his sermons he quoted this passage: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with plaited hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." He then made some remarks on worldliness, when the organist, a church member, seated near the desk, and facing the congregation, displayed her rings, pointing to the ornaments on her hat, then to her chain and breastpin, and curled up her lip in contempt. This shows the feeling that professed Christians have on this subject. They cannot endure the doctrine of non-conformity. Why? Because they are carnal. The spirit of the Master never prompts display in apparel. Then, too, the apostle represents Christians as being dead to the world, and as having their lives hid with Christ in God. Can there be any thing more absurd than to suppose that those who are dead to the world will spend their time and means in decorating the body? The simple fact that worldly people attach so much importance to personal adornment should teach Christians that their feelings should be different. The sinner loves display, but when he becomes a Christian, he loses this love, just the same as

his love for money and all other things that pertain to this life, and that are to be used not to pamper the flesh, but to God's honor and glory.—*Gospel Mess.*

NOT BOTHERED ABOUT SOULS.—"Tom, you're the sort of a Christian I like." The speaker was a young man of no religious profession. His companion was a church member, in good and regular standing. "You're the sort of Christian I like. You never seem to bother yourself about a fellow's soul." The words were lightly spoken, but they pierced like an arrow. If we had listened at Tom's chamber door that night, we would have heard something like this: "O God forgive me that I have seemed indifferent to the welfare of my friends! Help me to trouble myself more and more about them! Make me hungry and thirsty for the salvation of those about me! Give me a passion for souls!" Kind reader, are you one of the members of Christ's church who are not bothered about souls? You have unconverted friends. You profess to believe the Bible. It declares that all who reject Christ shall be cast forth into the outer darkness, where their worm dieth not, and their fire is not quenched. Yet you utter no warning, stretch forth no helping hand! One of two things must be true. Either (1) your profession of love toward your friend is mere pretense; or (2) your profession of faith in the declarations of Scripture is a serious error. May the Lord help us to believe in the great verities! If there is a hell, how should we pray and strive, to deliver our friends from the danger of going there! If there is a heaven, how should we stretch out both hands, to help them thither! But if heaven is nothing better than a dream, and hell a hoax, then, in "not bothering ourselves about souls," we are doing the correct and logical thing. Read Ezekiel 3: 15-21.—*Interior.*

OBITUARY.

On the 18th of May, at his residence in Madison township, Franklin county, O., Biah. Jacob Bowman; aged 71 years, 2 months and 22 days.

The deceased was born in Franklin county, Pa., on the 13th of February, 1813, and in 1842 came to Ohio and settled in the neighborhood in which his life was brought to a close. He was married to his now sorrowing widow on the 23d day of March, 1837. To them were born eight children, five sons and three daughters. On the 12th of March, 1846, he was received into full communion with the Mennonite Church. In 1849 he was chosen to the office of deacon; in 1853 he was ordained to the office of the Gospel ministry, and in 1879 was invested with office of the Bishop.

Father Bowman was held in the highest esteem and enjoyed the confidence of

all who knew him. During the past year his health had been gradually failing, and for several months before his death he had been confined to his room. His sufferings, at times, were great, but were endured with wonderful patience. He spoke with calmness of his approaching death, for he had learned to know Him in whom he had put his trust.

His funeral, which was largely attended, took place on the forenoon of the 20th inst., the services being conducted at the Asbury M. E. Church, by J. Hefley of the Reformed Church, assisted by the brethren Brenneman and Martin of the Mennonite Church. II.

Married.

SENSENG—GOOD—On the 6th of April, at Weaverland, by Bishop Jonas Martin John Senseng and Eliana Good, both of Earl township, Lancaster Co., Pa.

Died.

STAUFFER.—On the 9th of May, at Blue Hall, Lancaster Co., Pa., George Stauffer, aged 86 years, 6 months and 16 days.

MORROW.—On the 9th of May, in Upper Leacock township, Lancaster Co., Pa., Catharine Morrow, widow of Abraham Morrow, deceased, aged 78 years, 1 month and 29 days. She was a member of the Dunker Church for more than forty years, and was beloved by all who knew her. Services by R. Reidenbach and Henry Light. Text, Isaiah 40: 8. She was buried at Mohler's Meeting-house, at Ephrata.

MILLER.—On the 11th of May, in Summit township, Somerset Co., Pa., of heart disease, John P. Miller, aged 24 years, 4 months and 14 days. He was a faithful and pious member of the Amish Church. He leaves a wife and two children. Services were held in the Lower Church in Elk Lick township, by Manasseh Beachy, from John 5: 24-29.

GEHMAN.—On the 3d of April, in East Earl township, Lancaster Co., Pa., very suddenly, John Gehman, aged 68 years and 11 months. He was buried at Weaverland Services by John Zimmerman, Amos Shenk and Jonas Martin. The deceased was a faithful member of the Mennonite Church.

MISHLER.—On the 6th of May, in Shelby Co., Mo., unexpectedly of congestion, Nancy (Hershey), wife of Levi Misher, aged 46 years, 6 months and 15 days. She was buried at the Mennonite graveyard. Services by J. Brubaker and J. Hays, from Matt. 24: 44. She leaves a husband and seven children to mourn her departure.

MILLER.—On the 11th of May, near Farmertown, Holmes Co., Ohio, Mary, wife of Jonathan J. B. Miller, aged 26 years, 9 months and 6 days. Services by Moses Elshy and Christian Trorer. She leaves a kind husband and two children. She was a member of the Amish Mennonite Church.

KLOPFENSTEIN.—On the 15th of April, in Johnson Co., Mo., of rheumatism, Anna (Kaufman), wife of John Klopfenstein, aged 57 years, 5 months and 21 days. It was her desire to depart and be with Christ. Services by D. Morrell and C. Y. Kenezy.

Mock.—On the 14th of May, in Jewell Co., Kan., Benjamin Mock, aged 6 months. Services by John Snyder.

PLANK.—On the 3d of May, in Lancaster Co., Pa., of puerperal fever, Melinda, wife of Jonathan Plank, aged 35 years, 5 months and 22 days. She, a beloved and peaceable sister, was a member of the Mennonite Church.

HORST.—On the 15th of May at his residence in Waterloo Co., Ont., of old age, Bro. David Horst, aged 80 years, 8 months and 17 days. He was a member of the Mennonite Church. A wife, children, and 32 grandchildren mourn their loss, which we hope to be his eternal gain. He was buried at Martin's Meeting-house. Services were held by Elias Snyder and Abraham Martin, from Rev. 8: 19. May the Lord comfort the sorrowing friends.

YODER.—On the 19th of May, in Milford Co., Pa., of liver and lung fever, Bishop Samuel Yoder, aged 69 years, 8 months and 27 days. He leaves a sorrowing widow and six children. In 1850 he was chosen as deacon of the Amish Church and after a service of 14 years he was ordained to the office of a bishop. Funeral services were conducted by J. Lantz, Jonathan Werle, and D. J. Zook. Texts, 2 Tim. 4: 6, 7, and Isa. 83: 24.

Letters Received.

WITHOUT MONEY.

A Metzler, Anna E. Angewy, Levi Blough.

WITH MONEY.

A—John L. Amstutz, John Abrahamus, H. F. Andrews, Jacob S. Augsburg.

R—Bernhard Bergeron, Charles Bruyn, Elias Baker, John Bartholder, Wayne Bair, B. F. Book, Samuel F. Behm, William H. Byler.

C—Joseph Collins, John H. Cassel.

D—John Detweiler.

E—Magdalena Eberade, Henry F. Eberade, Mrs. E. Eberschale, R. Eberberger, J. Elcher, Peter Esch, F. J. B. Falk, Benj. L. Fisher.

C—Christian Good, Lafayette Grable, J. P. Guengerich, Solina E. Goldsmith, J. P. Guengerich, Henry I. Groff, Peter H. Goertz.

H—K. Heidenbrecht, Barbara S. Holland, Philip Niebert, E. Hostettler, Rev. John R. Hess, Amos Elshy, J. D. Harzler, John F. Harms, Dr. N. A. Herring, J. F. Harms, Jacob Heppner, B. L. Hershey, Elias Elshy.

K—Lydia S. Kettinger, Joseph Kroh, Jacob Kurtz, J. Kreighbaum, John R. Kling, Philip Kilmer Sr., David Kurtz, Lydia King, Anna Kreider, Adam Kornhaus, Joseph Y. Kurtz.

L—Elizabeth Landis, Joseph Longenecker, Christian B. Leiman, Jost Leiman, John N. Long, Joseph Litwiler.

M—Amos B. Miller, John B. Miller, Maine Insurance Co., Mary A. La Miller, Daniel R. Martin, B. P. Miller, S. C. Mellinger.

N—John S. Nisley, John Nickel, Abraham Neufeld, B. L. Nolt.

P—Jacob Preis, John Pike.

R—John C. Reiszweg, Christ Roth, Jacob J. Roth, Lizzie Ropp, J. S. Reiser, Martha E. Riehl.

S—Hutterische Society, Jacob Staab, Kale Shultz, Jacob Streigl, David D. Stump, Daniel Schlegel, Christian Schlegel, Mark Seller.

T—Samuel Toman.

U—Catharine Urruh.

W—A. F. Waite, Caleb Wincy, M. B. Weaver, Y—C. K. Yoder, Maria Yoder, Valentine Yoder, Jacob Y. Yoder, Samuel Yoder, J. S. Yoder, Levi E. Yoder, C. J. Yoder.

D. H. Zook, Saml Zook, John Zimmerman.

BRETHREN IN ASIA.

Amos B. Miller \$1.00, H. E. Rexrode \$2.00, Church in Columbiana and Mahoning Cos. Ohio, per Joseph Hixler \$34.26, Church in Osborn, Greene Co. Ohio, per J. M. Greider \$10.00, Geo. Tigg \$15.00, sent to John F. Harms from Dakota \$5.00, Mark Seller \$10.00, M. Augsburg \$2.00, Peter Hutter \$10.00, David Martin \$5.00, Jos. Summers \$1.00.

EVANGELIZING FUND.

Peter Hutter \$10.00.

at hand, they carry them with them in their pockets, but God said unto Abraham, "I am the Almighty God; walk before me, and be thou perfect." To Israel he said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me; thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

Under the gospel dispensation also we are taught to love God with all our hearts and with all our minds and with all our strength.

Let us, therefore, take heed that we worship God alone; that we worship him in spirit and in truth; that we recognize our dependence upon him and offer our prayers to him alone in the name of Jesus.

For the Herald of Truth.

EFFECTS OF AND THOUGHTS ON STRONG DRINK.

You that favor the wine-cup, ponder well over the following which in substance I copy from the German: "You have but five minutes more to live," said the hangman to a youth who for the crime of murder was sentenced to death. Thereupon, he took his watch and said, "If you have any thing to say speak out for your time is short." The youth burst into tears and said, "I must die. I had a little brother with pretty blue eyes and golden hair. I loved him dearly. But one day I became drunk for the first time in my life. Coming home I found my brother in the garden picking berries. I became enraged and killed him with one stroke of a rake. I knew not what I did until the next morning when awaking from sleep and finding myself bound and secured I was told that my brother was found dead in the garden and his hair was stained with blood. Strong drink did it and yet I was drunk but once. I have but one word more to say and then I must appear before my judge. I say it to all young people. Beware, beware, beware of intoxicating liquors!" At this moment the trap-door fell and he was wafted into eternity. There was a time when this boy was tempted to drink his first glass. Somebody by entreaty, example, or otherwise tempted him. He yielded and the final result was as narrated. Reader, in view of what followed would you like to have been that one? Would you wish to have been the means of send-

ing a soul just recovering from drunkenness to eternity? Certainly not. Have you not by occasionally drinking liquor, and speaking of its strengthening properties (falsely so called) tempted others to its use? How often you have prayed "and lead us not into temptation" and have done to others (unconsciously perhaps) the very thing you prayed should not be done to you. Moderate drinking is dangerous, since it tempts our weaker boys and men to do the same. If that were all no serious objection could be raised; but it often leads them to excessive drinking which is ruinous. We are social beings. Should we not, then, in our doings, consider our brother's welfare as well as our own? "No one liveth to himself." Put not therefore the stumbling-block of temptation to drink in your brother's way. We do not live to drink, but we drink to live. And what gives us more life and vigor than what God gives us direct from the skies—pure, cold water, free of charge. Would we not, then, better "abstain from" not only what is evil, but "all appearance of evil?"

For the Herald of Truth.

AFFLICTIONS.

Many of the readers of the HERALD no doubt have read, how a great many good christian people in different ages of the world have suffered because they loved Jesus. In the epistle to the Hebrews, in the New Testament we are told that some were tried with cruel mockings and scourgings, and some with bonds and imprisonments. Some were stoned to death, some were sawn asunder, some were slain with the sword, and afterwards history tells us also that many thousands, were put to death by being drowned, or by being cast to the wild beasts and torn to pieces, or by being sewed in bags and cast into the sea and drowned. God's people have suffered a great deal, but God has declared that he will always be with his people and that he will never leave them nor forsake them. He was with Daniel when the wicked men cast him into the lion's den, because he would not stop praying to his heavenly Father.

He heard his prayer and sent an angel to shut the lions' mouths and none hurt him. So also you will remember that when the three young men, Shadrach, Meshach and Abed-nego were bound and cast into the fiery furnace, when the king came and looked down into the furnace, he saw four men walking loose and one of them he said was like unto the Son of God.

So we see that God did keep his promise with Daniel and with the three men who were cast into the fiery furnace and was with them and took care of them. Daniel was drawn out of the lions' den and was not hurt at all; and the three men came out of the fiery furnace and not a hair of

them was even singed; and the heat of the fire was so great that it killed the men who threw them in. Their clothes did not even smell of fire. Is it not strange that men should be thrown into such a fiery furnace and not be hurt? who was it that kept them? It was God that did it. And if he could so take care of the three Hebrews when in the fire, he can take care of us, and we need not be afraid to trust him, for he never fails in his promises.

But why should God permit so many of his faithful people to be so cruelly treated and martyred? God may have had many reasons for this. He told the disciples, before he went up in a cloud to heaven, that they should be witnesses for him; this is one reason; God wants faithful witnesses to testify for him, and to see if men are faithful, God permits them to be tried and tempted and tells them to be faithful and hold out unto the end and those that endure to the end shall be saved.

We must not think that God has forsaken us when misfortunes overtake us; or when we have trials, or when we get sick; or, for it is only a sign to us that God loves the more when he permits us to suffer, for one of the apostles says, "Whom the Lord loveth he chasteneth." So when good Christian men and women suffer we must not think that God is angry with them, but much more, that he loves them. This may seem hard for you to understand now, but you may understand it better by and by.

A parent often punishes his child, when he is disobedient. But no good father or mother will punish a child because they hate the child; but they love the child and want it to grow up to be good, and they know that to make a good man of a boy or a good woman of a girl their faults must be corrected, and they will afterwards be only the happier for it. It may hurt a father or mother very much to punish a child for a fault, but because they want to do what is best for the child they have to do it.

So also parents must put their children to work. They must give them a task, and sometimes severe tasks, which the children very much dislike, but it is for the children's good and for that reason the parents require it of the children and the children if they are faithful and obedient will become better children and be happier for what they have been required to do.

So God also gives us some hard tasks to pass through, and if we perform them faithfully we will be all the better for having done so.

So the apostle Paul says in 2 Cor. 4:17. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen,

but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

For the Herald of Truth.

WORK IN THE VINEYARD OF THE LORD.

"The harvest truly is great, but the laborers are few." What was true in the days of our Savior is true now. There is still as in those former days much to do for the Lord, and we as Christians should be awake to the interests of the church, and labor with all diligence for the spreading of his kingdom, and the proclaiming of his word. Ministers who have time, means and inclination should not always be at home; they should go out sometimes and work for Christ among others. It will be a blessing to all who do this. Young ministers will find much benefit in going abroad and visiting and becoming acquainted with other people and other churches, and the writer would therefore advise all his fellow ministers to go and preach the gospel wherever opportunity may present.

Go abroad and sow the seed of life; you will find it pleasant work to labor for Christ, and it will do you good; it will encourage you and make you more earnest and devoted to the cause. The Savior at one time sent out seventy to preach the gospel of the Kingdom, and his last commission to his disciples was: "Go ye into all the world and preach the gospel to every creature." He did not say, "Wait till they send for you and then be very reluctant to go," as many of our ministers at this time are, lest some one might think you were over-anxious to preach, but he says, "Go." Now when the Macedonian cry, "Come over and help us," rings in our ears, shall we not go? When members of our own church live away from the church and are famishing for the bread of life shall we not go and carry it to them? Do not wait for another call. Go as often as you can to cheer and encourage your fellow pilgrims on the Journey of Life.

For the Herald of Truth.

A WORD OF ENCOURAGEMENT TO THE BROTHERHOOD.

[The following are some thoughts which presented themselves to the writer on an occasion when a number of persons had presented themselves before the church for instruction preparatory to being received as members by baptism].

It gives us pleasure and encouragement when we see souls converted to God. An old saying is, "It is the reward that sweetens labor," and when men have toiled a long time, and sought to sow the good seed, and endeavor to establish and

build up the kingdom of Christ, and they are made to feel that their labor in the Lord has not been in vain, it is a cause of encouragement and rejoicing. With other of my fellow laborers, I have these many years endeavored, by the grace that was given me, to preach the gospel to this congregation; I have done many times, under a severe pressure of feelings—sometimes with feelings of despondency and discouragement, but ever comforting myself with the thought that if I do my part faithfully, God will take care of the rest—if I fulfill my commission faithfully, my Master will, in his own good time, faithfully make good his precious promises, and not let his word return to him void.

To-day we realize, in some degree, at least these promises of our heavenly Father, and it fills our hearts with joy. When the angels "rejoice over one sinner that repenteth," shall not the saints on earth, the church of God, rejoice likewise? Yes, brethren, let us thank God to-day, that he continues these evidences of his love and care over his people. We may indeed receive this as an evidence that God has not cast us off, but that he still acknowledges us as his people and his church, and blesses our efforts in the preaching of the gospel, and listens to our humble petitions when we pray to him for his blessings. It is true we might think our efforts might have produced a more abundant harvest, and instead of a few souls, many might have come out to take their stand on the Lord's side; but perhaps our efforts were not as earnest as they should have been; our labors not so zealous, our prayers not so fervent, and the Lord has given us all that we are worthy of, all that we were at this time prepared, with gratitude and humility to receive, and now if we are truly humble, truly devoted to God, and make ourselves worthy of greater blessings, the Lord may open the windows of heaven pour us out a blessing that, in the language of the prophet, there may not be room to contain. Oh let us humble and praise the Lord with full hearts and continue faithful in his service.

For the Herald of Truth.

AN ADMONITION.

To my friends, brothers and sisters: It is a great privilege to me, to be permitted to read the Herald of Truth. Its teachings are indeed very encouraging to me as I have not the privilege to hear the minister I would like to hear. I sometimes see accounts of ministers traveling who come very near to where I am. I live within thirty miles of Cerro Gordo, Illinois.

The Spring here is backward. We have no corn planted yet (May 11th), but we put our trust in the Lord who has promised that seed time and harvest shall not fail.

As I was reading in the Herald to-day my heart was stirred up as I read and saw that some of my old acquaintances were striving to serve the Lord. My prayer and desire is that they may come still closer to Jesus, and endeavor to follow more closely the teachings of the Holy Spirit. O that we may all be moved by the power of the Holy Spirit to work in the vineyard of the Lord.

GOD CARES.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16.

"And did you come six miles that day on purpose to see me, a poor fellow that you had never seen, and knew nothing about, except that he was sick and in trouble?"

"Yes, I came on purpose to see you, and was very glad to come. You know I was asked to come by S., who thought perhaps you would listen to God's word if a lady came and read it to you."

"And do you really tell me you know no one else in all this big place, and came six miles for me alone, a poor man who can never do anything for you in return, and who never has done anything to win such kindness?"

"It is true; I know no one here but you. But you make far too much of my kindness, as you call it. I am glad to come, and bring you God's message out of His own word; and the greatest joy I could have, would be to see you receiving His message of pardon and love, and showing to Him the gratitude you so freely show to me, whose interest is so small, compared with His."

A moment or two of silence followed; then in a low trembling voice the sick man said, "Perhaps I have been a fool all my life. . . . Perhaps my thoughts have been all wrong together. . . . Perhaps after all God cares. . . . If you could care, may be He cares."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is that caring?"

"Will you come and see me—not on a visiting day—when I am alone, and can listen without the distraction of so many round?"

Gladly I promised to try and get permission to go and see him quietly, and left him for that day, feeling sure that the Spirit of God had begun to work, by opening his heart to take in the possibility even of God's love, and that He who had begun would carry on His work.

The subject of these few pages was a man about thirty-five years of age, who was lying very ill in one of our large hospitals. Though a bookbinder by

trade, and in good work, and though belonging to a respectable family, and himself a very intelligent man, yet, strange to say, he could not read, which surprised me very much. A few of the capital letters he knew, perhaps nearly all of them, but he could not read sufficiently to make out a verse of Scripture even.

I had been asked to go and see him by a perfect stranger, who found out in a remarkable way that I was in the habit of going to one of the hospitals, though I had never before been to this one. Thus the strangeness of the way in which I was sent, made me feel as though the Lord had a purpose of blessing in store for the man's soul, and was going to let me be a "messenger of peace."

It was this assurance which kept me from being altogether dismayed, when, at my first visit, I found round his bed, his wife, a quiet respectable woman, two young children and baby in arms, and also a fellow-workman. How can I speak before all these? I thought: it seemed so like intrusion; and then the word came to me, "Have not I commanded thee? Be strong, and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee," and I went forward.

I had heard of him as believing, that if there were a God, He was too mighty, and lived too far off, to take any thought about the sufferings, or sorrows, or sins either, of His creatures down here; that chance was pretty much the God of this world; and every one must just do the best he could for himself during his life; and the end was "a leap in the dark." Of there being any hereafter he had considerable doubt.

I introduced myself as best I could, probably very clumsily, for I felt anything but at home. The beds each side of his had several visitors round them, and a great many were in the ward, and the place was altogether strange, but I remember I said I had been asked to come and see him by S., whom he knew, and that as I had come from a distance, though I saw he had other friends with him, I thought I would not like to go away without having a few words with him.

His fellow-workman had risen to give me his chair, and Robert R., the sick man, said, "Take it, Ma'am, my mate is going away in a few minutes back to his work."

"Then," I said, "I will not disturb his talk with you," for I saw they were speaking in a low tone together. "I will go round on the other side and wait, and your wife will show me her babies," for indeed all three were little more than babies.

A little talk about her children, and a few words of sympathy, soon made the woman open her heart to me as an old friend. From her I learned that her husband had been already many weeks in the hospital, a neglected cold having settled on his lungs before he had any advice, and now she feared he was "pretty far gone in consumption."

From her too I found out that she was the daughter of Christian parents, and though she had not given God a thought during her married life, and was herself unconverted, yet now that she feared he might be going to die, the pious teaching of her godly parents came back to her.

She knew there was a God by whom all actions are weighed knew too that there was a hereafter, when each soul must give an account of itself to God,—to the God slighted and forgotten, and kept at a distance down here, when He had given His Son to bridge over that distance, and to bring the soul to himself.

"I know he is not prepared to die," she said, "but I am not fit to speak to him myself. He could not listen to me, for he knows I have lived just as he has lived though I knew better. Perhaps if I had been different he would have been different; but, Oh! if I only knew his soul was safe, I could bear my trouble better. I am thankful to God, and to you, Ma'am, if you have come to speak to him about his soul."

By this time Robert's friend had left him, and I took his place by his side. I wondered if he could be so very ill, to me he seemed to have so much life and energy about him. I told him again who had asked me to come, and asked him one or two questions about his illness. He answered me very frankly; told me he did not fret about himself, "for," he said, "I am nursed, and tended, and cared for in every way here, but I do fret over my poor wife and the children. It's a sore job when the breadwinner is cut down. There's one thing comes specially hard upon us,—my wife could get plenty of good work, but she cannot leave the babies. If only she could keep our eldest girl home from school to take care of them, she could earn enough to fill their mouths, but she has already been fined by the School board for keeping her at home while she went out to work, though she had to get food for them."

Finding out the parish, and all about it, I told them I had a friend through whom I thought I could get the case taken up, and the girl allowed to remain at home while her father was in the hospital.

His gratitude was touching; tears stood in his eyes; he "thought shame," he said to be such a trouble. If only I were not lying here, I could take care of them all!

"Robert," I said, "there is One who can take care of the little ones though you cannot; the One, who, when on earth, took them up in his arms and blessed them; but I am afraid you do

not know him,—Jesus the son of God, the blessed Lord.

"I do not wish to say anything rude to you, Ma'am," he said, "but I do not believe there is a God who troubles Himself about what goes on down here. I was lucky the first part of my life, and my wife and children had plenty; and now I am unlucky, and the worst of it is the trouble falls on them; but if God knows, I do not believe He cares."

That is because you do not know him; but I know Him, and I know His Word is true, and that Word says, 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows' (Matt. 10: 29-31). And again, in another place, He says, 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not better than they?' Matt. 6: 26. If God says that a sparrow does not fall to the ground without His knowledge, and that He takes care of the fowls of the air, and feeds them, can you say that He neither knows nor cares for man—man who has a soul that can never die? I believe He is thinking about you now, and that He has sent me to you to-day to tell you so. Oh, he cares—cares about your sins too, for He hates sin, and cannot have it in his presence; cares that you have slighted him, and disbelieved Him all your life, are unbelieving still. Let me read to you from His Word now the story of how He has proved that He cares."

I read to him Luke 13, asking the Lord in a few words to open his heart to receive the tale of His Divine unutterable love. The wife sat and listened, her eyes fixed on her husband's face, as though she would gather some hope and consolation from the expression of it. I made no comment as I closed the book. Something of the feeling of awe, I think, stole over us all. The majesty yet the lowliness, the awfulness yet the inexpressible touching sweetness of that death scene, which had brought life to me and to thousands, seemed to stand out before me with such vividness, as though almost I could hear the rabble shout their bloodthirsty wild Satanic shouts, "Away with Him," "Crucify Him,"—hear, too, that patient loving cry of the God-man, "Father, forgive them;" hear his promise to share the paradise of God that day with the dying robber by his side; above all, hear the awful cry of that holy spotless Sufferer, out of the darkness, when all God's billows and His waves went over Him, and when the work of our salvation was completely finished.

It seemed as though that day human words would mar the majesty of His

words, and I rose to leave. Robert said nothing, but when I asked, "May I come back and read to you again next visiting day?" he wrung my hand and said, "I could not have asked you, for I don't know how you ever took the trouble to come once; but, indeed, I'll be glad to see you, you seem to have brought my wife a bit of comfort already."

At my next visit I found two men with him, besides his wife and the children; but he saw me as soon as I entered the ward, and seemed expecting me.

His wife said at once to the men, "The lady is coming to read to Robert." She seemed to be in earnest that nothing should hinder his hearing the Word of Life. They also were fellow-workmen. The sick man seemed to be popular among them. The men did not go away, but sat listening while I read John 3. I could see that Robert listened intently, and when I left he asked me if I would come back again; but I had no quiet time with him that day.

It was my third visit to him that the conversation with which this little paper commenced took place. He had been deeply interested in the reading, and greatly distressed at the talking all round, which was distracting.

At his own request I had read to him over again John 3, dwelling a little on the love of God, and the necessity of the death of Christ, to meet the claims of God's holiness, to vindicate His throne, and to meet the need of the poor sinner. At the close of our reading he suddenly asked me where I lived. I told him, and he answered, "Why, that is six miles from here," and though I always assured him it was not much, he continued to call it six miles.

I left the hospital that day deeply thankful, for I felt that God had overthrown the greatest barrier, when Robert took in the possibility that Satan and his own heart had been deceiving him all along to the character of God, and as to his own character too, for I saw with the thought of God being altogether different from what he had believed, there was also raised the question of sin in himself, as he exclaimed—"If God has been taking any notice of me all these years, and looking at me, what has He seen? Nothing for him to look at; only sin and folly, and utter disregard of Him."

This was what I found him much occupied with when I next went. This time he was all alone, and the ward was quiet. Through the kindness of the chaplain I was allowed to visit him at any time when the presence of a visitor did not interfere with the hospital routine.

I did not wish to lessen his sense of sin, and unfitness to meet the eye of God; for I knew that the more thoroughly he saw his utter ruin and wretchedness, the more he would value the work of Christ,

and the love of God, who could give His own Son to meet the need of such as he.

"You have taught me," he said, "that God takes notice of everything, even the smallest thing down here, that He cares whether we do right or wrong; but now I think I am more miserable than ever, for He has nothing to look at in me but wrong-doing all my life; and if, as you say, he gave his Son to put sin out of His presence, why He must put me out of His presence, for I am all sin; and yet . . . and yet . . . I like to think He cares."

"But the Lord Jesus died for two things: to clear God's character; meet His claims, and put sin out of His sight; and also to meet the need of the guilty sinner, to wash and cleanse him and fit him for His holy presence. 'The blood of Jesus Christ, his Son cleanseth from all sin!'"

"Yes, but how can that undo what I have done? I have done these wicked things, and they are done, and cannot be undone. I cannot begin my life over again, and if I live to be seventy I cannot blot out the past."

"Hear what God says, 'Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.' You cannot blot out your past life, but the blood of Christ can; . . . God looks at the blood of Christ wherever that rests. The blood of Christ blots out from the sight of God all sin, for the guiltiest sinner who trusts it. It is the value of that precious blood does it all, Robert."

His eyes were riveted on me. I opened the Bible again at Exodus 12, and asked him had he ever heard of the passover and the children of Israel's deliverance from Egypt. He said, "No." I read Exodus 12 and 13, explaining as simply to him as I could of chapter 12, "When I came to verse 13 of chapter 12, 'When I see the blood I will pass over,' and tried to explain to him, how it was not the goodness of the Israelites, but the blood outside their houses; which made them safe; and how that was a figure of what the blood of Christ does for us first of all, makes us safe from the judgment of God, for God looks on and sees where the blood rests;—he started, fixed his eyes on the opposite wall as though watching something and to my amazement said—

"Yes, I see—I see it all! And was that the passover, and that the type of how God can pass over us, sinners though we are? Yes, I see the houses, and the blood, and the destroying angel in flames of fire in the darkness. I begin to understand—that scene makes it all clear!"

Then, seeing my surprise, he said, "I beg your pardon, Ma'am; but I saw that acted some years ago in a theatre in Paris, during Lent. Ah! the devil did

not think that night that the wickedness of man would be turned round by God to make one poor sinner see clearly the way of salvation. I have not thought of that night at the theatre for years, I did not know they were acting something out of the Bible till you read those chapters; and as you explained to me, I saw the whole scene again, and it seemed to make it quite plain—all—the judgment—the way of escape—the blood the only security—everywhere else death. I suppose a poor Egyptian would have been safe if he had been in a house with the blood on it?"

"Quite safe; for God does not say, 'When I see the Israelites,' but 'When I see the blood, I will pass over.'"

"I see it, I see it. The blood of a lamb was enough to secure the Israelites, though in all that big nation there must have been wicked people; the blood of God's Son must be enough to secure me, though I myself am all bad. When I get well, I must go to a night school and learn to read. I should so like to be able to read to myself,—I think of so many things in the night when I cannot sleep,—and if I could only read the Bible for myself, it would help me so. But, thank God, I see the way, and I do trust His blood."

As I passed out that day, I asked the "sister" of the ward what hopes were entertained of Robert's recovery. To my sorrow and surprise she said, "None whatever. The doctors think that not only there is no hope, but that his time is very short indeed; they would not be surprised at his going any day."

"Is it possible?" I said, "He does not give me the impression a bit of being so ill, and I am sure he does not think so himself."

"No, I know he does not; nor does his wife, though she thinks more gravely of it than he. I know he ought to be told, for he may not be prepared to die. I have tried to tell him several times, but cannot. We are all so interested in him; he is so patient and grateful, and no trouble at all, and puts such a good face on things, that, as you say, no one who did not know would think he was so ill. I wish you would break the truth to him."

I promised to do so, but felt it need not be that day. It seemed better to leave him in quietness then, to meditate on the greatness of God's salvation, and on the mighty sacrifice by which it had been secured to him. I had no doubts of his being "prepared to die," for I knew he was resting on the blood of Christ, and on the love of God.

When next I went to see Robert, I found him very peaceful, and very eager for what was to him like the bread of life, the Word of God. I had taken him a verse printed all in capital letters, "For Christ also hath once suffered for sins, the

just for the unjust, that he might bring us to God." With this he was greatly delighted. I read it over a great many times slowly to him, till he could make out the words for himself. He kept it on the bed by his side from that day.

"He suffered to bring me to God," he said, "and God was the last person I wanted to meet; I thought all my life that He did not care, but left the world to its fate, . . . and yet His Son suffered that I might know Him; it is wonderful."

He asked me to read to him again the history of the passover, and I did, connecting it with 1 Cor. 5: 7, "For even Christ our passover is sacrificed for us."

To him almost every word of the Bible was new. He said, when he first knew his wife her parents objected to their marriage because he had no fear of God before his eyes, and had spoken to him about his soul. But he put it from him as old wives' fables. But the day I had first come to the hospital, it had flashed over him,—"Why should an utter stranger care about his soul, and come miles to speak to him about it? and day after day the thought would not be put away, that it must be God's doing. Then he had been deeply touched by the wondrous story of the Cross, and sufferings of the Son of God. In the long quiet nights he pondered, pondered over these things, feeling ever more strongly his own sin and folly, till at last the whole plan of God's redemption was made plain to him as completely meeting his ruin and his need."

"And now," he said, "I am longing to go and tell all my mates how God has blessed me. I often think what a different home ours will be, for my wife will not rest till she has got for herself what God has given me. Our eldest girl and boy are quite scholars, and will read to us till I can read for myself."

I was quiet for a minute or two, and then I said "Robert, what would you think if the Lord wanted you to come very soon to His home?"

He looked startled, then presently he said, "Do you think I am not going to get better?"

"Yes, I think the Lord wants you up there with Himself before long. Should you like to go?"

He waited a moment and then said, "He knows best, and I will not doubt Him again. I had thought he would let me go back where I have dishonored Him, and seek to live for Him for a time. For myself *all* is secure—the blood is on my house—and I want to be with Him too; but I think of the wife and the little ones. Who will care for them?"

"There is a verse in the Bible that says, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.'" Jer. 49: 11.

Does God say that?" he said. "Then He will do it, and I will trust Him with

them. Do the doctors think I am really dying?"

"Yes, Robert, they think so; and 'sister' thought you ought to know lest you might not be prepared to die; but you are ready, are you not?"

"Yes thank God, ready; safe, through the blood of God's Lamb. You will come back still and read to me; I would like to know more. I know nothing but that God cares for me, and that He has saved me."

I need not say I promised to go as often as possible, and many more times I saw him ere the Lord called him to Himself. No doubts seemed to disturb his soul; "God looks on the blood," he would tell his wife so often.

He it was who broke to her the tidings that he was never to be again in their earthly home, and besought her to meet him with the Lord Jesus by and bye, and to bring their children with her. "Not one must be left behind, Martha; not one," he used to say. "Bring them up for God; He will take care of them and you."

He lived for five weeks longer, during which time he had the joy of seeing his wife also resting for time and eternity on God's word and Christ's work; and then a day came, when he was "absent from the body, and present with the Lord." At the last it was quite sudden. I had left him that day no worse than usual, saying, "The Lord may come and take us all up together now, Robert." And his answer was with a smile, "That would be good." Next morning I had a note that told me that he was waiting with the Lord, for the day of which we had last spoken together, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall ever be with the Lord." 1 Thess. 4: 16, 17.

Reader, how does that day affect you? Will that day be to you a day of joy and gladness, or a day of woe unceasing? Ask yourself this solemn question, and rest not till you can answer like my sick friend, "That would be good!"—*Mess. of Peace.*

SPRING "MEDICINES."

As the Indians are now celebrating their spring "Medicines," a few remarks on the subject will be appropriate: The word "Medicine," as used by the Indians, is synonymous with the word religion, and their medicines imply religious observances. The nearest celebration similar to an Indian dance is the white man's camp meeting, and its object and observance is essentially the same. Attendance at the medicine is compulsory, and is enforced

by armed "Dog Soldiers," who scour the country far and near, giving their people notice to remove to the place of meeting, and in case the notice is not promptly obeyed, the dog soldiers rip the canvass off the teepees, destroy the poles, and shoot the chickens and dogs, the latter animal being their favorite dish during the medicine. Various bands are soon en route to the designated place of meeting, and arrange their medicine village in the shape of a huge horse shoe, the open end being toward the east. In the center of their horse shoe, the main medicine lodge is erected with great ceremony. It resembles roughly a circus tent, partially covered with poles, boughs of trees and canvass in such a way as to render a shade to its occupants. After the lodge is completed it is taken possession of with great ceremony by the "Medicine men," who approach the lodge from the outer row of teepees with a very slow, stealthy tread, preceded by the "Medicine woman," holding a buffalo skull with its openings stuffed with green herbs and grasses. After the medicine men have taken possession of the lodge, the dog soldiers come with a grand charge across the green, and, rushing into the medicine lodge, circle around and around the center pole, firing volley after volley at the image of a man suspended high in the air. This image represents their enemies—in olden time, the white man. After the dog soldiers retire, the medicine commences. The dancers, who are stripped naked, save a breech clout, have been fantastically painted and decorated, are formed in a circle around the lodge. On one side stand musicians, who beat upon a large drum and chant a song in unison with the music and dance. The dancers keep up the motion by rising on the ball of the foot; then dropping back upon the heel; then rising as before—the feet remaining upon the ground and no other motion of the body being made. A long eagle quill whistle is in the mouth of each dancer, and the peculiar whistling noise adds much to the general din. At one end of the lodge is the "Medicine" (the objects of veneration) enshrined in a bower of green boughs and fixed out with feathers and trinkets. Immediately back of this is the "medicine woman stripped to the waist, attended by two other Indian women, all reclining in a bower behind the medicine screen. The medicine woman is the person who makes all preliminary arrangements for a medicine dance, bearing all expenses for food, etc. She takes possession of the lodge with the buffalo head, and starves the same as the dancers. The dancers remain for three days and two nights without food—keeping up their monotonous dance at intervals, sleeping but little. Their endurance during the 'ordeal' wins them honor or disgrace if they fail. Tempting food of all description and fresh water is

always within easy reach and hundreds eat their meals on all sides of them—yet the deepest disgrace falls on them if they yield to their hunger or thirst. During the progress of the medicine (camp meeting) many young children are brought into the lodge and their ears are pierced by one of the dancers with great ceremony, a gift of a horse always being received by the dancer piercing the child's ears. This ceremony is similar to a christening ceremony among the whites, with the exception that this ceremony is simply the acknowledgement of the parentage of the child by the father. It does not matter whether the child is illegitimate or not, the father acknowledges in this manner that the child is his, and in case the father dies before the birth, his next of kin makes the acknowledgement for him. The interest culminates in enthusiastic dancers being strung up to ropes to the center pole. There are two incisions made in the breast and buck-skin thongs inserted under the muscles and a long rope attached to the center pole. The dancer leans back so as to stretch the rope and keeps dancing until the buck-skin thongs cut the muscles of his breast and he is free. Another method of torture is to drag a buffalo head around the horse shoe shaped camp early in the morning—the buffalo head being attached to a long rope tied to leather thongs inserted in the back near the shoulder blades. The main object of a medicine is to enable the Indians to fulfill sacred vows made while suffering from family afflictions at which times they readily promise to torture themselves as a means of relieving themselves from their afflictions.—*Cheyenne Transporter.*

NOTHING TO DO.

Men and women with no business, nothing to do, are absolutely pests to society. They are thieves, stealing that which is not theirs; beggars, eating that which they have not earned; drones, wasting the fruits of others' industry; leeches, sucking the blood of others; evil-doers, setting an example of idleness and dishonest living; vampires, eating out the life of the community.

Many of our most interesting youth waste a great portion of their time in fruitless endeavors at nothing. They have no trade, no profession, no object before them, nothing to do, and yet have a great desire to do something, and something worthy of themselves. They try this, that, and the other; offer themselves to do anything and everything, and yet know how to do nothing. Educate themselves they cannot, for they know not what they should do it for. They waste their time, energies, and little earnings in endless changes and wanderings. They have not the stimulus of a fixed object to fasten their attention and awaken their

energies; not a known prize to win. They wish for good things, but have no way to attain them; desire to be useful, but have no means for being so. They lay plans, invent schemes, form theories, build castles, but never stop to execute and realize them. Poor creatures! All that ails them is the want of an object—a single object! They look at a hundred, and see nothing. If they should look steadily at one, they would see it distinctly. They grasp at random a hundred things, and catch nothing. It is like shooting among a scattered flock of pigeons—the chances are doubtful. This will never do—no, never. Success, respectability, and happiness are found in a permanent basis. An early choice of some business, devotion to it, and preparation for it, should be made by every youth.—*Selected.*

THE HORRORS OF HEATHENISM.

In the extreme south-eastern section, some few missions have been established; and here, too, the Russians have built a few Greek churches. Where the few missions have been founded by our church they disseminate lies from village to village, until chiefs with their entire tribes forsake their comfortable homes and come flocking to these missions to hear about the "man who came down from the skies to take the bad out of men."

But first I must tell my little friends about the people of this desolate region. The entire coast line of Alaska is inhabited by a peculiar people called the Esquimaux, about whom you have doubtless heard so much—a hardy race of people, strong, and many of them over six feet in height. If only civilized and educated, they would be of great use to us in our marine service. Further inland we find tribes of Indians with awful names, which, if I even made out to spell, I am afraid you could not pronounce, so I will not try it. And here it is where schools and missionaries are needed so badly. What do you think, my little friends, of a man when he comes to die, having a female slave killed first, so her soul should penetrate the "dark region" and prepare a place for him? Yet such is the case; and here, in direct defiance of our own laws, in this land of the free, slavery still exists, and men and women are yet in bondage—in Alaska. What do you think of old women, in this enlightened age, under the stars and stripes, being burned for witchcraft? When a man gets tired of his own mother, he leads her out of her own home, kills her, and leaves her remains for the dogs. Mothers take their offspring into the woods and leave them to the mercy of the wolves, in preference to their living and suffering the degradation they endure; and to this day when people wish to avert some threatening disaster, such as glaciers, etc., they offer up human sacrifice. Generally, female slaves are used for this purpose. The government has forbidden the importation of liquors here, so it is smuggled up from San Francisco in bottles labeled "Jamaica Ginger," "Florida Water," etc. Why! but a short time since, the inhabitants of one of those small islands off the coast of Alaska traded all their furs for liquor, and spent the entire summer in drunkenness; and so, when the winter season came on, having no supplies laid in, hundreds of men, women, and children literally starved to death. Isn't this terrible? And yet for sixteen years the great men of our nation have permitted these things; and even now, while they talk of so much money in our Treasury that even they know not how to expend it, no thought of establishing schools for the enlightenment of these poor people, who are still away back in the Dark Ages, ever seems to occur to them. An effort is now making to brighten their intellects a little, and a bill will soon be brought before the House for the establishment of schools in Alaska.

Dr. Jackson closed his able discourse with the prayer that every effort we all could make, either in work or prayer, would be to the effect that speedy relief might soon be given these poor people who are living and dying so, in sin and ignorance.—*Selected.*

QUESTIONS FOR SELF-EXAMINATION, WRITTEN FOR LOUIS PHILIPPE, BY MME. DE GENLIS.

Have I this day fulfilled all my duties to God my Creator, and prayed to Him with fervor and affection?

Have I listened with respect and attention to the instructions which have been given me to-day with regard to my Christian duties?

Have I fulfilled all my duties this day towards those I ought to love most in the world, my father and my mother?

Have I behaved with kindness and mildness towards my sisters and brothers?

Have I been docile, grateful, and attentive to my teachers?

Have I been perfectly sincere to-day, disobliging no one, and speaking evil of no one?

Have I been as discreet, prudent, charitable, modest, and courageous as may be expected at my age?

Have I done all the good I could?

Have I shown all the marks of attention I ought to the persons present or absent to whom I owe kindness, respect and affection?

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE TRANSLATION of the Martyr's Mirror is still making progress toward completion slowly, and every day the great work is brought a little nearer to its completion.

PRE. J. J. WEAVER, of Ia Grange Co., Ind., accompanied by the brethren John Nusbaum and David Spiegel left their homes on the 18th of May for a trip to Kansas. May the Lord prosper them on their journey.

FROM ARKANSAS.—Jacob Sommer, Daniel Sauder and Joseph Richener, of Pettisville, Ohio, called at the Herald office the 29th of May. They were on their way home from Arkansas county, Arkansas, where they have bought land, and expect to remove there. They speak quite favorably of the country.

BRO. HENRY EYMAN, of Kent Co., Michigan, and his sister Annie, wife of Pre. Jacob Hahn, of Erie Co., New York, are at present (June 9th) visiting among their friends in Elkhart Co. They were called by telegram to the bedside of their dying sister, Elizabeth, wife of Deacon David Martin, who was buried on Sunday, June 8th.

FROM WHITESIDE Co., ILL.—We are glad to hear that the brethren in Whiteside Co., Illinois, have organized a Sunday School. Bro. Philip Nice has been chosen Superintendent, Bro. J. L. Reiser, Asst. Superintendent, and Elias Ebersole, Treasurer. We hope the school may prosper and may be the means of doing much good.

THE BRETHREN Gabriel and Abraham Heatwole and their wives visited several days with the church in Mahoning Co., Ohio, the first and second weeks in June, during which time Bro. Gabriel attended a number of meetings with them. Here also Bro. Gabriel and Bro. J. S. Coffman had the pleasure of worshipping together as they used to do in past years in their labors together in Virginia.

BRO. H. E. REXRODE from Collins Co., Texas, writes: "It would be a pleasure to us to have some of the Mennonite brethren visit us, and see the country here. Perhaps some would like to settle here. We have a late cold spring and exceedingly wet. Oats promises well; corn and cotton however are badly washed out and look bad. We have plenty of potatoes and garden vegetables."

RETURNED.—After nearly six weeks' absence, Bro. J. S. Coffman returned on the 11th of June from his extended trip to the east. He visited among his relatives in Virginia and West Virginia, and attended services in Augusta, Rockingham and Frederick counties, Va., in Garrett county, Md., in Somerset and Fayette counties, Pa., and in Mahoning Co., Ohio. He is enjoying good health, but is somewhat fatigued from his labors.

A CORRESPONDENT desires us to give him an answer to the question, What was the forbidden fruit partaken of by our first parents in the garden of Eden? All we can say about it is, what Moses tells us in the book of Genesis. All beyond that is mere speculation and will not make us any the wiser. One thing we are sure of; it was a transgression of the unchangeable word of God, and brought sin and death into the world, and it should be our purpose to lay hold of the promise, flee to Christ, and thus escape the terrible consequences which that transgression brought.

ARTICLES FOR THE HERALD.—Our supply of articles for the paper is almost exhausted. Our contributors with the beginning of the spring work, have suddenly ceased writing. Bro. Coffman has been on an extended trip east and Bro. Funk has had his hands full with various duties devolving upon him, so he too has not been able to give the paper the attention it should have had.

Now we ask our kind contributors, to do all they can to help us out by the next issue. An occasional leisure hour may enable you to put down a few thoughts on paper and send it to us, that may contribute to encouragement of some weary pilgrim, and prove a blessing to many souls. We hope to hear from many of you soon, and especially from more of our ministers. We have at present very few contributors among our ministers. Why is this? Do our ministers not write? Surely they preach and sometimes they preach sermons so long that their congregations grow weary in listening. To write some is a great help to a minister, even in his preaching, and we should like to see all our ministers send us something for the paper more frequently. It is true ministers, generally have much to do, and may not have as much time to spare as others, yet they must necessarily develop ideas and mature thoughts in their minds, while reflecting and meditating upon their work and the teachings of God's word, and to them will open up views in Christian life, and suggestions which may not occur to others. These should be written out that the Church and the world may reap a benefit from them. Now brethren, we all have a work to do in this direction and while we have such a good opportunity to labor for the Lord, let us not neglect the gift that God has given us.

THE SEVENTH-DAY ADVENTISTS.—A correspondent writes us the Seventh-day Adventists have just closed a very successful camp-meeting at Lawrence, Kansas. 5,000 persons were present on Sunday, 25 persons were baptized, and eighteen thousand dollars were secured for home missions. A few of the Mennonite and Baptist brethren, of Marion Co., attended these meetings. It is proposed also to hold a meeting of this kind near Beatrice, Nebraska, in June. There

is to be preaching in English, German and Danish.

We should not have given publicity to the above statement, only for two reasons. The first is to show our readers how much a zealous people can do, in spreading corrupting and unscriptural doctrines, and to stir them up to greater zeal and activity in their efforts to spread the true doctrine of the gospel. And secondly to warn our people against becoming entangled in the meshes of a net that will lead them very far from the truth.

These deluded people are wasting strength and means to bring about such a change that the seventh day of the week instead of the first shall be kept as the day of rest; thus trying to lead men back to the Mosaic dispensation instead of teaching them to observe the Lord's day, in commemoration of the resurrection of Christ, as the apostles and the early Christians did, and as a result of such teaching many are led to discard all obligations to keep the day of rest, and work on both Saturday and Sunday, and as a result we see Sabbath desecration, a failure to attend public worship and many kindred demoralizing influences being brought to bear upon the communities where these people labor.

They also teach that after death the soul lies dead in the grave with the body until the resurrection, the annihilation of the wicked, and other unscriptural doctrines.

In regard to the immediate personal appearance of Christ upon earth, they have in the past years run into the wildest extremes, and have set days and times when Christ should appear, in direct opposition to the teachings of Christ, and proved themselves false prophets on every occasion, because Christ says plainly that no man, not even the angels, but God only knows the day and the hour when these things shall come to pass.

As a matter of course they teach some things that are good and scriptural, as for instance their opposition to war, and this makes them the more dangerous to mislead those who hold similar views.

They are, probably next to the Catholic Church, the most active and zealous to spread their teachings; they possess all the old time enthusiasm of the Methodists and are well nigh fanatical on the seventh-day Sunday Question. We must

admire their self-sacrificing devotion and earnestness which is truly worthy of a better cause.

Let our people every where they come in contact with these people be on their guard. We have just received a letter from a brother inquiring whether we were in sympathy with these people. We answer most emphatically, No. And we write thus that our position may be clearly known.

Many of our Mennonite people are too easily led astray by every wind of doctrine. They take up any wild notion that some smooth-tongued speaker presents in a plausible doctrine, and bring discord and trouble into their own Church, which neither benefit themselves nor any one else.

Let our ministers and also the brotherhood hold closely to the teachings of the Savior; be slow to accept new doctrines; prove all things by the word of God; abide the truth and the truth shall make you free.

CHURCH NEWS.

FROM KENT Co., MICH.—From a letter received from Bro. J. P. Speicher we learn that the brethren in Bowne, Kent Co., Mich., have appointed Communion services in their Church on Sunday, June 15th, and at Caledonia on the 22d. There are a number of applicants for baptism who will be received at one or the other of these meetings. If the Lord will, Bro. Metzler, of Elkhart Co., Ind., will visit in Bowne on the 15th, and Bro. Coffman expects to be at Caledonia on the 22d.

FROM GRANTSVILLE, MARYLAND.—A correspondent from the above place under date of June 3d writes as follows: During the past week, Bro. J. S. Coffman, of Elkhart, Ind., was visiting among us. Bro. John N. Durr, of Fayette Co., Pa., was also here during a part of the time. A number of meetings were held which were much appreciated, and we believe the Church was much encouraged and strengthened. During the time also four persons were added to the Church. We should be glad if the brethren would visit us again, and tell us more of the Story of the Cross. May the Lord also bless them in their future labors.

BRO. COFFMAN writes under date of May 31st that he is in Garrett county, Maryland attending meetings and enjoying good health. He states that while in Virginia he was kept so busy with the meetings and visiting friends and rela-

tives that he found no time to prepare anything for the Herald. Among many other meetings he was present at the communion services at Kindig's in Augusta, Co., Va., at Weaver's in Rockingham Co., Va., and at Kernstown, Frederick Co., Va., all of which were well attended, and much interest and a fair degree of prosperity was manifested in these several churches. He expects also to attend the communion services at Masontown, Pa., on the 8th of June.

FROM SHELBY Co., Mo.—A correspondent from the above place writes us as follows: "Our communion services as announced through the Herald of Truth commenced on Saturday at 3 o'clock. Brother and Sister Rohrer, from Marion Co., Mo., were with us; also Sister Kettering from Callaway county, and what caused most to rejoice, was that she came a distance of sixty miles for the purpose of being received into the church. Many could commence the new life and unite with the church without going so far, if they were only willing. We hope many, by the grace of God, may be led to follow her example.

On Sunday the 1st of June, baptismal services commenced at nine o'clock and communion services at ten. Sister Kettering is now the only member of our church in that part of the state, and we hope she may be a true and shining light in the community and that through her good example many more may be led to take up the cross and bear it with a willing heart. J. B.

FROM MAHONING Co., OHIO.—Communion was held at Oberholtzer's Church, on Sunday, May 11th. Pre. Henry Walter, of Moultrie, O., visited the Church, and spoke to a crowded house at the time.

We are passing through a season of rejoicing, occasioned by the ministering brethren from other churches visiting us. Bro. David Burkholder, of Nappanee, Ind., has been with us for several weeks, and has spoken six times to deeply interested congregations. Bro. Gabriel Heatwole, from Rockingham Co., Va., will arrive here on the 6th of June, if the Lord will, and fill several appointments. Bro. J. S. Coffman, of Elkhart, has also informed us that he will stop here several days on his way home from Va. He expects to arrive here about June 10th.

Sister Anna J. Yoder, of Vistula, Ind., and her mother, are visiting here at present (June 2d). They are on their way to Pennsylvania, and we trust the Lord, who has done so much for the invalid sister, will be with them on their long journey. The Lord be praised for all the good that may be accomplished by such friendly visits from the dear brethren and sisters in the Lord.

YELLOW CREEK CHURCH.—On Saturday, May 31st, baptismal services were

held at Yellow Creek Church, in Elkhart Co., Ind. The meeting was largely attended, the services were interesting, and seventeen were baptized and received into the Church, all of whom, with one exception were baptized in the stream. It was a pleasing sight as we gazed on the great number of horses and carriages that lined the cross roads near the place where the ceremony was performed, the great concourse of people crowding together on the banks of the stream, the ministers, the applicants for baptism, with a number of assisting brethren and sisters, and others circled together near the edge of the stream, and then as each applicant in turn stepping forward, was received by the bishop, led down into the stream and kneeling there, was baptized by the administration (while he repeated the usual formula) taking up a quantity of water with his both hands and pouring it down over the head of the applicant.

We thought truly a fit time and place for such a ceremony. The beautiful sunlight, the calm, clear sky, the green grass, the growing grain, the trees in their tender foliage, with the quiet order that pervaded the assembly—all seemed to add to the solemnity of the occasion, and to fill all present with a warmer and deeper love to God, and to inspire them with new purposes in laboring for Christ and the salvation of souls.

May God add his blessing that all those who have sealed their covenant vows to God, may be faithful unto death, and may all who witnessed it have received new strength to press forward in the way they have chosen, and may all who have named the name of Christ be faithful unto death and receive the crown of life.

FROM BRO. HENRY YOTTER.—Leaving home on the 3rd of May, in the evening, I came to Milford, Seward Co., Neb., on the morning of the 4th, where the Amish brethren had meeting in the afternoon. Their house is a large and commodious one, and the church here is quite large.

On the 5th I went to Sutton, and made my way 12 miles north into the country, in York county. There I visited Bishop Isaac Peters. Here also I met an aged sister nearly fourscore years, recently from Russia. My visit among these people gave me cause for rejoicing, and I felt edified. The church here is divided and they have their services separate, worshipping in two houses, which are about three miles apart. I spoke in one of these places in the forenoon and in the other in the afternoon. Both churches have applicants for baptism who are now under instruction, as is customary, previous to the administration of this ordinance.

On the 12th I went to Kearny Junction, and visited the Reform School. This is a state institution for the training of incorrigible children and orphans. There are now about sixty in the institution.

Everything appears nice and in good order, and they set a good table. They have preaching nearly every Sabbath. Kearny has 7,000 inhabitants, and has a fine country surrounding it, and every thing seems to prosper.

On the 14th I came to Adams Co., and remained there over Sunday. The brethren have a house there thirty feet square. The church here is in charge of Bish. A. Schiffer and Dea. S. Lopp. The membership numbers about thirty, and appears to be in a prosperous condition. The crops here look promising.

On the 20th I left Adams Co., Neb., and went to Osborne Co., Kansas, where I have been now about two weeks. Of the Lancaster excursionists I met only two, a brother and a sister. The sister remains here and the brother returned on the 25th to meet the rest of the party at Leavenworth. The church here has a house 28 by 32, and a membership of about thirty. The ministers are Henry Neuswanger, Bishop, Caleb Winey, minister and A. Shellenberger, deacon. Yesterday, June 1st the communion was observed and an attentive audience was present. The aged brother, Pre. John Snyder and wife were also present.

I commend you all to God and the work of his grace, which is able to build you up and to give you an inheritance among the saints in light. Your well-wishing brother.

CORRESPONDENCE.

DEAR EDITOR.—I would like to write articles for the Herald, if I could feel that God had given me the talent, but I feel that I cannot write much that will benefit others. I often feel encouraged when I read the Herald and see so many precious articles in it. I pray to God that he may also give me the talent to write something that may be profitable. I was once the servant of two blind relatives, and I am now the servant of a nearer relative who is also troubled with weak eyes, and if God will give me strength, I will endeavor also to be a servant to some spiritually blind. Every person seems to sympathize with the bodily blind, which is right, for it is a very great affliction to be blind, but it is a greater misfortune to be spiritually blind; and there are a great many more spiritually blind than that are bodily blind, and we should sympathize more, and be more concerned for the spiritually blind than for the bodily blind. We should labor and pray very earnestly to restore those that are yet spiritually blind to sight. I believe that the Herald has been the means by which many have already been brought to see their lost and ruined condition, and by the blessing of God, I hope it may prove a blessing to many more.

H. W.

THE LORD IS MY SHEPHERD.

"The Lord is my Shepherd,—oh words full of peace! How sweetly they cause all desponding to cease; My soul as it hears them is hushed into rest, With calmness and gladness and glory possessed.

The Lord is my Shepherd, the God of all might; The thought of my weakness no more can affright;

He hears me and carries me all the day long; I love to be helpless while He is so strong.

The Lord is my Shepherd, my footsteps to guide, From harm to protect me, for want to provide; He is mine just as truly as though I alone Were tended and cherished and kept for His own.

He "goeth before" me to show me the way; I have but to follow His steps day by day: 'Tis He who goes first, so it is not for me To know what the way for to-morrow will be.

He "makes me lie down" with a tender constraint, Which thoughts cannot picture and words cannot paint;

He gently compels me to cease from all strife, To rest on His love and to live in His life.

He goeth before me "restoreth my soul;" Beside me "the waters of quietness" roll; Rich goodness and mercy are following him, And all round about me the green pastures lie.

He "leadeth me" on where the calm waters flow,

He keeps me "beside" them wherever I go; O glorious paradox, wondrous and blest! He leads me along, yet I'm lying at rest.

I fear not "the shadow of death" and the grave,

For He who is "with me" is mighty to save; The terrible substance, O Lord, was for Thee, Now only the "shadow" can fall upon me.

I have not within the dark vale to abide, 'Tis but to walk through to the opposite side; And even the shadow no darkness can wear, Since Thou, blessed Jesus, wilt shine on me there.

Thou spreadest my table in sight of my foes— They stand and look on, but they cannot oppose;

My cup runneth over with joy and with praise, Thy goodness and mercy shall crown all my days.

A king and a priest I am made unto Thee; Thy house, O my Lord, shall my dwelling-place be;

There, under Thy shadow, my soul finds her rest;

And dwelling in Jesus, I know I am blest." —From the *Christian's Pathway of Power*, July.

WHERE ARE YOU GOING?

Where are you going? To your work? If it be an honest calling, go, and God be with you. He gives you health and strength for it, and if it provide you with food and clothing you have much to thank him for. Go then to your labor with a cheerful heart; but do not forget your Maker. His eye is on you—mind that he sees you do your duty.

ty. "Whatsoever thy hand findeth to do, do it with thy might," and while the hand works, keep watch over the heart as well; shut your ears against wicked talk, and keep your tongue from evil. "If sinners entice thee, consent thou not." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." Eccles. 9:10; Prov. 1:10; Psalm 1:1.

But if your business be a dishonest or unlawful one; or if it be a lawful one, dishonestly carried on, consider your ways, I pray you. God's curse is upon all unlawful gains; and sooner or later it will be felt. You may seem to prosper for a time, but, "Be sure your sin will find you out." Num. 22:23. God hears the ready lie, he sees the cheat, he marks the unjust weights, and notes every penny that you earn by sin. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." "Cease to do evil; learn to do well," or your gains will be the ruin of your soul and eat into your flesh as it were fire. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" James 4:8; Isa. 1:16; Mark 8:36.

Where are you going? To your pleasure? If it be a right pleasure and you have a right to take it, go, and God be with you. If you have earned it by honest labor, if you can take it without robbing wife and children of their due, if you can honestly spare the time and money, you have a great deal to be thankful for. Go, but do not forget your Maker. Speak no word that he may not hear, join in nothing that you would not have him see. Be happy, be thankful, and try to make everybody round you the same. But if it be a sinful pleasure, or one you have no right to take, stop, stop, I pray you. If you are going to spend money not your own, money that wife or children need—stop; for shame and misery and bitter repentance lie that way.

If you are going to the race-course, to the play-house, to the gin-shop, or to any other haunt of sin, stop—for God will see you there; and, "Know thou that for all these things he will bring thee into judgment." "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away." Eccles. 11:9; Prov. 4:14.

But there is another more solemn sense in which I would ask this question. Before every man there lie two ways, one leading to heaven and happiness, the other to hell and eternal misery. You are at this moment on one of these two roads, and surely it becomes a wise man to consider which. Therefore, I ask again—and O, think well before you answer—

Where are you going? To heaven?

Alas, many will say, "I hope I am," who have never set one step on the road. There is nothing in the world about which more mistakes are made than this; therefore, I would have you consider these two things before you answer. 1st. There is but one way thither, namely, through the Lord Jesus. No man can go there by his own goodness, or by the help of any other creature in heaven or earth. He came down from heaven and lived on earth, and died to make a way for sinners into heaven; and he need not have done so if there had been any other: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. To give up all trust in yourself or any other, to believe in him, to love him, to repent of all sin, and to keep his commandments, is the only way to heaven. 2d. No one can walk in this way without a changed heart. Men's hearts by nature love the evil and hate the good, and yet they are proud and stubborn against God. They would rather save themselves than be saved in this way. It is only when God sends his Spirit to change the evil disposition, to bow the proud heart to Jesus, and teach men to love him and hate sin, that they begin to walk toward heaven. Has he done this for you? If so, give him all the glory, and go on your way with a thankful heart. "The Lord God is a sun and a shield: the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly." Psalm 84:11.

Where are you going? To hell? Alas, there are many, many going that way. If you are a Sabbath-breaker, a thief, a drunkard, a reviler, a swearer, a covetous person, or unclean, your course will surely end there, for God himself has said it. Or if you have never felt the change that I have told you of, if all your thoughts and cares are still about the things of this world, no matter how moral and respectable you may be, you are still on the downward road. "Except a man be born again, he cannot see the kingdom of God." Or if you are trusting in your own good works, they will fail you in the judgment, for "By the works of the law shall no flesh be justified." John 3:3; Gal. 2:16.

But whoever you are, whatever your past life has been, there is yet hope for you, if you will turn now. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." Isa. 55:7. This is his own promise; he is waiting to bless you, listening for your prayer. He says: "Ask, and it shall be given you; seek, and ye shall find." Matt. 7:7. Ask him then to turn you, to teach you

the way to heaven, to lead you in it, and he will. Ask in the name of Jesus, and he will forgive you all your sins, and send the Holy Spirit to put into your heart good desires, and to enable you to bring them to good effect. He will make you holy and happy in life, and will give you comfort in death, safely in the judgment and glory forever.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" Ezek. 33:11.

"Strait is the way—the door is strait— That leads to joys on high; 'T is but a few that find the gate, While crowds mistake and die." —Am. Tract.

THE BLIND BIBLE READER.

A few believing friends in London have for some years employed a Christian blind man as a Bible reader. "His mission is to read the Scriptures from Moon's raised type, in the courts and lanes of the metropolis."

Starting in the morning with a reading-desk before him, suspended from his shoulders, he takes his stand in a back street or lane, and feeling the words with his fingers, he begins to read aloud, and men, women, and children, gather around him and listen. After reading a few verses, it is probable that some one will make a remark, or ask a question; or if no one does so, the reader will make some remarks which elicit a reply, and thus a religious conversation is commenced. When the reader thinks that he has stood long enough in one place, he passes on to another, and pursues a similar course.

In addition to reading the Scriptures, he carries portions of the Scriptures for sale at a low price, and during a single year he sold nearly nine hundred of these, and read the Scriptures in more than seventeen hundred streets, courts, and lanes.

But is there any need for doing this? Can not the people read the Bible at home for themselves? And are there not many opportunities for those who wish to buy? The Bible says, "Blessed are ye that sow beside all waters," which means, I suppose, that it is wise and right to use any and every means that may attract the attention of men to spiritual things; and this "blind Scripture reader" does attract attention, and probably reads the Word of God to many who do not read it for themselves, and induces some to purchase portions of the Scriptures who would not otherwise do so.

Sometimes persons come to the reader and ask him to read for their especial benefit; and there are occasions when

the-portion read seems just suited to the circumstances. Take the following instance:

A woman came up to the reader, and suddenly placing her hands on his book, said, "Give me a word to think about." He turned over the leaves till he came to the fifth chapter of Isaiah, and then read: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"

The woman trembled and said to him: "You know me, then, and my failings."

He replied: "No, you are a perfect stranger to me." She then asked:

"How is it, then, that you read that verse which speaks of my *very sin*?" And then with much feeling she added: "Well, it is very strange. I suppose that it is God that sent that verse to me," and then she burst into tears. Recovering herself she inquired for the chapter and verse, shook the hand of the reader, and said, "God bless you!" and left.

It was an arrow shot at a venture, but it found a joint in the harness, and proved that still the "word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4:12, 13.—*Christian Safeguard.*

EVIL SPEAKING.

"What a pity that there is not a tax on words!" says John Ploughman. "What an income the Queen would get from it; but, alas, talking pays no toll. And if lies paid double, the Government might pay off the national debt; but, who would collect the money."

If there be one small vice more pitiful than another, it is gossip and backbiting—and that far more in business than in private life.

Men who would be amazed were they accused of robbing their neighbor's store or picking his pocket, do not hesitate to inflict on him far greater injury with their unbridled tongues.

We are greatly the creatures of circumstances. It is true that free agency has been made the condition of our mortal trials, and that by the exercise of various faculties, we may importantly influence our own fate. But, no two beings are exactly alike; no two sets of circumstances are precisely the same; and who but the Omniscient God Himself may know all the constitutional weaknesses, the temptations, the difficulties created by the folly and malevolence of others that beset each man's path. These are mysteries which the Master of us all can alone control. Otherwise we should see the just, the honest, the laborious believer prevailing. How sadly the reverse is well-nigh the rule, the most or-

dinary experience testifies with irresistible evidence. Look around on the world, as it is, and be convinced.

Who, then, is this perfect man, who shall constitute himself the supreme judge of his fellow beings, and arrogate the powers of the Omniscient?—this insect on the leaf, that spurns his feeble brother in the dust. Find that pretender, and a hundred to one you'll hit upon the weakest or the worst of all the congregation. Let us have "charity that covereth a multitude of sins," let us have truth that will "naught extenuate, and naught set down in malice."

"Praise God and blame the neighbors less," says John Ploughman again. Any goose can cackle; any fly can find out a sore place; any empty barrel can give forth sound; any brier can tear a man's flesh. No flies will go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much and say little; be quick at work, and slow at talk; and, above all, ask the great Lord to set a watch over your lips.—*Galaxy.*

THE OUTCAST'S SAVIOR.

"My sins deserve eternal death, But Jesus died for me."

These were the last words of a Christian. But they may be the same comfort to the greatest sinner who reads them. For all are sinners. A Christian is only a sinner who believes that Christ can save him from his sin. When he believes this, Christ does save him. Now, perhaps, some man who has lived a very wicked life may read these lines. They are for him, and by God's grace he may make them his own. Yes, he may be able to say:

"My sins deserve eternal death, But Jesus died for me."

What a comfort it is to know that Christ Jesus came into the world to save sinners. He said Himself, "I came not to call the righteous, but sinners. And His proud enemies the self-righteous Pharisees could only find this glorious accusation against Him—"This man receiveth sinners, and eateth with them."

No wonder that He attracted the poor burdened outcasts to Him—"All the publicans and sinners drew near unto Him," it is said, *All*, none were afraid, even the worst of them. They drew near to Him, the pure, holy Son of God. They were afraid of the so-called righteous men. But they drew near to Christ. He was so full of love, and tenderness, and compassion, that they crowded around Him to be helped, and comforted, and saved. And He said, "*Whosoever* will let him come, I will in no wise cast him out." And so He says now, "Come, come with your sins, and I will save you. Come out-cast and sinner. I love you, I will receive and cleanse you from all your iniquity, and redeem you from all your mis-

ery." For by His death on the cross He has redeemed from sin and death all who put their trust in Him. "*Whosoever will let him come.*"

WE MUST FORGIVE.

"One whom I had long known as a professed disciple of Christ had lost her property by fraud. She was now aged and feeble, without home or friends. She narrated to me the circumstances of the wicked procedure, and I said, 'It is hard to forgive such offenses.'"

"'Forgive!' she replied, 'I do not forgive. It makes my blood boil every time I think of it.'"

"The sweet peace the Savior manifested when suffering under provocations with which hers could never be compared, which led Him to pray, 'Father forgive them,' was a stranger to her heart. The time which should have been spent in seeking that peace was spent in dwelling upon her wrongs. After some months passed in that way her reason was dethroned, and she died a maniac."

We do not know who wrote the above, or the name of the person who could not forgive. But in it there is a lesson for every one. We cannot pass through life without meeting with wrongs; we may cherish their memory or forget them; we may bear malice or forgive. With the words of our Lord Jesus before us, it is certain that there is no forgiveness for us, unless we forgive also.—*The Southern Churchman.*

HEAVY MONEY.

A countryman went into a store on Hanover Street, Boston, the other day, and putting four dollars on the counter, remarked to the clerk: "There; fourteen years ago, 'twill be fifteen this fall, I bought something next door and gave them a dollar bill, but they could not give me the change; so they sent a boy into the next shop, and he brought me back the change for five dollars instead of one dollar. I took it; but it taint no use, I ain't agoin to keep it any longer; so there it is all back again." And before the astonished clerk had time to make inquiries he was gone.

LEARN TO KNOW CHRIST.

"There standeth one among you whom ye know not."

No soul was ever yet or ever will be generous in its dealings with God, which has not first formed a large estimate of God's generosity. O for a juster conception of the intensity of His love and tenderness for us, of His unspeakable willingness to give us day by day, and hour by hour, all things which are requisite for the spiritual life!—*Gouldburn.*

IF WE TRY.

We can learn a useful lesson
From a single drop of dew,
For it sparkles to remind us
How to make our whole life true;
We should never waste our moments,
They are passing quickly by;
To improve them is a duty—
We can do it, if we try.

Let us drop a gentle warning
By the wayside as we go,
And, perhaps, the germ of kindness
In a careless heart may grow;
Let our seeds be sown at morning,
For the night is drawing nigh!
There's a harvest for the faithful,
We may share it, if we try.

As the bee is never idle,
And the brook is never still;
In the pleasant field of labor
There's a place we all may fill.
Then be ready for the Master;
He is coming, by and by;
There are starry crowns in glory,
We may wear them, if we try.

WAITING ON JESUS.

He spake to his disciples that a small ship should wait on Him, because of the multitude, lest they should straggle from Him. Mark 8:9.

We know not how soon that little waiting bark was needed; but while from point to point it followed Jesus' progress beside the lake, it was ready for Him, consecrated at any moment for His use.

Our little barks may have at all appearance no greater attendance than this; but they may take their orders from the Master, be ready at any moment for His service, and have for their motto, "On Thee do I wait all the day." There is danger lest waiting be lost in working; lest in carrying out our own plans, we are not ready when Jesus wants us.

Married.

JOHNSON—WALTERS.—On the 7th of June, near Masontown, Fayette Co., Pa., by John N. Durr, Bro. George N. Johnson and Sister Ida Walters, all of Fayette Co., Pa.

Died.

HEATWOLE.—On the 29th of April, in Rockingham Co., Va., Shem S. Heatwole, aged 64 years, 1 month and 23 days. He was buried at the Bank Church. He was a faithful member of the Mennonite Church and suffered affliction from disease about a year. Services by Samuel Coffman and Jacob Thomas.

BRUNK.—On the 20th of May, in Rockingham Co., Va., of disease of the stomach and lungs, Bro. Jacob Brunk, aged 62 years, 5 months and 6 days. He was buried on the 21st at Weaver's Church. Services by J. S. Coffman (of Elkhardt, Ind.), and John Geil, from 1 Cor. 15:15. His funeral was largely attended.

AUGSBURGER.—On the 24th of March, near Trenton, Butler Co., Ohio, of homesickness, Elizabeth C., wife of Henry G. Augsburg, aged 24 years, 4 months and 22 days. The deceased was a faithful member of the Mennonite Church. She leaves a husband, parents, brothers and sisters, who mourn her departure but not as such that have no hope.

BERKLEY.—On the 25th of May, in Cambria Co., Pa., Jacob Berkley, aged 78 years and 12 days. The deceased was buried in the family burial-ground. Services by Conrad G. Sins, of Myerdale, Somerset Co.

BARTIS.—On the 6th of May, in LaGrange Co., Ind., of consumption, Barbara (Cripe) wife of John D. Barthel, aged 84 years, 7 months and 14 days. She leaves a husband, a child, parents, brothers and sisters to mourn her departure. She was a member of the Brethren Church for fifteen years.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

MOYER.—On the 18th of May, Isaac Moyer, aged 23 years, 5 months and 29 days. He was buried on the 22d at the Deep Run Meeting-house.

SPISINGER.—On the 2d of June, in Tuscarawas Co., Ohio, Kate Spisinger, aged 19 years, 3 months and 13 days. Services by G. W. Athy. She bore her afflictions patiently. She was a member of the United Brethren Church, received as a member during her sickness.

ALGAYER.—On the 25th of May, in Champlain County, Ohio, Joseph Algayer, aged 60 years, 5 months and 17 days. He was buried in the Ludlow grave-yard; services by John Yoder from Wayne county, Ohio, and Pre. Drake from 1 Tim. 4: 8. He was born in Millin Co., Pa., Dec. 8th, 1823. He removed to Wayne Co., O., in 1874, where he resided till 1875, when he removed to Champlain Co., where he resided until death. He was joined in marriage to Barbara Zook in 1847. By this union there were born to them six children, of which four are yet living. The deceased was a faithful member of the Amish Mennonite Church since early boyhood. He suffered most intensely during his sickness, from cancer of the stomach; for thirteen weeks he required constant attendance, during which time friends and neighbors tendered their services generously, greatly to the relief of the bereft family. He bore his sufferings and trials patiently and eagerly awaited the end for which he was longing, which came peacefully and calmly, and the spirit of the husband and father was gently wafted to "That Home of the Soul."

GRIGER.—On the 2d of May, in Wilmet Twp., Waterloo Co., Ont., Daniel Geiger, aged 83 years, 1 month and 14 days. Services by Moses Bowman and Noah Stauffer, from Ps. 37: 25; John 19: 30. He was a member of the Mennonite Church.

CRESSMAN.—On June 2d, in Wilmet Twp., Waterloo Co., Ont., Magdalena Cressman, aged 61 years, 8 months and 3 days. Buried at Eby's Church. She departed in peace with a bright hope of heaven. Services by Moses Erb and Noah Stauffer. Texts, 2 Cor. 5: 1; Rev. 8: 5.

BONTRAGER.—On the 31st of May, in Fairfield Co., Ohio, of cholera, Francis, son of J. D. and Emma Bontrager, aged 6 months and 18 days.

HELMAN.—On the 5th of May, at Iona, Lebanon Co., Pa., Emanuel Helman of Bloomfield, Perry Co., Pa., aged 62 years, 11 months and 14 days. Funeral in Mount Joy, Lancaster Co. Text, 1 Sam. 20: 3.

LITWILLER.—On the 27th of May, in Tazewell Co., Ill., Deacon Joseph Litwiller, aged 84 years and a few months. The funeral was very largely attended. Services by Joseph Springer, Christian Naffziger and Noah Augsburg. He was a peaceful member of the Amish Mennonite Church.

FREED.—On the 23rd of May, in Steuben Co., Ind., of consumption, Daniel, son of Anthony and Elizabeth Freed, aged 29 years, 6 months and 3 days. Services by Eli Stoffer, James Coyle and Henry Huber. He manifested his faith in Christ and was baptized three weeks before his death, with eight of his associates.

MARTIN.—On the 7th of June, in Harrison Twp., Elkhardt Co., Ind., Elizabeth (Eymann) wife of Deacon David Martin, aged 45 years, 1 month and 16 days. She bore her sufferings with patience and resignation to the will of God, and we trust she has been received with the blessed in the paradise of God. She was buried on Sunday 8th. Her funeral was very largely attended. Services by H. Shum from Phil. 1: 21, and Noah Metzler from Rev. 14: 13.

NISSLY.—On the 1st of June, near John Moore's Mill, Lancaster Co., Pa., Sister Barbara Nissly, widow of John Nissly, aged 63 years, 5 months and 4 days. Funeral on the 3d. Text, 1 Thess. 4: 13-18. Buried at the family grave-yard. A large congregation of friends and neighbors assembled to pay the last tribute of respect to the beloved sister.

EINY.—On June the 5th, near Kinzers, Lancaster Co., Pa., Harry B., son of Bishop Isaac Eby, aged 16 years, 4 months and 8 days. Funeral on the 7th. Text, Rom. 6: 23. Buried at Hershey's Meeting-house. A solemn call to the young people.

Letters Received.

WITHOUT MONEY.

H. Gier, S. W. Gross.

WITH MONEY:

A—Catherine J. Angsbarger.
B—Daniel Bergey, John Bachman, Anna Bowman, D. Bender, Christian Bomberger, John Brubaker.
C—D. D. Klassen by J. F. Harms.
D—T. S. Dunlap & Co.
E—E. N. Eby 2.
F—Jacob Fridlay.
G—David Gascho, Andrew Good, William I. Gier, J. G. Gross, Peter H. Goertz, Jacob G. Good.
H—Abraham Helsey, Peter P. Hershey, Jacob Hoover, S. B. Hostetter, Theobald Hostetter, Joseph Hostetter, Fred Hostetter, Lizze Hershey, Elizabeth H. Henschler, Jacob Hertzler, J. F. Harms, Benj. Hostetter, Jacob Hildebrand.
K—D. H. King, Magdalena Kehr, D. R. King, Geo. W. Kent.
L—John R. Lunkes, Jacob Len, B. Loewen.
M—E. K. Martin, Mary Musser, C. J. Musser, S. S. Mast, Isaac H. Mast, Anous M. Myers, Emanuel Moser, Lydia S. Miller, D. V. Miller, Geo. Mumaw, Joseph Moser, E. B. Mast.
P—Isaac Penner.
R—Daniel Roth, Abraham Roth, Christian Rissler, Moses P. Rupp, R. D. Rupp, Moses D. Rupp.
S—Peter Shantz, Geo. Shwalter, Peter F. Stuckey, Jacob Stehman, Peter Steider, Aug. Shimmelpfening, Adam Schrock.
T—A. A. Troyer.
W—Joseph Wipf by J. F. Harms, Christian Wengert.
Y—Christian S. Yoder, D. P. Yoder, Thos. D. Yoder.
Z—Peter Zuercher, D. H. Zook.

BRETHREN IN ASIA.

J. S. Harzler from Church near Ligonier \$12.50, M. S. Archibald, O. \$5.00, Geo. Shwalter \$5.00, B. Loewen \$5.25, Peter Unzieker \$6.00, I. A. Sommer \$1.00, David Gascho \$2.50, C. P. Zawatzki \$3.00, Peter Gierber \$3.00, Joseph Moser \$10.00.

HERALD FUND.

S. S. Mast \$25.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.
It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.50
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo. in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 176..... 50
Agate, Reference, 16mo., leather binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 1 00
Testament, small, board and cloth cover, 32mo., agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo. 50
Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academo, bound in cloth, 560 pages 2 20
High School, 415 pages, cloth..... 1 85
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 75
Pocket Edition, cloth..... 65
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations. 50
Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5 00
OEHLSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
GRUBER, C. F., English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " 1 75
2 " on Isaiah, 8vo. " 1 75
1 " on Daniel, " 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne... 1 50

Notes on Genesis, by Morphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
" " " " paper 25
Apples of Gold. Large type, lots of pictures, board covers..... 50
Alleine's Alarm to the Impenitent..... 35
Annals of the Poor..... 60
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 90
" " new Edition, enlarged..... 60
Brown's Concordance of the Bible, pocket Edition..... 50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Biblical Pictures for our Fets. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present..... 40
Bible Reader's Help..... 45
Beginning of Life, 263 pages..... 90
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Prayers..... 25
Bible Antiquities, (Nevin's)..... 1 50
Bible Stories (Gallaudet)..... 25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 290 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Receipts..... 2 00
Clark's Scripture Promises, Gilt edges..... 40
Christ and Adornments, Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Call to the Unconverted, Baxter, paper, 150 Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 15
Christ and Humanity..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dymond on War..... 40
Dairymen's Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15
Daily Food, a verse for every day in the year..... 15
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 534 pages..... 1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
The same in sheep, library binding 3 75
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 50

Line upon Line..... 50
Mind and Words of Jesus by McDuff..... 50
Man in Genesis and in Geology..... 1 00
Morning Thoughts..... 50
Dietaries for 25, 40, 50, 75 cents, and \$1.00. Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Freemasonry Illustrated, a full and accurate exposition of the three blue lodge degrees, "profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 876 pages, cloth, 12 mo. 75
Character, claims and practical workings, by Rev. C. G. Finney..... 1 60
Mystic Tie, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Wilberforce..... 35
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 50
Fox's Book of Martyrs..... 2 50
Frost's Letter Writer..... 50
Fireside Readings. Paper, 30 cents; cloth..... 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Haberman's Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody..... 60
How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cements, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 75
Horseman's Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 60
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
Jessica's First Prayer..... 45
Jesus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Kempis, Thomas Von of the Imitation of Christ, New Edition. Revington's, Waterloo place. London Edition. Bound in leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Moses' Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning by Morning by Spurgeon..... 150
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 50
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.)..... 50
Pleasant Paths for little feet..... 70
Persuasive to early Piety..... 2 00
Prince of the House of David..... 50
Peace Manual, or War and its Remedies..... 70
Pilgrim's Progress, by Bunyan..... 70

Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 75
Pictorial Tract Primer..... 35
Peep of Day..... 40
Precept upon Precept..... 40
Prodigal Son..... 25
Pocket Inkstand, Rubber, with screw top Promised One, The, 18mo., 63 pages..... 35
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. DeLass, late consul at Jerusalem..... 2 50
Rise and Progress of Religion in the South. Right way, a book on Peace, Am. T. S..... 45
Repentance Explained, by Walker..... 25
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger. Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Sander's English and German Primer, illustrated..... 30
Spurgeon's Sermons per volume..... 1 50
Should Christians Fight? The question candidly and Scripturally considered and answered from the Old and New Testaments..... 10
Secret Power, six sermon by Moody..... 60
Summer on Peace..... 75
Songs for Little Ones at Home..... 70
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Scripture Lessons for Little Ones, A. B. P. S. Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Scripture Lessons, A. T. S. 18mo., 90 pages Saint's Rest, by Baxter..... 30
Soribner's Lumber and Log Book; the only full and complete book of this kind ever published..... 35
Spring Time of Life..... 65
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Saint and his Savior, by Spurgeon..... 1 50
Sunshine for Rainy days, fine paper, a fine picture on every other page, with short simple reading lessons for children. Board covers, 50 cents; cloth, 40, 96 pages..... 1 00
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each 10 Tobacco, Influence on life and health..... 25
Trees, Fruits and Flowers of the Bible..... 40
The Life of Trust, being a narrative of the Lord's dealings with George Mueller, of Bristol, England, written by himself; shows how the Lord answers the prayers of his people and provides for those that put their implicit trust in him. 528 pages, cloth..... 1 50
True Vital Piety, Non-Conformity to the World, by M. M. Esheleman..... 1 00
Testament, Eng. & Ger..... 50
Through Bible Lands, notes of travel in Egypt, the Desert, and Palestine, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c..... 2 25
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the

author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont., with the aid of some of his fellow-laborers. A pamphlet, 92mo., 72 pages, paper cover, containing an article on Non-Conformity, on Dress, on Luxury, on Peace, and a conclusion by Bro. Sherk. Truly a valuable work..... 10
Per dozen..... 90
Bridal Souvenir. 8qr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60

SUNDAY-SCHOOL CARDS.

No. 1, Precious Promises, black background flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 in. 20
No. 76. 100 reward tickets, 1 1/2 in., with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 1/2 in. 85
No. 106. Reward of Merit, ten cards, 3 1/2 in., gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German.—Mennon Simon's Complete Works in English.—Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

with the error of the wicked, and fall from our own steadfastness, having only a form of godliness but denying the power thereof, lovers of pleasures more than of God. The Word says, All that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived, ever learning and never able to come to the knowledge of the truth. A. M. C.

For the Herald of Truth.
PERSECUTION.

"Saul, Saul, why persecutest thou me?" Acts 9:4.

People may think there is no more persecution in this Christian land, or in this enlightened age of the world, but it is only not so plainly seen because it is the Holy Ghost that is now persecuted.

I remember of reading in the HERALD, years ago of three persecutions—first, the persecution of God or the people of God by those who knew not God. Take for an example the children of Israel, also Moses, who "chose rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season," N. V. Heb. 11:25. The persecutor was Pharaoh, who said, "I know not the Lord, neither will I let Israel go." But how vain it is to fight against God is shown in the destruction of Pharaoh and his army in the Red Sea. Again, read 2 Kings 19 and see how the servants of Assyria blasphemed God and intended to persecute his people, and an angel of the Lord slew one hundred and eighty-five thousand of them in one night.

Let us pass on to the 2d persecution, that of the Son of God and his disciples.

The Jews, the people of God, were the persecutors of Stephen, the first martyr that followed his Master. Saul, a persecutor when on his way to Damascus, heard a voice from heaven in the language of our text, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." And afterwards, "I will show him how he must suffer for my name's sake." Read also the advice given by Gamaliel, "I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

Now comes the third persecution, and oh! how sad that the followers of the meek and lowly Lamb of God should persecute each other, or try to hinder every effort that is made to revive the church and build up Christ's kingdom! The trouble is, some members are so tied to forms and customs that they will not search into the will of God as revealed through the Spirit of God, or the Holy Ghost. They look upon all extra labor

to revive the church as a sign of falling away from God, and of Christ's coming at the end of the world. When some lay-members, having worked themselves into that stream that John saw flowing from the throne of God, feel that something must be done to gather our children into the church, and thus came together to pray for more Holy Ghost-power upon the church, those apparently religious brothers and sisters, forbid them, and give them to understand that they are no more wanted in the church unless they come entirely under the forms and customs of the past, be they ever so spiritless. Where then is soul-consecration to God taught? And is not this persecuting the Holy Ghost, that spirit which prompts men to come together occasionally to exhort one another? The Word teaches to exhort one another daily. It is so much the more needful since we see that the Judgment day is approaching.

Let us all profit by the past sad experience, and hold together and bear with each other and God will bless us.

For the Herald of Truth.
KIND WORDS WILL NOT BE
LOST.

A kind word! ah, who knows the power of it? We will find them blossoming on eternity's shore. They shine on earth more brightly than the stars of heaven. The Savior says, "It is more blessed to give than to receive." Let us scatter them along the pathway of life, and write our names by kindness and love on all around us.

Many a sin-burdened heart is longing for a kind word which you and I can so easily give. Let us tell such of the love of Jesus. God may bless a few words to their good, so that that they will give their hearts to Jesus. And possibly that soul might turn thousands to the Lord. O the reward of winning a soul to Jesus! it will take all eternity to tell the result. The more we do for the Lord, the greater will our reward be in heaven.

Thank God, the poorest of earth can scatter words of kindness around them, and be rich for eternity. Some poor professors of Christianity seem to have no desire to work for Jesus, and yet they profess to have faith. James says, "Faith without works is dead." Let us show our faith by our works, and not by words only. Yes, let us visit the sick, and speak kind words to them. Oh! how it cheers them up; they at once forget their pain, and are filled with sunshine and gladness. It often causes tears of joy to flow over their pale cheeks to see that they have someone to sympathize with them. By showing kindness to them we may bind sheaves of richest grain.

Once a young christian man lay dying with a burden on his heart, which caused him to say, "Oh! must I go with empty hands with not one soul to greet my Savior?" Will we thus meet our Savior with not one soul to greet him? Oh! my friends, think what Jesus will say if we have nothing but leaves to lay at his feet. The Savior was never tired speaking kind words, and he died the bitterest death for you and for me. Will we not now speak one kind word for his honor and glory? How it must please him when he hears us speak a kind word for him to a poor sinner. He will surely not suffer it to be lost. We will find our kind words again, if not on earth we will in heaven. How glorious it will be when we enter that heavenly city and the souls we have won to Jesus will greet us and tell us that the kind words we spoke to them were the means of their salvation.

My dear young friends, let us seek our greatest pleasure in working for Jesus and winning souls to him by kindness and love. The pleasure Jesus gives will live forever; it will not deceive us and leave nothing but sorrow and pain like the pleasure of earth. Let us then be more mild and gentle like the Savior, and speak kind words at home and every where, and ever remember that what we do for Jesus will not be lost.

ELLEN PLANK.

For the Herald of Truth.
THE FRUIT OF THE SPIRIT.

If every brother and sister, were led by the Holy Spirit, there would be peace and unity in the churches, and members would bear with one another's imperfections.

When the Holy Spirit prompts men and women they will gladly accept the brotherly reproof when found in fault, in accordance with Matt. 18:15-18, and they will make an effort to correct their faults and make right that which is wrong, if it is in their power, while it is yet a day of grace.

If we are truly converted to God our hearts are changed, we will love God whom we did not love before; we will have a desire to pray and be in communion with God; we will love to read the Scriptures, to meditate upon them, and to adapt our lives fully in accordance with his precepts. Our conversation will be in heaven; that is, we love to think of heavenly things, and converse about heavenly things. We will avoid all discord and dissention, all hatred, envy, strife, all impurity; we will follow more particularly by the fruits of the Spirit, which are peace, joy, love, etc., Gal. 5.

May the Lord give us grace to do his will and to be led by his spirit in all our ways.

GOD KNOWS BEST.

How oft our project bright and fair,
And full, apparently, of lasting worth,
Like rainbow-colored bubbles in the air,
Break at the touch of earth.

And oft, although we seem so free,
To choose, to will, to do, or to forbear,
We meet resistless pressure, so that we
Are baffled everywhere.

Not by the slackening of a feeble will—
Not by dull languor, have our plans been
marred;
But, where our eager feet were pressing still
We find the pathway barred,—

Barred by the iron gates of circumstance;
Hedged in by duty: till we felt that God
Himself had closed the door,—forbade ad-
vance

In paths we should have trod.

Christ's richest gifts are two-fold,—first relief,
Then blessing. From our hearts He takes
the thorn,
And makes a rose of it. Out of our grief
Our purest joy is born.

From out the ashes of our pleasure lost
Spring up the fragrant snow-white flowers
of peace;
When hopes of human rescue all are crossed,
He brings his own release.

In his beloved hands dread death became
The gate of blessed life; and we shall see
Our bondage, touched by the transforming
flame,
Become our liberty.

And, where the spirit of our Lord abides,
Is liberty; the glorious liberty
Of sons of God. Who in such words confides.
He cannot but be free.

Easy the charm which breaks our chain; each
day
We utter it,—and yet the strife is o'er
If we, "Thy will be done," can truly say;
Then bondage is no more.

The fretting friction of our daily life,—
Heart-weariness with loving patience
borne,—
The meek endurance of the inward strife,—
The painful crown of thorns,—

Prepare the heart for God's own dwelling-
place:
Adorn with sacred loveliness his shrine;
And brighten every inconspicuous grace,
For God alone to shine.

And He alone, who only knoweth man,
And knoweth life and what its changes
touch,
Is wise to choose and competent to plan
The earthly path of each.

Oh, when we look from realms of perfect light
On all the paths which so perplexed us here;
When all the clouds and darkness of our night
In glory disappear,—

How poor will seem the schemes we blindly
made!
How wise and good Christ's plan for every
soul!

Strange that we hesitate and are afraid
To yield to his control!

Not only we must learn to do, but bear;
Not only act, but suffer; firmly tread
The lowly, thorn-strewn, weary pathway
where
The man of sorrow led.

Ah, what are we? poor scholars in Christ's
school,
Who think to choose our lessons. Let Him
teach
What pleaseth Him,—all-wise to overrule
The daily task of each.

What if the task He set, when but commenced,
Be given to other hands, or laid aside;
All paths to other labor closely fenced,
Our prayer for work denied?

Only heaven can show
If work or waiting bring the best reward;
Let us not choose; we only need to know
The bidding of our Lord.

For the Herald of Truth.
THE BOOK OF THE LAW.

"This Book of the law shall not
depart out of thy mouth; but thou
shalt meditate therein day and night."
Josh. 1:8.

After Moses had served his generation
and lain down in the dust to sleep, God
told Joshua to observe the law which he
had given to Moses, that he should meditate
therein day and night. It appeared
that the book of the law was lost in the
time of the reign of Josiah; but when
Josiah repaired the house of the Lord
one of the priests found it and Shaphan,
the king's scribe, read in the book of the
law before the king. When the king
heard the words of the law he rent his
clothes. To rend the clothes was a sign
of grief or penitence. When Josiah read
the curses which God had pronounced
against Judah he wept. God told him
that because he humbled himself he
would gather him to his father in peace,
and his eyes should not see the evil
which he would bring upon Judah.

Reader, God has given you and me a
law. He has written us a large letter.
Have we read it? We will suppose I
live in Iowa and you live in Ohio, and
you write me a letter. I get the letter,
but only look at the outside a little, and
then lay it away and never read it, what
would you think of me? Would you
not think I had slighted you? Certainly
you would. This is the manner in which
we treat our God. He has given us a law,
which, if we meditate therein, will teach
us our relation to God and man.

If you have not read that letter which
God has written to you, open it at once
and read it. It says, "Come unto me,
and I will give you rest." Also, "Be
thou faithful unto death, and I will give
you a crown of life." Have you lost this
Book of the Law? Dig it out from under
the dust and rubbish and read it. If
you have not repented, its call to you is,
"Repent and believe the gospel, and
thou shalt be saved." The Revelator

says, "I saw the dead, both small and
great, stand before God, and the books
were opened; and another book was
opened which is the book of life.

Dear reader, when that great day of the
Lord comes, that day when he will shake
heaven and earth, that day when he will
call all nations of the earth to appear be-
fore his Judgment seat, the books then
will be opened; the book of the law
which God gave for our guide will be
opened. Let us then open this book and
read, and do what it tells us. If we neg-
lect this duty, the book will be opened
for us, and God will say, "Come to judg-
ment." That will be a solemn announce-
ment to us if we have neglected the Book
of the Law. Let us fear God, then we
need not fear even when those books are
opened to judge us. JOHN A. BLOSSER.

For the Herald of Truth.
SERVE GOD WITH A WILLING
MIND.

"And thou, Solomon my son, know
thou the God of thy father, and serve
him with a perfect heart and with a
willing mind; for the Lord searcheth
all hearts, and understandeth all the
imaginings of the thoughts: if thou
seek him, he will be found of thee;
but if thou forsake him, he will cast
thee off forever." 1 Chron. 28:9.

The Lord calls men to-day by his spirit
as he did Solomon, and says to us, "Know
the God of thy father." But we do not
heed, rather turning away from these
spiritual calls to the allurements of the
world.

Let us stop to consider whether we are
serving our God with a perfect heart and
a willing mind, or whether we are at-
tempting to serve him while our hearts
are fixed on worldly things. We should
not feel that we are forced to serve him,
for he wants us to come willingly and
enjoy his service.

God searches all hearts—he does not
say, some, but *all*, and understandeth
the imaginings of the thoughts. Re-
flect reader, whether all your thoughts
are of such a character that you would
desire God to know them. Let us guard
our thoughts by placing them in God's
keeping.

"If thou seek him, he will be found of
thee." Is not this a precious promise
and a sweet comfort to those who are wil-
ling to seek him? But on the other
hand he says, "If thou forsake Him, he
will cast thee off forever." Forever—eternally
cast off! What poor mortals we
are, and yet how gracious is God to keep
us and watch over us!

Let us pray for one another that we
may have favor and grace to seek God's
ways willingly, that we in our hard, sin-
ful natures may not be cast off forever;
that we may prove faithful to our profes-
sion, and be so blessed as to meet one

another with all the faithful in the sweet Land of Rest where there are no more temptations and no tears.

S. M. EBERLY.

For the Herald of Truth.
COME.

"Him that cometh to me I will in no wise cast out." John 6:37.

You are invited to go to Christ. How are you to go? Not literally; that cannot be. Jesus is gone away; he is on the central throne of the universe. The affairs of all worlds are under his governing power. And yet you may go to him—go to him as really as if you could touch his person and live in his visible presence.

He is your great High-priest; as such he once offered himself up for sins. He stood as your surety in the most momentous of all positions. He suffered the just for the unjust. He bore your griefs, and carried your sorrows. The Lord laid on him your iniquities. If you go to him, receive him as your Savior, and put your trust in him, he will in no wise cast you out. He is infinitely able to save. Man is powerless to save; angels are powerless to save; but nothing is impossible to him. You may be deeply sunk in sin, but he can raise you up from the horrible pit and the miry clay. You may be stained with sins of crimson dye, but he can purge you and make you whiter than the snow. A multitude which no man can number have already washed in his precious blood, but the cleansing virtue of that blood is as great now as ever.

Do not distrust the Savior's promise. Take him at his word. You may rely on him with assured confidence. Jesus Christ the same yesterday, to-day, and forever. He says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." He that believeth shall be saved.

How shall we escape if we neglect so great salvation? O take the precious Savior of sinners at his word, give him your heart, show how you love and trust him by doing whatsoever he commands you. He invites, encourages, beseeches you to come to him; and you may be sure that if you do so he will prove true to his promises and never cast you out.

"Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come."

MARY G. HARNISH.

For the Herald of Truth.
THE BUSY SEASON.

DEAR fellow-pilgrims, readers of the HERALD: As we have been kindly reminded of our duty in the way of writing

for the HERALD by the Editor of our paper, I feel that a few words of admonition might not be out of place.

As we pass along through the busy season of the year we should bear in mind that every day brings us nearer our journey's end, that a day once spent cannot be lived over again, and that after all there are daily duties that have a far higher claim upon our attention than earthly things.

Have we through our many earthly cares been neglecting "the assembling of ourselves together" having many little excuses to offer for our absence from the house of God? The language of our blessed Master is, "Seek ye first the kingdom of heaven, and its righteousness, and all these things shall be added unto you."

Let us trust him. Or are there some, perchance, who feel so deeply interested in, and pressed with the things of this life that they feel that it would take up too much time to gather the family and hired help together around the family altar and spend a little while in divine worship! Oh, be careful! The time may soon come to such when they would gladly give tenfold more than they could have gained in this time of earthly things could they therewith bring back that wandering child which has so freely imbibed the worldly spirit; and has become a lover of the world, taken captive by it.

Beloved in the Lord, let us remember that if we are consecrated to God, which we all should be, then we are living for God and heaven and not for ourselves and the world.

J. SHENK.

Elida, Ohio.

For the Herald of Truth.
RESTING.

"Resting upon the faithfulness of Christ our Lord,

Resting upon the fullness of His own sure word;

Resting on His power, on His love untold,
Resting on His covenant secured of old!"

Here, beloved, is rest indeed. Yes, "this is the refreshment." There is verily no rest this side of heaven so sweet, so blessed and so refreshing as this rest in the Lord. Take God's hand then and never let it go. Enter into His sacred fellowship and there rest forever. From the noontide heat rest thou beneath His graceful shadow. Then from every storm and foe He will graciously cover thee with His protecting wings.

The waves may beat high and the tempests of life rage furiously around thee, but with Jesus you will be in perpetual and blessed safeguard. For "His rest shall be glorious." Rest in His boundless grace. Rest in His everlasting love. Rest on His eternal faithfulness! Yes, dearly beloved, rest with him beside still waters, and in the green pastures of His infinite favors, which are better than life. Yea verily

rest thou at His glorious feet! Rest forever in His arms, and in His bosom! Here is rest most sacred, most complete!

"Rest and rejoicing, let us saved ones sing!
Glory! glory be to Christ, our King!"
Newark N. J. 1884. I. N. KANAGY.

A BLIND GIRL AND HER BIBLE.

Would you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest as related by a minister, an eye witness. A young woman completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*, and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome tap.

She immediately burst into tears and wept aloud in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" A friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped the Bible in her hand, and held it up to her bosom, and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learned from it," and then began to repeat some of its promises: "Cast thy burden upon the Lord and he will sustain thee." "Call upon me in the day of trouble and I will deliver thee," "My grace is sufficient for thee," etc. She dried her tears, became submissive to the will of God, and was happy.—*Children's Friend*.

"HE NEVER went to his business in the morning, without first entering his closet for secret communion with God; he might not have time for breakfast, but he always had time for secret prayer," was the recent tribute of his pastor at the funeral of a busy professional man, whose life had yet been one of singular unselfishness and usefulness.

A HAPPY FACE.—Solomon says, "A merry heart maketh a cheerful countenance," and it is certain there is no pleasanter sight to see. We are apt to look upon a cheerful countenance as an indication of perfect health, or, at least of comparative freedom from disease, when, in nine cases out of ten, the greatest sufferers wear the sweetest smiles.

For the Herald of Truth. STRENGTH IN WEAKNESS.

Keep me, O my blessed Jesus,
In the path that I should go,
Grant that I may keep thy precepts
And thy perfect will may know:
Though a weak, a mortal creature,
Fain would I thy help implore;
While it is through thee I conquer,
Thy great name I would adore.

Often would I be discouraged
When reverses here I meet,
When temptations round me hover,
When my toils are aught but sweet:
Then on Thee my thoughts I centre,—
Think of Thy unbounded love,
Of Thy sufferings to release us,
Of Thy bounteous stores above.

Then my heart bounds with rejoicing
And my soul feels strong in Thee;
Toil and labor yet a season
Then comes long eternity;
Thus I strengthened feel in weakness
When I know that God is nigh,
To prepare a mortal creature
For a home beyond the sky.

Though I never earned the blessings
He is richly pouring down,
Nay, but rather am deserving
For my deeds a righteous frown:
Yet on me He looked with pity,
Offered free to make me whole;
I could do no more than trembling
Say, Lord, take me, save my soul!

A. METZGER.

A MOTHER'S FAITH.

The skeptic and the unbeliever say, God does not answer prayer, and even in the Christian Church there are many who do not seem to believe in a God hearing and answering power. From the pulpit sometimes, even, is our faith shaken, and the weak and trembling Christian asks himself, as he listens, "Have I been leaning on a broken reed when I trusted in the promises I found in my Bible? Does the answer to prayer come simply without any divine agency? Have we no Father's ears open to our cry in trouble?" Religion itself has become so modernized that the world may well doubt its reality. Yet there is a God, a loving, pitying friend above, to note the sparrow's fall, and to help us when no human hand is strong enough to succor.

My faith was very much strengthened by a little incident that came under my own observation a while since, and I was constrained to bow my head with tears of joy and thankfulness, and say, "The Lord, he is God." Praised be his name forever! Let me give this experience in every day life, that some poor, fainting heart may take fresh courage, and never doubt again.

An only son, some fifteen or sixteen years of age, had formed a distaste of home. His father was a stern man, but of undoubted integrity and firm principle. Arthur was headstrong and impatient of restraint, and with two or three

other rash youth, secretly formed the plan of leaving home and going to sea. He knew it would almost break his mother's heart, who loved her erring child tenderly, and strove all in her power to control and lead him aright; but he said to himself: "I shall come back again when I am older, and no hard hearted father to be so severe, and order me as if I had no wishes of my own. I am not a child now. I will not be under his authority any longer. Poor mother! but I will write to her, and she will see that it was for the best. She would not wish father and myself to be in a constant feud like this forever. I *can't* nor *won't* stand it!"

It was a lovely morning, March 18th, 18—, that Arthur's parents left home to spend the day at a relative's, returning at night to find his room deserted, and word to his mother that he had started for Philadelphia that morning. Edwin M. and Joseph C. were going with him, and they did not know what they might do, but intended to go to sea in the first ship possible for a five year's cruise. He gave his reasons for leaving without her knowledge, for "I knew you would keep me, mother," and bade her a loving "good-bye until he came home again."

It was a terrible blow to both his parents, but who can tell that mother's agony? Gone without one word of warning! Gone without her kiss, her farewell blessing! And to sea! She might never see him more. She had constitutionally a dread of water everywhere, and now her boy—her only son, about to trust himself to the mercy of the cruel, relentless waves! Under the most favorable circumstances it would have been a hard thing to give him up for a seafaring life, but this was a thrice painful parting, paralyzing by an intensity of sorrow. There were reasons that rendered it impossible for the fugitives to be followed with any chance of success in finding. There was no one but God to help in this dire extremity. The poor mother had indeed endeavored to write a heart breaking appeal to her son to return, addressed "Philadelphia," but in her bewilderment forgetting to even give his name on the outside. When her mistake was discovered by the one who was to immediately mail it in the one faint hope it might reach him, it was handed her back to properly address.

Again and again she essayed to write, but her pen refused to form a single letter more. In tearless, stony anguish she in despair threw down her pen, and clasping her hands together, she closed her eyes and moaned, "Oh, God, help!" It was all the pale lips could utter. The heart went up to that supreme being who hears and heeds even the wordless prayer of his children, and was comforted. She "cast her care and burden" upon him who notes even the raven's cry.

Three sorrowful days passed. It was nearly the evening of the fourth day since Arthur's departure, and his mother was sitting sadly by the window, watching the road he last passed, and thinking and praying with a yearning heart for the wandering, erring one. What was it? Whose was that swift step coming through the trees? That light, boyish figure coming through the open space, now running eagerly? It was not—Yes, thank God! it was Arthur. Another moment he was in her arms, sobbing out, "Oh, mother, you prayed me home!"

It was a bitter cold day, and he was dressed very thinly, without overcoat, scarf, or mittens. "The shipping master has my trunk," he explained. "I could not get it back, have lost everything, but I am so glad to get home!" He had taken a cold on his lungs, and was quite ill; but love and careful nursing would now be all that was needed. As his mother wept tears of thankfulness and joy, she said, "God helped me. I will never, never doubt again!"

Arthur's story was soon told, and it seems as if an overruling hand certainly had been above all, directing and ordering in a very remarkable manner. It appeared upon the boy's arrival in Philadelphia, they went direct to a shipping master, who was engaged in fitting out a complement of men for a vessel soon to sail and at once enlisted for five years. Their trunks were carried on board and their sailor's outfit was to come in the morning. That night an old sea captain, who had retired from active service, and now kept a small boarding home for sailors when in port had a serious talk with the boys.

Questioning each, of their homes, and why they wished to go to sea, giving his rough seaman's advice as he thought needed. Turning at last to Arthur he said:

"And you, my son, why are you *here*?"

Arthur could not resist the old man's kindly tone, and briefly and truthfully told him all. "Capt. James" looked earnestly and sadly at him as he finished, then or a few moments after he silently arose and left the room; an hour after he came back and beckoned Arthur cautiously aside. Laying his wrinkled hand upon the youth's shoulder, he took him to a private room and said:

"My boy, go home, if you have such a home as you say. This is no place for you. A sailor's life is a hard one at the best. It is not for my interest to have you go, and will be a pecuniary loss to me. There are land sharks, and sea sharks too. I think you have told me the truth. I don't know why I take such an interest in you. I know you are breaking the hearts of those who love you, and my advice is 'take ship, heaven away' for port to-night. When you drop

home anchor let me know. Leave your valise in your room so to pass out unnoticed. I'll send it to you soon as I get your address. Now, my lad, here is mine. Good night. Bear away, and don't forget Capt. James, who has secured you a better berth than you deserve. The old man brushed away a tear, and gently pushed him out into the night."

Arthur did not hesitate. He believed God had spoken to him through his strong friend, and instantly left everything, setting his face homeward, arriving as we have seen. Capt. James was written to and at once responded, doing all he promised.

"My lad, I can hardly account for my interest in you," he wrote, "but I had a lad about your age once, perhaps there was something about you that reminded me of him. I do not know, but I am glad you obeyed my orders; all lads have not a home to go to. I can't get your chest back though I've tried. There is redress, but it would cost perhaps more than it is worth. Skipton is a villainous devil as ever trod deck. There was a lively nor'wester when he found you had slipped the cable. Look sharp and don't let him get a chance to use his glass at present, though remember your old friend if ever you tread this path again. Farewell."

Was not this prodigal's return in answer to that mother's prayer? What power, save God's, could reach that strong heart, and prompt that advice? I firmly believe it was Heaven alone that heard and answered that anguished cry, when human help could not avail.—*Golden Rule.*

NON-CONFORMITY.

Paul wrote to Timothy that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or costly array.—1st Tim. 2: 9. And Peter exhorted the wives not to adorn themselves with plaiting of the hair, and wearing of gold, or putting on of apparel, but rather to wear the ornament of a meek and quiet spirit. The Word of God everywhere prohibits display in dress, but at this day of enlightenment there is a grievous departing from the teaching of the Word; and the reading of our Methodist rules on this subject only provokes a smile. Just think of using thirty yards of silk to make a dress for a Christian woman, when her duties to God and the church are to save all that she can, that she may more abundantly give to objects of charity. Think of a consecrated woman with an apparel costing hundreds of dollars, giving only a pittance to the poor. We all need to go back and take our first lesson over again in the school of self-denial.

Think of time and money spent in ornamentation, of the necklaces and rings and ornaments for the hair, think of the curls and crimps and coils and braids, which are very expensive; think of the work and trimming and material worn, the puffs and the plaits, and the tucks and ruffles, and gimps and fringes, and flowers and feathers, and other things we might speak of, and then read Isaiah 3d, and ask yourself if these vanities of the daughters of my people of the present day are not so bad as those who are so abominable in the sight of God, and on which he pronounced such a terrible curse. God save our women from such things. Many thousands in the church, and many ministers and their families are drifting away from the old landmarks on this subject. We are commanded to love not the world, neither the things that are in it, and if any man loves the world, the love of the Father is not in him; for all that is in the world—the lust of the flesh and the eyes, and the pride of life, are not of the Father, but of the world. I beseech you, therefore, sisters, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.

If we aim at obeying and pleasing God, all our ornaments, if we have any, will drop off at once; they cannot be put on, or worn in the name of the Lord Jesus, and giving thanks unto God. Can any one put on jewelry in the name of the Lord Jesus and give thanks for it? Whatever you do, do it heartily as to the Lord and not unto men. Christians profess that they are not of the world; that they are pilgrims and strangers here, crucified unto the world; that they are dead indeed unto sin, but are alive unto God; that they are laying up treasures in heaven; are not conformed to this world, but transformed by the renewing of their minds. The wearing of gold or costly array is both a sin and false pride. It consumes the means which God has given you for better purposes, and for which he will hold every one accountable, for we are only stewards of the Lord's treasury, and have nothing in our own sight. That which you save from ornaments or gold, or pearls, or costly array, or needless dress, you may spend in clothing the naked and relieving the poor, whom ye always have with you; therefore, every shilling you needlessly spend in decoration, is in effect stolen from God.

Christians have no right to conform to the sinful costumes of the world. They should be models of neatness and plainness, but not slaves of fashion. The world knows how Christians ought to live, and can see the inconsistency in their decoration.

ing themselves with the extravagant trappings of modern fashion. We should so dress as to show that our minds are occupied with nobler things. Our external appearance should evince gravity, simplicity and modesty by all means. Especially is this no time to encourage superfluity in dress. Oh, that the church of God might see this great evil of the pride of dress, and return to the old way, weeping, in which her members will then have power with God, and sinners will be saved, and the glorious work of holiness to the Lord go on. The Lord speed the day when his children at least shall think more of clothing the spirit with the love and fear of God than of the outward appearance of their dress and bodily adornment.—*E. C. Wilhelm.*

ZACCHAEUS.

He was a man in whom there was much that was commendable; much that was admirable, if not lovable. Doubtless he was the envy of many, even though he had incurred the animosity of some; and if one, bearing his characteristics, were to be found to-day, it would be said of him, "Surely if any man deserves heaven, and is going there, this is the man!"

Let us see what points did characterize Zaccheus.

1st. He was respectable.
2nd. Wealthy (v. 2).
3rd. Charitable to a degree.
4th. Strictly conscientious (v. 8).
5th. Besides all this, he enjoyed all the religious privileges of a son of Abraham. (See Rom. 3: 1, 2; 9: 4, 5).
But—ah, that little word "but"!—he was lost!—lost!! Yes, my reader, respectable, but lost! wealthy, but lost! charitable, but lost! conscientious but lost! religious, but lost! Until that day in which, in this scripture, he is introduced to our notice, Zaccheus was traveling, with his respectability, and his riches, and his charity, and his conscientiousness, and his religiousness, like so many mill-stones around his neck, along the road to hell! Why was this? you may ask. Why was such a man lost? Because, my reader, there is no difference, all have sinned, all are lost sinners, until they come into personal contact with Jesus, the Son of God, the Son of Man, who came to seek and to save that which was lost, and until the day of Luke 19. Zaccheus never so met Christ.

Reader, have you so met Him? have you so come by faith into personal contact with the Son of God? If not, you too are lost,—you are going straight down to hell. God says, "There is no difference, for all have sinned, and come short of the glory of God." It matters not in the least how good you have come, you must either meet all the claims of

that glory yourself—and this you know you have not done, and cannot do—otherwise come owning your failure, and therefore ruin, and believe in the One who in tenderest love took the guilty sinner's place, and on the cross met, and answered, and full discharged all the claims of that glory on your behalf! Believing, you are saved; otherwise, still lost, lost!

But you say, "I am not lost as others, I lead a moral life, I neither drink, steal, nor swear; attend my place of worship, read my Bible, say my prayers, pay my way; am I lost as much as the drunkard or profligate?" Ah, reader, you forget we have been looking at Zaccheus' character, and seen that, spite of it all, he was lost; and God the Holy Ghost has written it of him, that such a one as you may learn this solemn truth, that you may be all that he was and yet be lost!

Here is a man running for the train; out of breath he approaches the station, one minute more and he would be in time, but the whistle sounds, the train starts, he is left behind, he has lost his train by one minute. Slowly he retraces his steps, and presently meets another man, also running for the same train. "Stop," he cries, "you are altogether too late, the train is gone this half hour." Though one of those men was only late by a minute, the other by a full half-hour, both lost the train, there was no difference in their position.

Two men came up to a recruiting sergeant to enlist in Her Majesty's army. One is so much taller than the other, he quite looks down on him. The minimum height required for recruits is, say 5 ft. 6 in. The sergeant measures them, the taller man comes short by a quarter of an inch, the other by several inches,—yet there is no difference, both are equally rejected.

Finally, "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay,"—what was the difference, think you?—both were alike bankrupt, neither could offer their creditor a composition of one farthing in the pound.

All the world guilty before God! That was the truth, individualized, that Zaccheus had to learn, likewise the writer and reader of these lines. Happy they who make the discovery, and take this place, when mercy's door still stands open wide, and at the right hand of God is seen the One who died the just for the unjust, the guiltless for the guilty, whose precious blood cleanseth from all sin, and in whose name a full salvation is proclaimed to all the guilty, lost, and helpless ones who will simply believe in Him. (Acts 13: 38, 39).

To return, however, to Zaccheus. He was anxious, at any rate, to meet Jesus. The account of the means he adopted to

do so is familiar to all. I would, however, call attention to the words addressed to him by the blessed Lord, as he came up and saw him in the tree. "Zaccheus!"—how marvelous the grace that had sought him out, thus personally addressing him,—"Zaccheus, make haste." Ah! my reader, forget Zaccheus and hearken to the Savior thus addressing thee.

"Make haste." Why does He speak thus to thee? Because, precious soul, life is uncertain, and the Lord is at hand. At any moment one of two things may happen—death may come and remove thee beyond the reach of salvation, or Christ may come and remove salvation beyond the reach of thee. Hast thou a relative—father, mother, husband, wife, brother, sister, daughter, or son—who knows and loves the Lord? This very night Jesus may come and take away thy loved one to eternal glory, and leave thee behind in eternal despair; or, on the other hand,

"To-morrow's sun may never rise.
To bless thy long-deluded sight."

Then, make haste, MAKE HASTE! Come to Jesus now, delay not, linger not; He waits to be gracious to thee, as He did to Zaccheus that day. He calls thee—He knocks at the door of thy heart—oh, refuse Him not admittance, lest, at last, He turn for ever away. It was Zaccheus' last opportunity, for Jesus never passed that way again; and this may be your last, dear reader. "Come down,"—down from your exalted self-opinion, down from your self-righteousness, down from your human-religiousness. Look away from yourself, and

"Cast your deadly doings down—
Down at Jesus' feet."

Take the place of a poor guilty sinner, in the dust and ashes of real repentance, and receive, as to yourself, those blessed words, "To-day I must abide at thy house," "To-day,"—blessed Gospel word! "This day is born unto you a Savior, which is Christ the Lord." "This day is this scripture fulfilled in your ears." "This day shalt thou be with me in paradise." "To-day I must abide,"—"This day is salvation come to this house."

Zaccheus was very wise. "He made haste, and came down, and received him joyfully." Oh, reader, let this be the turning-point in your life; let it be "this day" with you. Ere you lay aside this paper, make haste, come down, and receive Him joyfully; open your heart to Him; do not rest, until you know Him as your Savior who has washed you in His blood,—until you have, like Simeon of old, appropriated Him to yourself, and can say to God, "Mine eyes have seen thy salvation." Pharisees might murmur as they would about His going to be "guest with a man that is a sinner," but this was His glory, and Zaccheus' title

to him. Yes, more than a mere "sinner"—a "lost sinner" was his strongest, fullest claim to the salvation brought by Jesus. Zaccheus may plead his charitable and conscientious acts, but the Lord, as it were, says, "Not so, Zaccheus; not because of these things, not even because, in addition to them, you are a son of Abraham; but because you are lost, salvation is come to your house to-day. This day is salvation come to this house."

... For"—why? "For the Son of man is come to seek and to save that which was lost." On this ground only was Zaccheus saved; and on this ground only can the reader be saved. Take then, dear soul, the place of being lost, and behold thy Savior, who bled and died, who bore the judgment of God upon the cross for thee, and having finished that wondrous work, arose from the dead, and who now, from the glory, assures thee of His readiness to save thee fully, freely, instantly, eternally!

"Yes, dear soul, a voice from heaven
Speaks a pardon full and free;
Come, and thou shalt be forgiven,
Boundless Mercy flows for thee—
Even thee,
Boundless mercy flows for thee."
—*Missionary of Peace.*

EFFECTS OF THE USE OF TOBACCO.

Dr. Alexander contributes to the *Phrenological Journal* an inventory of symptoms caused by the excessive use of tobacco. It produces, in a more or less pronounced form, 1. Headache over the eyes. 2. Nervous headache, without sickness. 3. Nervous headache, with sickness of the stomach. 4. Deafness. 5. Partial blindness or amaurosis. 6. Running at the eyes. 7. Cancer of the lips. 8. Consumption, preceded for years by a cough. 9. Asthma. 10. Dyspepsia. 11. Palpitation of the heart. 12. Paralysis of the upper part of the body. 13. Neuralgia, especially of the face, head and neck. 14. Swelling of the gums and rotting of the teeth. 15. Enfeeblement of the lymphatics. 16. Enlargement of the glands of the face and neck, making the choker thick about the cheeks and lips. 17. Lethargy. 18. Morbid appetite for spirituous Liquors. 19. Morbid appetite for food, especially highly flavored food. 20. Indistinct taste. 21. Indistinct smell. 22. Imperfect sense of touch. 23. Obtuseness of the moral sense. 24. Stertorous (or snoring) sleep. 25. Uncleanliness of person.—26. A sense of deadness and of great debility on first waking from sleep, until one has had a chew or smoke. 27. Confirmed and ineradicable disease, and premature death."

REVENGE dwells only in little minds.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 84," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU WISH your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

HOME OF THE BLESSED.—This is the title of a new hymn written and set to music by H. B. Brenneman. The words are very beautiful and the music is appropriate and pleasing. All who love to sing of that heavenly home will be pleased with it. Brother Brenneman proposes to give all that he receives for this song and hymn, above the expense of printing, to the evangelizing fund to spread the gospel. Price, five cents each or three for ten cents, by mail. Address, H. B. Brenneman, Elkhart, Ind.

BRO. HENRY YOTHER writes us from Berwick, Saline Co., Kansas, under date of June 14th. "There are here six members, but no organized church. To-morrow, however, we have appointed to observe the communion of the Lord's Supper. May the Lord bless the work."

RUSSIAN AID.—Considerable sums for the aid of the sufferers in Khiva, Russia, have already been received by the committees formed in Kansas and Nebraska, but it seems there is still not sufficient. Money designed for this purpose, may still be sent to L. E. Zimmerman, Beatrice, Nebraska, or to Abm. Suderman, Newton, Harvey Co., Kansas, or to J. F. Funk, Elkhart, Ind.

POVERTY.—In a recent document put forth by the Associated Charities of Boston, it is stated the four causes of poverty are drunkenness, ignorance, laziness and pride. The first is rapidly growing into disrepute with all Christian Societies, however much it is indulged; the second has its hold upon thousands who are unconscious of its existence; the third is indulged by a large class who claim that it is only respectable leisure; while the last is chased with a passion by all classes till the dividing line in this particular between the professed saints of God and the kingdom of the world is almost obliterated. C.

A SAD DEATH.—Bro. R. J. Heatwole writes us the particulars of a very sad and distressing death which occurred recently in Newton, Kansas, where a boy some fourteen years of age, committed suicide because his mother would not let him go "up town" when he wanted to. He had been in town during the forenoon, and in the afternoon wanted to go again. His mother, however, compelled him to stay at home, much against his will. He then wrote a note bidding his father and sister good-by, and expressing his desire to meet them in heaven, but not his mother, and then went out and took his own life. How sad it is that any child should so far lose the love and respect for his mother, the dearest and best friend he has on earth, and let his unbridled passions run away with him to such an extent as to take his life from such a motive. "Children, obey your parents in the Lord, for this is right."

BRO. DANIEL D. MILLER from Marion Co., Oregon, writes us: "We have organized a German school here; we have fifteen pupils, among whom are also some of the children of our English neighbors." The school is taught by Bro. Miller, and we are glad to know that even in the far west, where the brethren have settled, they have taken measures to keep up the German language. We still hear of places where our people are altogether opposed to English preaching, but take no measures to instruct their children in the German language. This is inconsistent. Where German preaching is maintained, there the young people must be given an opportunity to learn the German language, and where the children are educated altogether in English schools there

must be English preaching. If this is not done the children will of necessity seek religious instruction in churches, where the language in which they have been educated is used. Hundreds of our young people have actually been driven out of the church by an undue adherence to the time-honored German language, and a refusal to permit English preaching, where the children were sent to English schools only, and no provision made that they could be taught German. We love the German language, and do not censure any one for adhering to it, but when we have a German church, let us have a German school also. And on the other hand, if we want to educate our children in the English language only, then let us preach to them in the language which they understand. We must not censure our young people for preferring the English when we have perhaps never spent a cent to give them the opportunity to learn German.

THE ANNUAL MEETING OF THE DUNKERS.—The Annual Meeting of the Dunkers or German Baptists met this year near Dayton, Ohio, on the 3d of June. The people began to gather upon the grounds on Friday before and on Saturday already quite a crowd had collected. On Sunday it was estimated that 15,000 people were present on the encampment. Trains were running out from Dayton every half hour and it is said, things had "more the appearance of a grand fair or festival than of a religious gathering."

"On Monday the crowd was not quite so large, the people of Dayton and other adjacent cities and towns having returned to their places of labor and business, but there were more members in attendance, each train bringing large additions, and by Tuesday noon the multitude was simply immense. There were no doubt as many as fifteen to twenty thousand persons present. The council tent was estimated to hold 5,000 at one sitting."

These annual gatherings of our German Baptist friends seem to become more popular each year. Railroad companies make great exertions to secure the transportation of the multitudes who attend, and thousands flock thither with no other purpose than simply to have a "good time." We would suggest that instead of the extensive provisions made to feed the body and give the people simply an opportunity to enjoy a season

of pleasure, they make preparations to feed the souls, and give perishing sinners a better opportunity to come to Christ and be saved. If this opportunity would be utilized to the best advantage each year, what a power of spiritual life might be sent out, and how much could be done for the Master's kingdom.

CHURCH NEWS.

FROM FRANCONIA, MONTGOMERY Co., Pa.—The ministering brethren Christian Stauffer and Jonas Martin, from Lancaster Co., Pa., visited the Church here and were present at our meeting yesterday (June 8th). To-day (June 9th), the brethren George Lichty and Jacob Wenger, from Lebanon Co., Pa., were with us. May God bless the brethren in their efforts and may the word they preached to us produce an abundant harvest in many precious souls.

BAPTISM.—The first week in June there were nine applicants for church membership in the church in the southern part of Somerset Co., Pa., and Garret Co., Md. Saturday, June 7th was the time set for baptism at Keim's Church, and Bro. Herman Snyder was expected there to assist in the Service and communion on Sunday following. But we have not since had a report from these meetings.

A baptismal service was held in Caldonia, Kent Co., Mich., on Sunday June, 22d. Six persons were baptized, while a large gathering of people stood by the water-side to witness the solemn rite. It is to be hoped that this is a valuable addition to the church here, and the members feel very much encouraged. After the baptism, the communion and foot-washing were observed in the presence of a large congregation. This day's meeting was one of the most encouraging the brethren have ever held here.

EMIGRANTS FROM KHIWA, RUSSIA, ON THE WAY.—From different letters both the American Mennonite Aid Committee of Kansas, as well as the special Aid Committee for the brethren in Khiva, of Nebraska, have information that some twenty-five or thirty families of Mennonites from Khiva intended to start about the last of April on their journey to America. They obtained their traveling passes without trouble, and if they succeeded in getting off as they intended, we may expect that they are by this time (June 6th) at Orenburg, the first railroad station, or possibly they may have already passed their old home in Russia, and be on their way to Bremen, where they embark for New York.

In view of this fact it becomes necessary that all money intended to be given to help these people over, be paid in at

once, and that also aside from that already subscribed, more be collected. The Kansas Committee can apply only to the object designated by the donors; such money to this purpose as is designated by the donors for the brethren in Khiva. The Nebraska Committee receives contributions only for the Khiva brethren, and uses none of its funds for any others. The amounts received by the Kansas Committee, designated for the Khiva brethren, together with the contributions received by the Nebraska Committee is not yet sufficient to bring over the thirty families. Hence the call from the American Mennonite Aid Committee [the Kansas Committee] to all the churches to collect means and send them to Abm. Suderman, Newton, Harvey Co., Kansas, or to John F. Funk, Elkhart, Ind., who will send it to its proper destination.

From Anliata recent private letters state that there is still an increased, number who desire to come to America, if help could be furnished them.

In the name of the American Mennonite Aid Committee, D. GOENZ.

—From the Bundesbote.

CORRESPONDENCE.

FROM BRISTOL, IND.—On last Sabbath (June 15th) we had our meeting here in Michigan, and Bro. John Kauffman, better known as the "sleeping preacher," was present. In the evening a large audience assembled at the house of C. R. Miller, where the good Spirit spoke through Bro. Kauffman, about three hours. Oh, how he warned the people to come out on the Lord's side; to repent, forsake the world, be baptized and follow Jesus. "Now," said he, "is the accepted time; it is now as it was in the times of Noah; there they would not hearken to Noah's preaching; then there was a key turned and those that were without had to stay out. And so it will be if people will not come to Jesus; die in their sins; the day of the resurrection will come, and they will have to stand outside the door forever. O, ye watchmen of Zion, let us blow abroad our trumpets; proclaim the truth of the gospel in all its purity, for these things all have a meaning." May God grant us power from on high, to proclaim earnestly the truths of the gospel. J. Y.

VISIT TO THE CHURCH AT BERTHA.

On the 7th of June I left my home in Rainham, Ont., got on the train at Wells Corner, and arrived at Bro. Jonas Zavitz about noon. In the afternoon there was an appointment for meeting, at the church house, where I met the Brethren C. Gishman and Deacon C. Hoover of South Cayuga. After meeting we went to the

house of Bro. Peter Sherk, Bro. C. Hoover and myself visited B. Weaver, spending the evening in religious conversation. He claimed to have faith in Christ, and expressed a desire to serve God, but felt undecided as to what society he should choose for a home. After admonitions, singing and prayer we returned to Bro. Sherk's.

On Sunday morning services were again held at the same place. Two sisters were received into membership—one reclaimed and the other from another denomination. The communion was observed with the bread and wine. In the evening there was another meeting at the same place with good attendance. The church here greatly desires to be visited by ministers that preach in the English language. I believe that much good might be done here. I was informed that there are a number of persons here that are almost persuaded to come into the service of the Lord, but still hold back and hesitate. Should this come into the notice of any such, let me say to you:—Consider that it is God that is working on your hearts to draw you to himself. Will you refuse him? At the preaching of Paul, Felix trembled and said, Go thy way for this time, when I have a convenient season I will call for thee. Thus he lost the present, golden opportunity to receive Christ. Is this the way you use the calls that God sends you? O do not reject the present invitation; God may be calling you for the last time. You cannot reasonably expect a better time to come to Jesus. It is to be feared that many, many are refusing present invitations that must at last say, "Too late, too late!" LEONARD HOOVER.

A VISIT TO OHIO.

I left home on the 15th of May and after spending three days with the brethren in Allen Co., attending conference, &c., I left Elida on the 17th, accompanied by Bro. C. Stauffer, for Columbiana and Mahoning Counties, the place of my nativity, which I left twenty-one years ago. I stayed there three weeks. It was quite a season of rejoicing for me to meet and strike glad hands with so many near and dear friends. Quite a change has taken place there since I moved away. The country has not changed as much as the people. The old homestead and the surrounding country presents nearly the same scenery as it did twenty years ago; the old village school play-ground is there yet, but where are the school-mates and the stern old teacher that used to "chasten us after his own pleasure, but for our profit?" The teacher long ago, was laid into the narrow precincts of the tomb, and the playmates are scattered. "The rider of the pale horse" has called many of them away to try the reality of another

world. Some have undoubtedly joined the blood-washed throng in regions of eternal bliss; while others filled a drunkard's grave and bear their infamy. Of those that are yet living and remaining, some are living in opulence, faring sumptuously every day, while others live in penny and are poverty stricken. Some are basking in the sunshine of prosperity, while others are stemming the rough tide of adversity. Some are useful members of society, devoted christians and bright, shining lights in the church, while others are profane debauchers, given to prostitution and blasphemy, frequenting saloons and brothels. Unto such the Savior says, "Except ye repent ye shall all likewise perish."

In the church we also notice a change. Those who were then in the bloom of youth, are now bearing the blossoms of the grave upon their heads, and a younger generation has taken their place; many of the aged brethren and sisters have gone the way of all the earth; some of the old ministers who were then sounding the gospel trumpet upon the walls of Zion, preaching the word in season, out of season, reproving, rebuking and exhorting with all long-suffering and doctrine, are now silent. Their voices are forever hushed in death; the place that once knew them knows them no more; they have fallen asleep in Jesus and have the promise that they shall awake to everlasting life, for they that be wise shine as the brightness of the firmament, and they that turned many unto righteousness as the stars for ever and ever." Younger ones have been chosen to fill the vacancies caused by their departure, whom we would admonish to be faithful in their mission, and acquit themselves as valiant soldiers of the cross, under the blood-stained banner of King Emmanuel, whose weapons are not carnal, but spiritual and mighty before God, even to the pulling down of strong holds; and in the language of Paul I would say, "Take heed unto thyself and unto the doctrine; continue in them and by so doing thou shalt save both thyself and them that hear thee."

I spent three weeks in this neighborhood and visited about fifty families. I would liked to have visited many more had time permitted, but duty called me away; the parting hymn had to be sung; farewells had to be spoken to a host of friends, and I trust the labors bestowed upon them (though in great weakness and imperfection), may not prove to be in vain.

On the 6th of June, I took the train at Columbiana for Canton, Stark Co., where I stopped a day with Anthony W. Smith. I worked for him four years in a grist mill, and had not seen him for twenty-one years. Bro. Joel Blosser accompanied me to this place. The old man did not know me any more. His head is now white with the frost of seventy-six win-

ters, but this is not near as old as some others that I have seen during my visit.

I saw one man in Mahoning Co., Henry Thoman, ninety-three years old, who still appears to be quite active both mentally and bodily. He is still able to walk to a neighbor's house.

I also stopped in Holmes Co., Ohio, near Winesburg, over Sunday, the 8th, where I filled two appointments. There are two places of worship here. Brother Henry Kilmer has charge of the flock; he is alone in the ministry, and he as well as the church earnestly desire ministers from other churches to visit them.

On Tuesday morning my brother-in-law took me to Beech City, where I took the train for Wadsworth, Medina Co. Here I filled three appointments. The brethren Martin Leatherman and C. C. Beery have charge of the little flock here. They are also anxious to have ministers from other churches visit them. They say it is seldom that ministers visit them. On the 12th Bro. Kindig took me to Creston, where I took the train, and arrived home safely on the morning of the 13th, and found my family as well as usual, thanks be to God for his kind protection. I also feel thankful to the friends, brethren and sisters everywhere for the love which they manifested towards me during my visit. I commend you to God and the word of his grace.

Nappanee, Ind.

DAVID BURKHOLDER.

THE SECRET OF A HAPPY LIFE.

BY H. W. S.

Consecration is the first thing. Not in any legal sense, not in order to purchase or deserve the blessing, but to remove the difficulties out of the way and make it possible for God to bestow it. In order for a lump of clay to be made into a beautiful vessel it must be entirely abandoned to the potter, and must lie passive in his hands. And in order for a soul to be made into a vessel unto God's honor, "sanctified and meet for the Master's use, and prepared unto every good work, it must be entirely abandoned to Him, and must lie passive in His hands. This is manifest at the first glance.

I was once trying to explain to a physician who had charge of a large hospital, what consecration meant, and its necessity, but he seemed unable to understand. At last I said to him, "Suppose in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your special care in order to cure him, but who should at the same time refuse to tell you all the symptoms, or to take all your prescribed remedies; and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my

mind as good, but in other matters I prefer judging for myself and following my own directions.' What would you do in such a case," I asked. "Do!" he replied with indignation, "Do! I would soon leave such a man as that to his own care. For of course," he added, "I could do nothing for him, unless he put his whole case into my hands without any reserves, and would obey my directions implicitly." "It is necessary then," I said, "for doctors to be obeyed, if they are to have any chance to cure their patients?" "Implicitly obeyed!" was his emphatic reply. "And that is consecration," I continued. "God must have the whole case put into His hands without any reserves, and His directions must be implicitly followed." "I see it," he exclaimed, "I see it! And I will do it. God shall have his own way with me from henceforth."

A great many Christians actually seem to think that all their Father in heaven wants is a chance to make them miserable, and to take away all their blessings; and they imagine, poor souls! that if they hold on to things in their own will they can hinder Him from doing this. I am ashamed to write the words, and yet we must face a fact which is making wretched hundreds of lives.

A Christian lady who had this feeling, was once expressing to a friend how impossible she found it to say, Thy will be done and how afraid she should be to do it. She was the mother of one only little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her difficulties fully, her friend said, "Suppose your little Charley should come running to you to-morrow and say, 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do whatever you think best with me. I know you love me, and I am going to trust myself to your love.' How would you feel towards him? Would you say to yourself, 'Ah, now I shall have a chance to make Charley miserable. I will take away all his pleasures, and fill his life with every hard and disagreeable thing I can find. I will compel him to do just the things that are the most difficult for him to do, and will give him all sorts of impossible commands.' "Oh, no, no, no!" exclaimed the indignant mother. You know I would hug him to my heart and cover him with kisses, and would hasten to fill his life with all that was sweetest and best." "And are you more tender and more loving than God?" asked her friend. "Ah, no," was the reply, "I see my mistake, and I will not be any more afraid of saying, Thy will be done, to my heavenly Father, than I would want my Charley to be of saying it to me."—*Times of Refreshing.*

RESTING IN GOD.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand.
Though the world thy fully spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The offered hand,
Courage soon is changed to fear,
Strength doth feebleness appear:
In His love if thou abide,
He will guide.

Fearst sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken—
Always hath He comfort spoken—
Better hath He been for years
Than thy fears.

Therefore whatso'er betideth,
Night and day—
Know His love for thee provideth
Good away.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own the Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow.

—Selected for the Herald of Truth by
A. E. AGENCY.

LORD, WHAT WILT THOU HAVE ME TO DO?

So prayed Saul of Tarsus. But it took the lifetime of Paul to answer that prayer. But when the life task was done, when step by step the appointed path had been trod and the apostle had finished his course with quiet satisfaction and triumph he reviewed the past, and with unyielding grasp and hope laid hold of the future good. And who can read the life of Paul, varied though it may be with all its change of place and scene with all its cares and toils and griefs, without the thought that underneath and all around was power unseen that guided, guarded, led through all the maze of time, the strife of men, the wrath of demons and the rage of hell? Paul found his task, he grappled it with more than human strength, and now he rests from labor,

but his works do follow him, and sure reward shall unto him be given.

But all of the apostle's talk was not revealed unto him in an hour or even a day. It were not well to accumulate the toils of years and gaze upon them as a whole. Surely the sight would weaken and intimidate the strongest soul. Neither were the great things he should suffer particularized; he knew what every child of God knows more or less perfectly, that we must first suffer ere we reign, but all the minutiae of that wonderful line of persecutions and afflictions were hidden from his view. He knew in every city bonds and afflictions awaited him, but just when, how and to what extent he could not tell.

"I know not what awaits me,
God kind y veils my eyes."

God has long preparatory discipline for those who drink the deepest from sorrow's cup. "Prepare us for life's changing scenes" is a petition which we often utter. And when some unexpected grief has suddenly burst upon us, we have been able to look backward and perceive that God had been educating us up to that particular sorrow.

In his own time God will make known to us whether we shall be apostle, evangelist, pastor, teacher, help or servant to the church, or the servant of all generally, and always at work for the good of the individual or the multitude. God seems to have put more "helps" in the church than anything else; viz, people who cannot preach but who can always add a little to the sermon, serving as chinks in a stone wall; can not found an orphan asylum but can send dimes and dollars to assist such charitable institutions; can not edit a paper or print a tract but can distribute religious and temperance literature where it will accomplish untold good.

What the Lord will have you to be and what to do are two different things. What he would have you to be, is a thorough, out and out, altogether in earnest Christian. Such an individual always finds something to do at home, in the shop, the church, the world. "The field is the world." What a broad expanse for cultivation and effort! What a vast amount of work! The gospel to be preached in all the world, the sinner to be warned, the saint comforted, the lazy stimulated to action, the stingy to benevolence.

How great the work! Who is sufficient? Surely none can be too largely endowed with wisdom, knowledge, and power. "Oh, God, make us thy servants, more efficient, send through us the mighty motive power of the Holy Ghost." How few the laborers are! Oh, for more prayers to span the need.

Reader, will you now pray "what wilt thou have me to do?" It is no longer the question of Paul's duty, but your own.

Will you do the first thing revealed, and then the next, and so on till the last item of the task is finished, and with the apostle you wear the conqueror's crown?—*Domestic Journal.*

A FEW WORDS ABOUT THE FUTURE.

It is not death that we need fear, it is judgment," was the remark of a man who in his neighborhood was considered wise. Quite so. It is not the mere act of dissolution that need cause much thought, for that act merely affects the body; but it is the inevitable and immediate consequence of it; viz., appearing before God, that is so awfully solemn.

Reader, just think for one moment. You must meet God. If in your sins, you must come in contact with the wrath of God. What a meeting!

"I was afraid, because I was naked," said Adam, after hearing the voice of God calling to him by name. What a confession—"afraid!" Yes, and afraid of God. This is the effect of sin, and of a conscience awakened to a sense of guilt. Have you never felt it? never secretly trembled as you have looked into the dark future, and in solemn thought depicted to yourself the coming tribunal—the opened graves, the sea giving up her dead, the throne, the books, the Judge, all that divine panorama delineating now the dread reality of the end? Never when alone, apart from the whirling vortex of your busy little life, forecast in reverie, the events of that day? Never said, "How shall I appear?" I mistake greatly if you have not. Ah! the proud infidel may indeed say, like Pharaoh, "Who is the Lord, that I should serve Him?" or, like the fool of Psalm 14, "There is no God." But still conscience—that irrepressible recorder, that inner judge, carried in every bosom, whose voice cannot be silenced; and that alone of heart, mind, soul, has not become infidel—does say at times, "I was afraid, because I was naked," in all who, in Akam, have been "made sinners." This fact is just as undeniable as is that of death itself.

It cannot be argued away. Sin is the cause of both; hence "it is appointed unto men once to die, and after this the judgment." "Because I was naked." That is the secret—naked before God, and naked as a guilty sinner; and therefore "I was afraid." As says the most popular of earth's poets, "Conscience makes cowards of us all;" for when consciously guilty the evil-doer fears the face of the offended party, whether God or man; and, by the way, what a collateral proof of the immortality of the soul and moral responsibility is this work of conscience in man.

Nature, as in the lower animals, may

shrink from the act of dying; man may do the same; but at the same time he shrinks from God. True, conscience cannot tell him what that God is. It gives the knowledge of "good and evil," but cannot inform how the dominating evil can be escaped from and the good reached. An awakened conscience cries at the thought of God, "I am afraid." But that is all. It views God as a retributive Judge, or as "Vengeance;" and, owning the propriety of retribution, it trembles. "It is a fearful thing to fall into the hands of the living God." Yes, fearful.

But if conscience cannot help revelation can, the gospel can. Let us see. Add to the verse already quoted, "As it is appointed unto men once to die, and after this the judgment," what follows, in rich and welcome notes of gospel truth: "So Christ was once offered to bear the sins of many." How charming, "So"—the counterpoise of the "as"—in the appointment of death and judgment for men. Notice the blessed liberation.

"Christ"—the Son of God and Son of man, "God manifest in flesh;" Creator, Sustainer, and Lord of all.

"Was offered"—died; an accomplished, historical, and glorious fact. His blood has been shed. Just think—"Christ was offered."

"Once." Enough; never again need He die. Once in Bethlehem's manger was enough for incarnation, and once on Calvary's cross enough for atonement.

"To bear the sins of many." He had none of His own; He was free, therefore, to die for others—bear their sins, undergo their judgment, meet the whole question of guilt, and bring them to God in a new creation; and not only to purge the conscience, but to fill the heart with confidence in God. Blessed Savior! And now "we have boldness in the day of judgment." What a difference of expression to that at the beginning!—"boldness" instead of fear "fear."

Reader, which is yours? If you are a believer, the former; if an unbeliever, the latter.

J. W. S. in *Salvation of God*.

NOT ABOVE IT.

"Where is Bob—I thought he was going?" asked one boy of the other as they went towards the water.

"Bob! he is washing his mother's dishes," said the other boy. "Bob is nothing but a kitchen boy half of the time, Bob is. I would—" but I dare not write what Augustus said he would do if he were in Bob's place.

Pretty soon Bob's steps were heard behind him. "Not going without me, are you?" he cried in a gay tone.

"I thought you had your stint washing

dishes," said Augustus. "It seems to me pretty mean business your mother puts you to. I did not know it was boys' work to do such things."

"It is boys' work to do anything to help at home," cried Bob, with an angry flush upon his cheek; "and if I can help mother by washing up her dishes, I am glad and thankful to do it. One good turn deserves another; and when I think of all she does for us, I like to lend a helping hand to do for her."

"But washing dishes!" said Augustus scornfully.

"Cleaning up is not the worst business in the world," cried Bob, good-naturedly. "I know plenty of worse things."

"You have got the right of it," said Tom, "I only wish I had a mother to wait on."

"Yes, Bob is in the right of it. A boy who trains himself, or who is trained to notice things about home, and to bear a hand in the little matters which need help here or need help there, is growing up to be something more than a selfish, noisy, whistling, teasing member of the household, who expects to be waited on from morning till night. Active sympathy with another's burdens makes household burdens all the lighter. And Bob, I am sure, will make a husband whose wife can never complain of a want of interest in things at home.—*Child's Paper*.

TO YOUNG CHRISTIANS.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.—"By their fruits ye shall know them."

2. Strive to show forth the "beauty of holiness," by sympathy, by courtesy, by a delicate appreciation of others' feelings, by a constant forgetfulness of self.

3. Do not set yourself up as a standard.—Shun all censoriousness, especially toward older Christians, who may not look at things just as you do. Remember that each one "to his own Master standeth or falleth," and not to you.

4. Let nothing keep you from the Savior. Never be tempted to stay from him by unbelieving doubts, by past neglect, by present fear, by anything. Remember the faithful saying, "Christ came into the world to save sinners." Be more intimate with him than with any earthly friend.

5. Never rejoice in your own strength.—Resolutions are of no avail, simply as such. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. This is all the resolution you can make—for

6. "Without me ye can do nothing." Let this be the settled conviction of you

soul, for without this, all else is unavailing, and all effort to grow in grace will be as useless as to build a house upon the shifting sands.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Savior? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth."

"Oh, to be nothing, nothing!
An arrow hid in His hand,
Or a messenger at the gateway,
Awaiting His command;
Only an instrument ready
For Him to use at will,
And should he not require me,
Willing to wait there still."

Miscellany.

IN THE Methodist General Conference in Philadelphia, a warm debate arose on the question whether women should be licensed to preach. A report disapproving of licensing women was finally adopted. At the same conference a resolution was adopted that "Color is no bar to any right or privilege of office or membership in the Methodist Episcopal Church."

RIVER BRETHREN.—A conference and love feast was held by the River Brethren in Lancaster Co., Pa., in the barn of Enos Tyson, near this place, on Friday, Saturday, and Sunday. During Friday evening the time was devoted to instruction in baptism and on Saturday several were baptized by immersion. On Saturday evening the ceremony of feet washing was performed—the females washing those of their sex, and the males those of the males. Sunday was devoted to preaching, exhortation, and singing. There were representations present from all parts of the Union and Canada. The River Brethren of this county have no particular place of worship; the houses and barns of different members have been used so far, but it has been decided to have a church erected and the denomination has purchased a tract of land of Abraham Tyson, along the Perkiomen creek, between Grater's ford and Rahn's Station. Abraham Haldeman and Garrett Cole have been appointed trustees.—*Schwencksville Item*.

FOUND OUT.

On the top of a hill was an orchard, and on one side of the trees was a boy stealing apples; another boy was at the bottom of the tree, on the watch to see that nobody found them out.

Nobody was near that they could see; but that didn't prove that nobody saw them; for seven miles off Professor Mitchell, the astronomer, was examining the setting sun with his great telescope, and the hill happening to come within

range, the actions of the boys, the very telltale on their faces, attracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of the telescope looking full upon them. They little thought of such a thing. But there was another eye upon them, a greater and a sharper eye, and that eye followed them. It was God's eye; and his eye is upon us. It sees us near or afar off. Boys and girls, remember this when tempted to do what you know to be wrong.

A GOLDEN DEED.

Full thirty years ago Mr. Thomas Frame, who was a merchant in Glasgow, became insolvent, and was legally discharged, after effecting a composition with his creditors. Since then he has overcome his difficulties, and, having become successful in business, he has now handed over to his creditors double the amount he was due to them at the time of his discharge, so as to pay off both principle and interest. On Saturday a number of gentlemen met together to show their appreciation of the honorable conduct of Mr. Frame, and presented him with a beautiful silver salver, and a sum of £1500. The silver salver bears the following inscription: "Presented to Thomas Frame, Esq., along with the sum of fifteen hundred pounds, in acknowledgement of his highly honorable conduct as a merchant, in paying with interest, the balance of a large business debt for which he had long ceased to be legally responsible."—*Glasgow Herald*.

LINE.

On the death of Joseph McConnell, who died of lockjaw on the 11th of April, in Stephenson Co., Ill., aged 27 years, 2 months and 1 day. He had great pain, but bore it all with resignation to the will of the Lord. He was baptized the day before he died, and regretted that he had put off the needful work so long. He admonished those who came to see him, to turn to the Lord before it was too late.

Oh dear brother! how we miss thee,
Since thy voice we hear no more!
Yet, we hope we soon shall meet thee
Over on the other shore.

Yes, dear brother, we do miss thee,
When we say our evening prayer;
When we look around to see thee,
We but find a vacant chair.

Oh dear brother! how we miss thee,
For the voice we loved is still!
And a place at home is vacant,
Which thou never more will fill.

Oh dear brother! how we miss thee,
For thy cheerful smiling face
Lightened all our cares and burdens,
Which thou didst share with manly grace.

Yes, dear brother, we do miss thee,
But we feel our loss thy gain;
And thy rest, it must be peaceful
After bearing such great pain.

Thou wert all resigned and patient;
Willing all thy pain to bear;
For thy trust was placed in Jesus,
"Who will all our sorrows share."

We a lesson learn, dear brother,
From thy penitential heart;
And when we recall thy suffering,
How the gushing tears do start!

Still, dear brother, though we miss thee
We could wish thee here no more;
From earth's cares and toils and trials,
Thou art free forever more.

Brother dear, we all do miss thee:
Thou hast gone from us away,
To rejoice with thy dear Savior,
In the realms of endless day.

Ne'er again that hymn beloved,
"In the sweet, sweet by and by,"
Wilt thou chant with earthly voices;
Thou hast joined the choir on high.

When we think of what thou now art,
And of what thou e'er shalt be
We could not wish thee back again
But we hope to come to thee.

We'll not murmur, though we miss thee,
Rest thee, now from all thy care,
Soon we trust, with wings celestial,
To be borne thy joys to share.

"Brother dear, we hope to meet thee,
When the day of life is fled;
Then in Heaven, with joy we'll greet thee,
Where no farwell tears are shed"

ROSIE R. McCONNELL.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

JANTZ-SMELTZER.—On the 8th of June, at the residence of the bride's parents near Warsaw, Ind., by Jacob A. Beutler, Tobias J. Jantz (formerly of Russia), and Lovina Smeltzer, all of Elkhart county, Ind.

Died.

REEDY.—On the 28th of May, in Putnam Co., O., Anna E., daughter of Eliphas and Matilda Reedy, aged 1 month and 2 days. Services by C. B. Brenneman, and G. Heatwole of Rockingham Co., Va.

HORST.—On the 16th of May, in Caernarvon Twp., Lancaster Co., Pa., Jacob Horst, aged 82 years, 9 months and 1 day. Funeral services were held at Center Church, by the Brethren Landis, Horning and Zimmerman.

HOLLINGER.—On the 6th of June, in Caernarvon Twp., Lancaster Co., Pa., Wayne, son of Lydia Hollinger, aged 1 year and 7 months. He was buried at Waverland. The child's father died but a few months ago, and now the death of an only child leaves the widow in deep mourning. She has the sympathy of the entire community.

STUTZMAN.—On the 16th of March, in Elkhart Co., Ind., of consumption, Peter Stutzman, aged 37 years, 1 month and 7 days. Funeral services by E. S. Miller and J. Berkey. Text, Rev. 12: 12, 13. The funeral was largely attended. The deceased leaves a widow and three children to mourn his early departure. Before his death he required the anointing with oil, and the sacrament of wine and bread which were administered unto him.

LEATHERMAN.—On the 11th of June, in Kent Co., Mich., of rheumatism and heart-dropsy, Christian, son of John Leatherman, aged 30 years, 9 months and 11 days. He

leaves a widow and one child to mourn his early departure. May God bless and comfort the bereaved. Buried at South Gains Church.

PHENICK.—On the 9th of June, in Scalp Level, Cambria Co., Pa., Stephen Phenick, aged 78 years, 8 months and 14 days. He was buried at the Weaver Church. He leaves a widow and several children.

BECK.—On the 21st of June, in Bowne, Kent Co., Mich., of consumption, William Beck, aged 26 years, 11 months, and 15 days. Brother Beck professed faith in Christ and was baptized within the last half year of his life. He seemed to be in the enjoyment of the spirit, and never once seemed to doubt or murmur in all his suffering, but longed to depart and be with Christ, and prayed that the time might quickly come. He was much beloved, which was testified by the great number of friends which followed his remains to the grave. Funeral services at Bowne, by the brethren John P. Speicher, Peter Keim and John S. Coffman.

SUNMY.—On the 21st of June, in Elk Lick Somerset Co., Pa., Elizabeth, widow of John Sunmy deceased, aged 62 years, 7 months and 25 days. She was a faithful member of the Amish Mennonite Church until she was called from labor to reward. Funeral services by Manasseh Beachy from Rom. 8: 1-4.

Letters Received.

WITHOUT MONEY.

C. J. Hochstetler, A. E. Angony.

WITH MONEY.

A.—John L. Amstutz.

B.—P. A. Hough, John Brenner, Mary Barsy, H. C. Blosser, John Birky, D. Harkholder, J. H. Byler, John Bechtel, John Brubaker, Jos. S. Bechtel, Aaron Bueger, Henry N. Heidenman, Jacob B. Beyer.

C.—Samuel Cockley.

D.—Samuel Detweiler, Jacob K. Detweiler, Barbara Drayer, J. K. Detweiler.

E.—Benjamin Eicher, Jacob Epp.

F.—Cornelius J. Friesen.

G.—H. W. Gross, Peter H. Gertz, Mary A. Good, Ephraim Grabill, David Gascho, Johna Gingerich, Joseph Gingerich.

H.—Bettye Hunkles, Mary G. Harsh, Kate Harter, Johann Hebert, Henry L. Hoffman, Jos. D. Hartzler, Abraham Harms, C. R. Herr, Christ Hoffmann, J. D. Hartzler, Abraham Harter, J. P. Hostetler, K.—L. Kuhn.

L.—Fannie Lindeman, Esther Lapp, Lord & Thomas, John Lehnart, Peter Lehnart, Jos. Litwiller.

M.—Isaac Moser, James Madsen, Moses D. Miller, P. J. Miller, Geo. Numa, Alvin Meyer, Menno Miller, J. M. T. Miller, Catharine B. Metz.

N.—Mrs. Barbara Neuwander, E. N. Nisley.

O.—Peter Quinring.

P.—Sarah E. Rosenberger, Jos. W. Ropp, Eliza Rupp, C. C. Roth, Christ Rissler.

S.—Peter Spranger, John S. Sommer, Mrs. John K. Stauffer, Annie E. Soder, L. H. Shenk, J. S. Sommer, Christiana Shantz, M. E. Shank, H. H. Smith, Wm. H. Simon, Peter D. Shindler, John Steinman, Laura T. Shupe, Christian Springer, Ed. Saylor, J. H. Shank, Jos. Schlegel, Daniel Shuck, F. Schwartzentruber.

T.—A. A. Troyer.

W.—Christian Wengert, Hiram Walter, J. L. Weiler, Jacob Warkentin, Anna Waile, H. G. Wittmer, John Wittmer.

Y.—D. P. Yoder, Thomas D. Yoder, Levi E. Yoder, J. H. Yoder, Cornelius H. Yoder, Thos. D. Yoder, Joel Yoder, Z.—Barbara Zuercher, Jacob E. Zimmerman.

MISSION FUND.

Ellen Plank \$100.

BRETHREN IN ASIA.

C. & B. Good \$3.00, David Stoesz from Church at Niverville, Manitoba, \$222.00, John Janss \$100, Joseph Stuckey \$100.00, Henry Weaver \$100.00, Simeon H. Church, Cumberland Co., Pa., \$40.00, Stone Church, Cumberland Co., Pa., by Henry S. Rupp \$25.00, Peter C. Steiner \$100.00, John Richter \$50.00, Jacob J. Weis \$50.00, J. K. Herr \$100.00.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.

It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A Cheap Edition without the Dictionary and less illustrated matter..... 5.50
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo. in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129..... 60
—Agate, 24 mo., with clasp, cloth, gilt edged, No. 170..... 50
—Agate, Reference, 16mo., leather binding, No. 138..... 75
—Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover, 32mo., agate, board and cloth cover, 32mo., agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 60
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
—National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 6 00
—Academic, bound in cloth, 500 pages 2 20
—High School, 415 pages, cloth..... 1 35
—Common School, 400 pages, cloth..... 1 00
—Primary, 352 pages, cloth..... 65
—Pocket Edition, cloth..... 75
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, 60
Adler's English and German Dictionaries, over eight hundred pages..... 2 50
—English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express..... 5 00
OEHLSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
GRUBER, C. F., English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng.-Ger. and Ger.-Eng. Dictionaries published..... 10 00

COMMENTARIES.

Barrett, Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
—3 volumes on the Psalms, per volume 1 50
—2 " on Job, 8vo. " 1 75
—2 " on Isaiah, 8vo. " 1 75
—1 " on Daniel..... 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols. sheep..... 15 00
On the New Testament, 1 vol, sheep 6 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne..... 1 50

Notes on Genesis, by Murphy..... 1 00
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
— " " " paper 25
Appl'es of Gold. Large type, lots of pictures, board covers..... 50
Alcaine's Alarm to the Impenitent..... 35
Annals of the Poor..... 60
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 45
— " " new Edition, enlarged..... 90
Brown's Concordance of the Bible, pocket Edition..... 50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present..... 40
Bible Reader's Help..... 90
Beginning of Life, 263 pages..... 25
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Prayers..... 25
Bible Antiquities, (Nevil's)..... 1 50
Bible Stories (Gallaudet)..... 25
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 250 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Clark's Scripture Promises, Gilt edges..... 40
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Call to the Unconverted, Baxter, paper, 15c
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 15
Christ and Humanity..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts
Dymond on War..... 40
Daughters' Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15
Daily Food, a verse for every day in the year..... 15
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables, cloth, 624 pages..... 1 30
Dictionary of the Bible by Wm. Smith, comprising its antiquities, biography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
The same in sheep, library binding 3 75
Life and Words of Christ, by Gekkie. 826 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 50

Line upon Line..... 50
Mind and Words of Jesus by McDuff..... 50
Man in Genesis and in Geology..... 1 00
Morning Thoughts..... 50
Divines for 25, 40, 50, 75 cents, and \$1.00
Easy Lessons for the Little Ones at Home..... 40
Elijah the Tsiabite..... 80
Elisha, and other Books for Children..... 25
Freemasonry Illustrated, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. 75
—Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Mystic Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Willforber..... 35
Fall of Jerusalem, the Child's History of, Mrs. M. A. Hallouh, A. T. S..... 50
Fox's Book of Martyrs..... 2 50
Frost's Letter Writer..... 50
Fireside Readings. Paper, 30 cents; cloth..... 45
Gospel Sunbeams..... 25
Gospel Workers..... 1 50
Gems, by Spurgeon..... 25
Haberman's Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and conclusions on subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cements, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horseman's Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 60
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
Jessica's First Prayer..... 45
J. sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Kempis, Thomas Von of the imitator of Christ, New Edition. Revington's, Waterloo place. London Edition. Bound in leather..... 75
Life of our Lord upon the earth, by Samuel J. and Lewis..... 3 00
Mare (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 45
Moseheim's Ecclesiastical History, by exp..... 7 50
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning by Morning, by Spurgeon..... 150
Our Earthly House and its builder..... 60
Our Sympathizing High Priest..... 60
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Primer, English and German (Am. T. S.) Pleasant Paths for little feet..... 60
Persuasive to early Piety..... 70
Prince of the House of David..... 2 00
Peace Manual, or War and its Remedies..... 50
Pilgrim's Progress, by Bunyan..... 70

Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
40 Pictorial Narratives..... 70
Pictorial Tract Primer..... 85
Peep of Day..... 40
Precept upon Precept..... 40
Prodigal Son..... 25
Pocket Island, Rubber, with screw top
Promised One, The, 18mo., 63 pages..... 35
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. Delfass, late consul at Jerusalem..... 2 50
Rise and Progress of Religion in the Soul..... 45
Right way, a book on Peace, Am. T. S..... 25
Repentance Explained, by Walker..... 20
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger. Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Sark's Hand Book of Prayer, bound in cloth..... 1 25
Sander's English and German Primer, illustrated..... 30
Spurgeon's Sermons, per volume..... 1 50
Should Christians Fight? The question candidly and Scripturally considered and answered from the Old and New Testament..... 10
Secret Power, six sermon by Moody..... 60
Summer on Peace..... 75
Songs for Little Ones at Home..... 70
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Scripture Lessons for Little Ones, A. B. P. S. Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 30
Scripture Lessons, A. T. S. 18mo., 96 pages
Saint's Rest, by Baxter..... 70
Sorinher's Lumber and Log Book; the only full and complete book of this kind ever published..... 35
Spring Time of Life..... 65
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Saint and his Savior, by Spurgeon..... 1 50
Sunshine for Rainy days, fine paper, a fine picture on every other page, with short simple reading lessons for children. Board covers, 50 cents; cloth, 40c., 96 pages..... 1 00
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each 25
Tobacco, Influence on life and health..... 25
Trees, Fruits and Flowers of the Bible..... 40
The Life of Trust, being a narrative of the Lord's dealings with George Mueller, of Bristol, England, written by himself; shows how the Lord answers the prayers of his people and provides for those that put their implicit trust in him. 528 pages, cloth..... 1 50
True Vital Piety, Non-Conformity to the World, by M. M. Eshleman..... 1 00
Testament, Eng. & Ger..... 50
Through Bible Lands, notes of travel in Egypt, the Desert, and Palestine, by Philip Schaaf, D. D., LL. D., Prof. of Bible Learning, &c..... 2 25
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the

author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Non-Conformity to the World, compiled by Pre. David Sherck, of Preston, Ont., with the aid of some of his fellow-laborers. A pamphlet, 92mo., 72 pages, paper cover, containing an article on Non-Conformity, on Dress, on Luxury, on Peace, and a conclusion by Bro. Sherck. Truly a valuable work..... 10
Per dozen..... 90
Bridal Souvenir. Sq. 24mo., with Marriage Certificate. White binding, gilt edge..... 60

SUNDAY-SCHOOL CARDS.

No. 1, Precious Promises, black back ground flower illustrations, 2 1/4 x 1 in., per pack 25
No. 50. Ten cards, Bible verse, wreath of flowers, 1 1/2 x 2 1/2 inches..... 20
No. 75. 100 reward tickets, 1 1/4 x 1 1/2 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 8 inches 35
No. 106. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 30

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German.—Mennon Simon's Complete Works in English.—Mennon Simon's Foundation in German, (new translation.) and the Philharmonia (tune book) are kept in stock and for sale by

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

How bitter must be the pangs from the consciousness of a life spent in sin! a life made up of deeds antagonistic to the higher laws of nature, and estranged from the joyous, life-giving influences of the light shed abroad by the Sun of Righteousness! It is true that by the banishment of the rays of this light when entering the heart, the mind is temporarily relieved, but its sting cannot be obliterated from the soul. (1 Ps. 139:7, 8.) It would seem that of all the great troubles the human mind is capable of enduring, this gives cause for the greatest and the most lasting. The trouble from this is the only one from which we can truthfully claim real and lasting benefit. It is the result arising from a life of misdoings, and the chariot (repentance) transferring us from a fruitless life to the one abounding with the richest gifts within the grasp of the human family. Then indeed, will joy be gleaned from trouble. HENRY S. RUPP.

For the Herald of Truth.

THE NEW LIFE.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

Bright, joyous Spring, bursting into beauty again reminds us of the renewing of the spiritual life in man. Nature, so long asleep in the dreary tomb of Winter, now awakes from slumber, and, casting aside her sombre robe, assumes the more appropriate dress of the season and comes forth with smiles of gladness—an emblem of the resurrection of our mortal bodies. Of the lifting up from this life into a higher, holier life beyond, where we shall lay aside the soiled garment of our sinful flesh and receive instead the spotless robe of immortality.

The various voices of Nature—each speaking in its own peculiar language—all reveal to us the same thought—that, "though we die, yet shall we live." A happy thought! for what would this life be without the hope of another, better life above? And, with Faith and Love in our hearts, and this blessed Hope for our guiding Star, what might not our earthly life be if truly lived? This life is a preparation for the next: and what we call Death is but our birth into the future life. Death, in the language of Paul, is "but a sleep"—a rest from toil during which is wrought the mysterious change by which we gain an entrance into the heavenly mansions.

That a change is necessary, we learn from 1 Cor. 15:49. "As we have borne the image of the earthly, we shall also bear the image of the heavenly," and verse 50, "flesh and blood cannot inherit the kingdom of God."

To the true believer the sleep of death promises a glorious awaking, and, eagerly

anticipating the glories of the new life, he can "think of death without a sigh."

Would that we might all strive to make this our condition! for, it were really a happy thing to die, if we could see it so. Though we may be weak and distrustful at times, He who is the "Resurrection and the Life," will help us to conquer all fears of death. "He does not leave the unhappy soul without an inward monitor, and, till the grave opens, the gate of mercy is not closed."

Let us not grow weary then, of the old life, but press forward to the new. There's a Beacon bright, shining aloft, whose steady light—if we follow where it leads—will guide our bark into the haven of rest at last. Though the voyage may be a laborious one, it will not be long!

"Years are given us to heaven,
Home, and happiness and rest."

A. E. A.

For the Herald of Truth.

SHINING FOR JESUS.

Having seen the Sun of Righteousness, and knowing for ourselves the blessedness of walking in the light, should it not be our highest privilege, as well as duty to seek to carry that light to others, who are yet in darkness, and to kindle a light in those hearts that are sitting in the shadow of death? Jesus says, "Let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven."

What a blessed thing it is that it does not need great cleverness, or many gifts, or fine utterance, or great knowledge to shine for Jesus as long as they keep near the fountain of light. Oh! shall we, who bear the name of Christ, allow our light to burn so feebly, shall we by our coldness and apathy let our light so nearly go out that some poor souls, struggling in the darkness, shall fall for want of the guiding ray that we might have given them? Let us keep near to Jesus, that our light shall be a living testimony to all around us. We may by word, look or act deny our profession. How can we dare to do this when we consider how much Christ has endured for us, and to satisfy divine justice! While in the extreme agony of this suffering, he prayed, "Father, forgive them; for they know not what they do."

Is there any love like unto his love? Can we be too earnestly engaged in the work of salvation? Let us be willing to suffer, if need be, for the sake of winning souls to Christ, and we shall be blessed for every sacrifice we make for the good of others. In everything we do, do all to the honor and glory of God. Let us be careful in all our walk and conversation that our life may be worthy of imitation. Let us not, by indulging in some things which we can easily avoid, lay a stumbling-block in the way of some one,

which may also prove a hindrance to our progress in a Christian life.

Jesus said, "Watch and pray, lest ye enter into temptation." We must watch that the false christs and false prophets which shall come in His name, and shall shew signs and wonders, may not deceive us: Remember, if it were possible, even the elect shall be deceived. But he said, "Behold, I have told you before."

Paul says, "Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you but such that is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

If we expect to meet the approbation of Christ we must also obey his commandments. To the true followers of Jesus his commands are not grievous. Christ says, "He that loveth me, loveth my commandments. If we are only willing to submit entirely to the will of God, and consecrate all to Jesus, we find that his 'yoke is easy, and his burden is light,' though it may appear heavy and burdensome to the sinner. The Christian's life is not a life of slavery, but a life of love, joy, and inward peace, which none but the true child of God experiences and enjoys. There is no higher joy than the blessedness of peace with God. Let us then not be weary in well-doing: for in due season we shall reap if we faint not. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:9, 10."

Let us not mistake unwillingness for weakness. The writer, for many years, made this mistake, and was not willing to receive the Lord's purging. Those who most feel their weakness, imperfections, and nothingness, are often most willing to do their best. The Lord said to Paul, his strength is made perfect in weakness, and Paul said, "Therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," for when I am weak then am I strong." He was determined not to know anything save Jesus Christ and him crucified. He said his speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That our faith should not stand in the wisdom of man, but in the power of God. Oh! let us follow his example; for by willingly doing what we can, we become stronger and better qualified to do more for Christ's sake. Let us all labor diligently for the honor and glory of God, and for the salvation of souls; and with our best efforts not forget to pray for God's blessings upon our work, for without his blessings all our efforts are in vain. Let us place all our affections on our Lord, and with gratitude, reverence

our great Creator and preserver. Let us live near to God and habitually recognize that in him we live, move, and have our being."

"The Lord is God; 'tis he alone
Doth life, and breath, and being give:
We are his work, and not our own.
The sheep that on his pastures live."

SISTER C.

For the Herald of Truth.

PATIENCE.

"Let us run with patience the race that is set before us." Heb. 12:1.

He that runs and lacks patience, will never get to the end of the race; for in the race that the Christian runs there are many things that try him severely. One comes and rails on him for his zeal—for running so fast when he thinks himself too slow; another gives him a blow to quicken his speed, and possibly strike him down instead of helping him along. Every man will make room, and give way to a runner in a natural race here, while he that runs the heavenly race will find many standing in his way, and even trying to stop him. He will have great need of patience. Without it many things will offend him. What is a zealous man without patience? He will bear nothing, suffer nothing, and can do no great good.

David had a great many enemies that spoke mischievous things of and against him, and laid snares for his life; but he was as a deaf man that "heard not; and as a dumb man that openeth not his mouth." Saul was twice in his power, yet he would not avenge himself of him. He wanted neither courage nor wisdom: he had a stirring spirit, a working heart, was sensible of wrongs, knew himself innocent, his adversaries malicious; his thoughts must needs be troubled, and yet he is his own man under all troubles; he committed his cause to God, his patience was in exercise, and he waited God's time of deliverance.

Christ's active and passive obedience made him a complete Mediator. May active and passive obedience (reader), make thee a complete Christian. So that when our race is run here in this sinful world we may wear the crown which is laid up in heaven for us.

Dear young Christian friends, I often think of you in my lonely hours. But if we keep working on faithfully we shall meet each other again—if it is not on this earth it will be in eternity, where there will be no separation. How often do I think of the one that was taken from our midst but a few short months ago. When he was about to leave this world, he took my hand and said, "Will you promise me to meet me in heaven, and tell all your associates and mine to meet me there?"

Readers, may we all so live that we may meet our dear ones in heaven.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Ne'er think the victory won,
Nor lay thine armor down,
Thy arduous work will ne'er be done
Till thou obtain thy crown."

CYRUS S. WERT.

For the Herald of Truth.

CLEANLINESS.

When we read the law given by Moses, and consider how the Israelites were commanded to wash and purify themselves, we have reason to believe that the Lord abhors uncleanness. Although the cleansing which the Israelites were commanded to observe is a figure of the purifying of the hearts of the believers in Christ Jesus, yet we may receive benefit therefrom by applying these commands to ourselves literally.

In Deut. 23:13 we read that the Lord abhors filthiness. In 2 Cor. 7:1 we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In Eph. 5:3-5 we read, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." And in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls."

The words were written by inspiration, and are worthy of our serious consideration. We can plainly learn therefrom that the Lord wishes us to observe cleanliness, both bodily and spiritually. Temporal things we should keep clean, but most of all should we labor to keep the heart and spirit pure. It is our Christian duty to guard against every thing that would make our house loathsome, unclean, or unpleasant, but that which goes beyond cleanliness, which takes the form of vain adorning, embellishing, or decorating is contrary to the commands of our Lord, and gives evidence that pride is rooted in the heart.

Members who are in the habit of using tobacco probably do not imagine that thereby they make it somewhat unpleasant to those who do not use it to obey the admonition of Paul, when he says, "Greet one another with an holy kiss."

Using tobacco is like other habits, when long practiced it is hard to get rid of. It seems that a drunkard can almost as easily give up drinking as one who uses tobacco can give up its use. But by the grace of God (which all can receive through Jesus Christ) both drinking and using tobacco, with all other evils, can be overcome; for the Savior has said that all power is given unto him, and he has promised to give the Holy Spirit to those who in faith believing ask him. If only our young people would shun the use of tobacco when yet the system is free from it. I would that all our older brethren would set them a good example in this. I beg forbearance in writing plainly. "Prove all things, hold fast that which is good."

LEVI A. RESSLER.

For the Herald of Truth.

SUNDAY SCHOOLS.

Where the officers and teachers gather with the children for the benefit of the children, to give them Bible discipline—the precious truths of the gospel, the young minds should be impressed with Scripture knowledge as early as possible. If there is no good seed sown in their minds, in course of time thorns and thistles will crop out, and the most precious time has been neglected—the morning of life.

The object of the Sunday Schools is to impress upon the minds of the young the knowledge of the Scripture, and the duties devolving upon us all. It is reasonable to believe that at no other time can so much good be accomplished. Parental instructions in the family should by no means be neglected, but usually there is not that encouragement, that good cheer and earnestness in the homes as in the school room where a number gather. Consequently the Sunday School is an excellent place to accomplish good. Therefore I hope Sunday Schools may become still more numerous.

I hope it may have been a pleasant meeting when the Sunday Schools opened after so long an absence of teachers and pupils from each other to meet again. May officers, teachers, and children all stand at their posts in the fear of God. May those to whom the children are entrusted be in earnest in seeking the welfare of the young, both by example and precept. I also hope the scholars will attend regularly, and make strong efforts to learn, and improve their time—the golden opportunity now before them. Let the lessons that had been stored up in the mind become more fixed in their memories by what will follow, again. Let them bring forth fruit to the honor and glory of God and to the welfare of many precious souls.

J. D. HERSHEY.

For the Herald of Truth.
LIFE IS WHAT WE MAKE IT.

Life is a game of hide and seek;
Many seek and never find
The bright hopes which are beyond them
In their daily task and mind.

On they trod with weary footsteps,
Seeking for the easy road,
Seeking for the Savior's pathway,
Leading on to heaven and God.

And while we are crying daily
With our weary hearts and voice,
We will meet on lovely Canaan,
And with Jesus shall rejoice.
Woolter, O. A READER.

For the Herald of Truth.
PAUL'S EXAMPLE.

"Be ye followers of me even as I
also am of Christ." 1 Cor. 9:1.

This is the language of Paul after his conversion, after he had been struck down by the powerful hand of Jesus, and had cried out, "Lord, what wilt thou have me to do?" The Lord said, Arise, and go into the city, and it shall be told thee what thou shalt do." He had been persecuting the Christians—true followers of Jesus. You see he rejoiced to see Stephen stoned; he was very zealous in his work, but the Lord wanted something else of him, he wanted him to be zealous in the cause of Christ. God's ways are not our ways. After Ananias went to preach to Paul, scales fell from his eyes and he could see again. When he had been struck down to the earth, he was three days without sight. This goes to show that we must turn from darkness to light, from death unto life and from sin to salvation. If Paul had continued in his old natural ways unto his end or death he would have been forever lost. But he repented, became a child of God, and preached God's holy word; and was able to say the words of the text, "Be ye followers of me, even as I am of Christ."

When he was converted he was baptized, and was also baptized with the Holy Ghost. So must every child of God be baptized of the Holy Ghost. How many professed Christians have we now a days who are baptized with water, but are not true followers of Jesus! Their actions deny it. How? By their going to parties, shows, and fairs, unreasonably talking politics, and going with the world with all manner of vain dress. I would ask the reader, Where is there a light that the world may see that they are a chosen people separate from the world? Christ says, "I have chosen you out of the world, therefore the world hateth you." John 15:19. Can we be true followers of Paul as he was of Christ, and go with the world? When John preached he said, "I baptize you with water unto repentance, but he that cometh after me is mightier than I, he shall

baptize you with the Holy Ghost." I would that all Christian professors could be baptized with the Spirit, that the world could see the Light, and be converted to God.

I think it very necessary at the present time that the watchmen of Zion blow their trumpets loud by the Spirit of God. Remember how Noah preached, and what God did through him. What good did his preaching do? It appears that we are in the times that preaching does no good. Pride, selfishness, and self-righteousness is getting so much sway that we must think Satan is getting into the churches. How is it that we cannot understand one another?

Brethren, let us not get weary in well doing, but put our shoulder to the wheel, be more zealous, pray to God for power and wisdom, thrust out the old serpent through the power of God, have more faith in God, and take God at his word that he may be with us, "Lo, unto the end of the world." Look at the crown we shall inherit if we are true followers of Jesus. Where shall we land if we are not true followers of Jesus? In that lake of fire where the worm dieth not, and the fire is not quenched. Let us be true followers of Paul as he was of Jesus Christ.

I have never written much for the HERALD, but as there was a request made that all the ministers show their love and throw in their mite to help the brethren who have a great work resting upon them, may God grant that all may lend a helping hand in God's Holy vineyard. I have made this effort trusting in God, and to him we leave the results.

JOSEPH YODER.

For the Herald of Truth.
KNIT TOGETHER IN LOVE—
SAVED BY THE BLOOD OF
CHRIST.

Beloved readers of the HERALD OF TRUTH, it has been weighing heavily on my mind, and my heart's desire has been for years to be in your presence, and mingle with the many loved ones whom I have never seen, and question whether I ever shall see on this side of eternity. But my hope is that we shall meet on the other side of the Jordan of death, and enjoy the presence, the society there of many whom it was not my privilege to meet here below.

Some beloved friends at some distance from us have been here with us, and we have had pleasant conversations with one another. I often think of the words of encouragement that were spoken. In particular do I think back to the time that I was called to be a watchman on the walls of Zion, when shortly afterwards some of the ministering brethren from Pennsylvania, who are still living,

visited our neighborhood. The words that were then spoken for my encouragement, and the exhortations to be faithful to my calling, I have not yet forgotten. Although I was at that time much cast down, and the responsibilities of my duties, and my own weakness rested heavily upon me. If it had not been for the glorious promises of His word I could not have found it in my power to rise before a holy God and dying men to teach His truth.

But He, to whom is given all power in heaven and upon earth, has promised to be with his disciples always, even to the end of the world. Whatsoever we shall ask in His name we have the promise that the Father in heaven will do it for us. We know that without His grace and assistance we cannot do anything that is pleasing in his sight or beneficial to our souls.

As it is our duty to encourage one another, I often feel as if I were present with you in the spirit of my mind, although absent in the body. But if circumstances would have permitted I should have been present in person with many of you ere this time. But as it is we must be contented. We have great reason to be thankful that we are as highly privileged as we are—that we can hold silent converse through the medium of the pen, which is to me a great comfort. As there are many with whom I should like to converse, I have chosen this plan to convey to you a few of my thoughts.

The words of the Apostle Paul to Timothy came into my mind as an exhortation and a comfort to us all. "This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. What blessed news! What a glorious truth to tell the sinner that Jesus died to save him! Then what a solemn charge to us that repentance and remission of sins should be preached in His name among all nations. That it is a true saying is clearly manifest, since Christ, who is the way, the truth, and the life, has himself spoken it. We read, "I came not to call the righteous, but sinners to repentance." Again he says, "I am come to seek and to save that which was lost." In a carnal state of mind we are all lost in sin and iniquity; because all have sinned, and all have wandered from the fold of God. But now, in the name of Jesus, there is forgiveness for every sinner that believes. As soon as one sees and feels his sins and his lost condition, and truly repents, and becomes willing to forsake all, and accept the blessed invitation, and come to Jesus, the Savior is willing to pardon; "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life."

Sinner, will you believe this? Will you accept it? Will you believe that in the blood of Jesus, shed on Calvary, is the atonement? "It is a faithful saying, and worthy of all acceptance." Will you then accept the offer through His word, which is truth and life? There is no other remedy to save you; there is no other saving power. Alone in the name of Jesus can we be saved. But we must take hold of the atonement by faith; without faith it is simply impossible to please God; and except the word be mixed with faith it has no saving power, although it is preached to us never so earnestly. "But the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. So we see that Christ crucified may be preached, and still the hearers are not benefited thereby. But it is the will of God that all shall be benefited, and if they are not, it is not the fault of God. The preaching of the word is one of the means that God uses for the saving of sinners. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

In stating that Christ came to save sinners, the Apostle adds, "of whom I am chief." He means that he was the foremost and greatest of sinners. He notices the fact in other places that he was a blasphemer and persecutor, but he says also, "I obtained mercy because I did it ignorantly in unbelief." The grace of our Lord was abundant to him, and he is still the same Savior as he was then; his grace is still as abundant. Where sin did abound, grace did much more abound. The apostle being the chief of sinners, and yet obtaining mercy, became a pattern for them that should afterward believe on Him unto life everlasting. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Sinner, come to Jesus and accept this saying, Christ is still stretching forth his arms to save you!

We, who have confessed with the Apostle to have obtained mercy, are we doing our duty? are we following the footsteps of our Master? are we compassionate and merciful to our fellow pilgrims? do we love our neighbor as ourselves? is brotherly love hearty? are we true forbearance with one another? Have we consolation in Christ, comfort of love, fellowship of the Spirit? Have we the same love, being of the same mind? Is nothing done in strife or vain glory? Do we esteem others better than ourselves? Is the mind in us that is in Christ Jesus? Are we willing to lay our lives down for the brethren? I think if we could answer all these questions in

the affirmative there would not be so much contention and so many divisions as there are in the churches. If all shepherds would stand against contentions and divisions as Paul did, I think we would have less of them. It appears to me that frequently the shepherds are the cause of divisions. The blameless are always clear, but let every one take it well into consideration. The day is coming when we all must give an account of our doings. We still see and hear of more signs of division among people that call themselves children of God and followers of Jesus. Let every one take to heart the necessity of unity among Christ's disciples, especially those who are called to be shepherds, and lead the sheep to the most nourishing pastures and the sweetest and purest waters. Is it possible that some are leading the flock to the withered pastures of men's opinions on which they will faint and die? I fear that many are perishing in the modes and forms of men, as it was with the Jews in the time of our Savior. Christ gave them a severe rebuke, saying, "For laying aside the commandments of God, ye hold the tradition of men."

JACOB WOOLNER.

Canada.

For the Herald of Truth.
MEDITATION ON DEATH.

Very soon all will be over with us here. Consider, then, your state before God. To-day man is, and to-morrow he is gone. When he is taken out of sight, usually he quickly passes also out of mind.

In every thought and act we ought to hold ourselves as if we were going to die this very day. If we had a good conscience we would not fear death much. It would be more to the purpose to shun sin, than to flee from death. What profit is it for us to live long, when we make such a poor use of our time? Many reckon how many years it is since their conversion, yet often there is but small fruit of their amendment. If it is fearful to die, perhaps to live long will be more dangerous. Blessed is he who has always before his eyes the hour of death, and daily disposes himself for death.

If we have seen any one die, remember that we will pass through the same ordeal. When it is morning, think that we may not see the evening; and when it is evening, do not venture to make certain of reaching another morning. Always then be ready, and so live that death may not find us unprepared. Many die suddenly and unexpectedly—"for the Son of man cometh at an hour when we think not." When that last hour shall have come, we will begin to feel very differently about all our past life, and to grieve greatly at our negligence and remissness.

Ah! how happy and wise is he who now endeavors to become in life such as he would wish to be found at the hour of death—perfect. When we are well, we are able to do many good works, but we do not know what we can do when we are ill. Few are made better and reformed by sickness, so those who are always moping from place to place seldom become holy. The time will come when we will desire one day or one hour in which to amend, and we know not whether it will be granted us. Ah! dearest friends, from what peril may you deliver yourself, from what terror may you rescue yourself by having at all times a due fear and anticipation of death!

Let us strive now so to live that we may be able in the hour of death to rejoice rather than to fear. Learn now to die to the world, that you may then begin to live with Christ. My prayer to God is that we may all be blessed with heavenly wisdom.

A. SISTER.

For the Herald of Truth.
ENCOURAGEMENT.

We need to encourage each other in this great work to labor for our soul's salvation. If we have chosen Christ to serve him, let us go on rejoicing, let us guard ourselves and try to walk uprightly. We have a narrow path in which to travel, for many are the temptations of the world. "Satan goes about as a roaring lion, seeking whom he may devour." So let us be on our guard, for we know not how soon we may be called away.

You who are yet out of the ark of safety, O turn to the Savior, for you will not find a better friend. If all others forsake you, he will not, for he sticketh closer than a brother. We want earthly friends. Parents, brothers and sisters are dear to us, but Christ is dearer yet.

Dear brothers and sisters in the Lord, what are we doing? Are we working on the Lord's side? Let us be faithful to the end, and we have that blessed promise of eternal life.

CARRIE BLAUCH.

A MAN'S body and himself (with the utmost reverence to both I speak it) are exactly like a jacket and a jacket lining: rumple one, you rumple the other.—Sterne.

It is within the power of every young man to make and keep a resolution never to utter a word directly or indirectly complimentary to any one. If such a young person should be offered a fortune dependent upon success in this, how earnestly would they guard every utterance. And yet no fortune would be of such real benefit to any youth as a heart pure and free from all caving and censure.—Hervé.

GOD'S CHOSEN THINGS.

(1 Cor. 1: 27, 28)

O God, I am so weak,
So prone to faint and fall;
How shall I dare to speak?
Can'st thou give me this call?
My child, it is the "weak things" I must use,
For then no flesh shall glory: thee I choose.

But Lord, so foolish too,
I know not what to say;
And even if I knew,
On my lips words die away.
My child, 'tis "foolish things" that I must use,
For then no flesh shall glory: thee I choose.

But then so base am I,
One moment serving Thee,
The next I may deny
The Lord who purchased me.
I keep thee, child, e'en "base things" I must use,
For then no flesh can glory: thee I choose.

But all around despise,
And scorn a word from me,
They know I am not wise,
My nothingness they see.
My child, wilt thou not learn that I must use
Such things as are "despised": thus thee I choose.

Teach me this lesson, Lord,
Teach me again, again:
Till on my heart thy word,
Graven with iron pen
Remain—and thus contented, I may choose
To be weak, foolish, base, despised, that thou
may'st use.

—Triumph of Faith.

For the Herald of Truth,
SWEARING.

There is so much profanity at the present day that I thought a few words on the subject might perhaps not be out of place. It seems that this sin is growing, for I hear older persons than myself say, "It was not so when I was young." How the hearts of Christian parents are grieved if they take but a step from under the parental roof.

Sometimes we are pained to hear the little children swear among the first words they learn to lip. This they would not do if they had not heard it from older ones. Some persons swear to such an extent, uttering oath upon oath, that it makes one tremble to hear them. Some swear only at certain times, and to a certain class of their friends, as though the great God, did not at all times hear and see them. We hear it among all classes, and, sad to say, sometimes from the lips of those who profess to be followers of the meek and lowly Jesus. This ought not so to be, for this is more than "Yea, yea," and "Nay, nay."

Some seem to think that it is harmless to repeat profane words that they hear other ones use in the way of relating something; but I do not agree with this; because every man will have to give an account of himself before God, which will

include every idle word spoken. "The Lord will not hold him guiltless, that taketh his name in vain."

It is the duty of ministers to cry 'out against this great sin, as it is also of parents. This habit is often indulged for the want of better knowledge. People of whom we might expect better things are addicted to this shocking habit. If parents swear, what else may be expected of the children but that they grow into the habit without knowing its evils. If the head of a band of workmen swears, the same may be expected of the laborers.

I fear when people pronounce curses on others they do not think that the curse rests on themselves, and not on what they asked, or perhaps they might not curse so thoughtlessly. Little do they know whether they will be spared to repent, or whether they may not be suddenly cut down, and at last have to cry out, "The harvest is past, the summer is ended, and we are not yet saved." M. K. M.

For the Herald of Truth.

AN APPEAL.

Dear unconverted friends, I do feel constrained by the love of God shed abroad in our hearts to call to you again through the HERALD OF TRUTH to come to Jesus and be converted. Not to join the church afterwards to turn back into the world and say that you were persuaded into confessing Christ; but I would say with the Apostle Paul, "knowing, therefore, the terrors of the Lord, we pray you in Christ's stead, be ye reconciled to God." But being unable to plead with you as the case requires, I have selected from "Notes on the book of Numbers"—a book which was sent to me as a present, by a Christian lady whom I became acquainted with at St. Louis last winter a year ago when I went to Missouri.

In one word, hasten come to Jesus as a lost, guilty self-destroyed sinner, and found redemption, pardon, and peace in him?

Do pause, dear friend, and seriously consider these things. We can never lose sight of the fact that we have something more to do than to write "Notes on the book of Numbers;" we have to consider the soul of the reader. We have a most solemn responsibility to discharge to him or her; and therefore it is that, from time to time, we feel constrained to turn for a moment, from the page on which we are meditating, in order to make an appeal to the heart and conscience of the reader, and entreat him, most earnestly, that if he be as yet unconverted, undecided, he would lay aside this volume, and apply his heart seriously to the great question of his present condition and eternal destiny. In comparison with this, all other questions dwindle into insignificance. What are all the schemes

and undertakings which begin, continue, and end in time, when compared with eternity and the salvation of your never-dying soul? They are as small as the dust of the balance. "What shall it profit a man if he shall gain the whole world and lose his own soul?" If you had the wealth of a Rothschild—the money-king, if you stood on the loftiest pinnacle of literary fame or political ambition, if your name were adorned with all the honors which the universities of the world could bestow, if your brow were wreathed with the laurels and your breast covered with the medals of a hundred victories, what would it profit you? You must leave all—you must pass through the narrow arch of time into the boundless ocean of eternity. Men of princely wealth, men of literary fame, men who have ruled by their intellectual power the House of Lords and Commons, men who have held thousands hanging entranced upon their lips, men who have reached the very highest point of naval, military and forensic distinction, have passed away into eternity; and the awful question as to such is, "Where is the soul?"

Beloved reader, we beseech thee, by the most weighty arguments that can possibly be urged upon the soul of man, not to turn away from the subject until thou hast come to a right conclusion. By God's great love, by the cross and passion of Christ, by the powerful testimony of God the Holy Ghost, by the awful solemnity of a never-ending eternity, by the unspeakable value of thy immortal soul, by all the joys of heaven, by all the horrors of hell—by these seven weighty arguments, we urge thee, this moment, to come to Jesus. Delay not! argue not! reason not! but come now, just as you are—with all your sins, with all your misery, with your mispent life, with your dreadful record of mercies slighted, advantages abused, opportunities neglected—come to Jesus, who stands with open arms and loving heart, ready to receive you, and points to those wounds which attest the reality of His atoning death upon the cross, and tells you to put your trust in Him, and assures you you will never be confounded. May God's Spirit carry home this appeal to thy heart, this moment, and give thee no rest till thou art savingly converted to Christ, reconciled to God, and sealed with the Holy Spirit of promise.

MARY C. YODER.

Be cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy.

"THE BLOOD OF CHRIST."

BY PROF. E. TUCKER.

From the whole tenor in Scripture "The Blood" plays a very important part in the Christian scheme. And what that part is, ought not, one would think, to be very difficult to find. This is certainly a very strong, deep and rich vein of truth concerning it, running the whole course, both of the Old Testament and the New. And the mind, it might be supposed, could not go very far wrong, which should try to follow carefully and thoroughly this clear and sparkling vein in its windings and turnings among the rocks and beneath the mountains of the ancient and hoary Past, to its origin in the Sacred Oracles of the Hebrews; or, possibly, to its first springing brooklet, as traceable even to the primeval pair in the "garden of Eden," or, at least, to the offspring in the region round about. The meaning of language depends largely upon the usages of the people who employ it.

Now, the fact is well known (and highly important, moreover, in this connection) that Christ and His apostles were Jews, and their methods of thought and forms of expression were molded and fashioned by the customs of that people as handed down from remote ages.

These customs and usages and institutions are, of course, set forth in the Old Testament Scriptures; and hence we must look largely to that source from which to gather the spirit and purport of New Testament language.

Let us, then, go thither for light upon this subject. The first direct mention in the Old Testament of blood, as related to the topic in hand, is in Exodus 12: 7—13, in the Institution of the Passover. The Hebrews were to kill a lamb for each family at evening, and take of the blood and strike it upon the two side-posts and on the upper door-post of the houses where they were to eat the lamb. "And the blood," says God, "shall be to you a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague will not be upon you to destroy you when I smite the land of Egypt." See also chapter 12: 23—27.

This feast of the passover, thus instituted, was continued through all the vicissitudes of the Israelitish nation, and was in full observance at the time of Christ, as is abundantly evident from the New Testament narrative.

The "Passover idea" would seem to be applied to Christ in the sense that, as the destroying angel, spared the Israelitish dwellings that were "under the blood," so the angel of wrath spares those who have accepted the mediation of the blood of Christ. Paul writes to the Corinthians, 1 Cor. 5: 7, "For even Christ, our

Passover, is sacrificed for us." But the "Passover" does not contain the only (nor even the chief) use of blood in religious rites. In fact the idea of atonement does not seem to belong to that memorial observance, at least, the matter is not so described in the account given of the institution.

Sacrifices are commanded in the Levitical law, and the blood is to be sprinkled upon the altar, and the rest is to be poured out at the bottom thereof. The fact of the atonement through the sin offering is declared, times almost without number in the Jewish ritual law, and in Leviticus 17: 11, the announcement is made, to-wit: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls." Still other methods are combined to set forth the idea of the sacrifice of Christ—such as: Cross of Christ—Christ crucified—Forgiveness of sins—Remission of sins—Justification, Atonement, Propitiation, Faith in Christ, offerings of Christ, Christ our Passover, The Lamb slain, Christ lifted on the Cross, Christ's life a Ransom, Death of Christ, Redeemed by the blood of Christ, Bought with His blood, purchased with His blood, and doubtless others still may be found. If our readers wish to "take in" the extensiveness of this subject, as found in the Scriptures let them take a good concordance in connection with the following terms: Blood, Faith, Believe, Cross, Crucified, Remission, Atonement, Propitiation, Suffered, Death, Passover. He who will make the search may, perhaps, be greatly surprised to discover how "crammed," so to speak, the whole New Testament is with the death of Christ as a vital part of the plan of Redemption set forth therein. And here let us ask, In what way is the death of Christ set forth? And as to this query a few things may be said. Many seem to think that Christ died simply as a martyr. Now does the Bible everywhere carry the idea that the death of Jesus is unique, the only thing of its kind?

Suppose for a moment that Paul, or Peter, or John should even once be spoken of in the way in which Christ is described scores and scores of times, by his apostles and himself. Imagine Paul preaching salvation in his own name or through faith in the death of Peter, or offering pardon through the blood of Stephen. Suppose Paul had said, "The apostle James died that you might be saved." Suppose any apostle or martyr, or all of them from Abel to the last in the glorious catalogue, had been designated as the "Lamb slain," or as Lamb slain for the sins of men.

Suppose Paul had said, "If I, even I, be lifted up (upon the cross) I will draw all men unto me."

Imagine Paul in apocalyptic vision to have described the heavenly host, the

general assembly of the redeemed as saying to any martyr, the best and noblest of them all, "Thou wast slain and hast redeemed us by thy blood." These very men who palm off the Redeemer as simply a martyr, would themselves be shocked out of measure. It seems clear to us that the expression, "the blood of Christ" is a kind of elliptical statement, including the whole idea of His death as an atoning sacrifice in the scheme of human redemption.

It has been well said that the "blood shed" is a token that the life of the victim has been taken. The blood from the veins of a living animal and sprinkled as directed would not have answered the purpose. The victim must be slain. And Christ's "body broken" and His "blood shed" implies and includes the taking of His life. It means that through the cruelty of the Jews and the Roman soldiers His life should be taken away as a ransom for the sins of many.

Yes, the "blood of Christ" was poured out upon the cross of Calvary as the matchless price of the redemption of your soul and mine, dear reader.

"O, the sweet wonders of that cross,
Where the Redeemer bled and died,
Her noblest life my spirit draws,
From His dear wounds and bleeding side."

"His dying crimson like a robe
Spreads o'er His body on the tree;
Now am I dead to all the globe,
And all the globe is dead to me."

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all!"
—Morning Star.

LIVING FAITH.

When the term faith is applied to worldly interests nobody has any difficulty about understanding precisely what is meant.

To illustrate: If A offers B the opportunity to invest his money in some enterprise, giving a full statement of the conditions upon which B may become a partaker of the benefit which is to be common to all concerned, the necessity and effect of faith on B's part is perfectly plain. B may understand distinctly what A offers him, but unless the offer awakens a desire in the mind of B to become a partaker of the benefit, he will take no steps in that direction, and that is not all. A's offer must not only awaken a desire on the part of B, but the desire must be sufficiently strong to determine B to comply with all the conditions. When that degree of desire has been awakened in the mind of B, the desired result will follow, and not before.

This is precisely what is meant by the need and effect of faith on man's part, in his relation to the salvation which God has provided and offers him; he must not only feel his need of salvation but desire it to the extent of a willingness to comply with God's conditions.—Sel.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class matter.

A TRIP WEST.—The Editor has just returned (July 10th) from a very brief visit to the west. Leaving home on Wednesday, July the 3d, with wife and daughter, he spent a day at Chicago, and then proceeded to Mitchell, Dakota, and remained over Sunday visiting meantime several friends living there and spending a day with one of the Russian Churches, about three miles northeast of Parker, where it was his privilege to attend the funeral of Sister Unruh (see deaths) and meet one appointment on the 8th, after which he returned, leaving his wife and daughter to spend a little time in the more salubrious climate of the northwest for their health's sake. The crops look promising, and the country is growing very rapidly.

WORSE AGAIN.—One of our correspondents of Chambersburg, Pa., informs us that Bro. John Weaver of that place had been seriously ill for nearly four months, but had recovered sufficiently to walk about and go out riding a few times. At present, however, he is worse again, which his many friends will regret to learn.

FROM WATERLOO CO., ONT.—Brother Jacob Woolner, (preacher) has recently been afflicted with a severe illness. He was not able to go out for six weeks. He is, however so far restored that he can go about again and attended public worship once. He had been on a journey, and was on his way home when he was taken sick.

THE NORTH WESTERN RAILROAD.—The North Western Railroad Company controls perhaps the most complete system of railroads in the West. This company has now over 5,000 miles of road, all in complete working order and traversing a magnificent region of country, passing through Illinois, Iowa, Minnesota, Dakota, Wisconsin, Nebraska and Michigan. The road bed is in excellent condition, the cars are well arranged, the trains make good time. Those traveling West and North-west will enjoy a ride through the extensive corn-fields of Iowa and the beautiful rolling prairies of Dakota, Minnesota, Nebraska, &c.

PROHIBITION IN IOWA.—The prohibition law of the state of Iowa, went into effect with some additional restrictions and provisions, on the 4th of July. In Cedar Rapids the liquor dealers and the lovers of strong drink manifested their feelings in regard to the matter on the previous day, in various ways. One liquor dealer had the handles of his glasses draped with crape, but promptly as the midnight hour approached, the doors were closed and locked and all became quiet inside. On the outside groups of men still loitered, both old and young, as if determined to hang round the places, which had been their favorite haunts so long, to the last moment. One old man, too full for utterance kept walking up one street and down another. A large number of these lovers of strong drink made this, the last day, a grand gala day of drunkenness, and numbers were arrested and locked up. It is reported that during the day sixteen wagons were delivering beer from one of the breweries, but were not able to supply the demand. We trust that the law thus made and brought into effect may be the means of saving many a father, son and husband from filling a drunkard's grave. This legal restriction may seem severe to many, but to help save the thousands who every year die a drunkard's death

they ought to be willing to sacrifice a good deal.

THE MENNONITES.

HOME STRENGTH.	1882.	1883.
Places of Worship	500	600
Ministers	450	455
Communicants	80,000	80,500
Raised for Indian Missions	\$7,000	\$12,000
Missionaries	1	2

Rev. S. S. Haury is still prosecuting his work among the Indians, having nine helpers and teachers, and sixty pupils. "The work moves on quietly" but is encouraging."

A special conference of Mennonites was held last December in Harrisburg, Ohio, a union of evangelical churches taking the distinctive name, "Mennonite Brethren in Christ." But the unity of the different Mennonite communities and churches throughout the whole country is far from being attained. There is a settlement of some dozen villages embracing about 4,000 of them; occupying some of the richest lands of Manitoba, and as we gain knowledge of such communities in different parts of the country, we become convinced that they are more numerous than we at first supposed, and our figures above are altogether moderate. Industrious and thrifty, their natural increase is large and constant, and immigrants continue to come from Europe and Asia. May they adopt all that is good in our institutions, and become useful citizens and earnest Christians. The Mennonites of Europe have one mission-ary in Sumatra and three in Java.

The mission on Sumatra is prosperous, but that on Java encounters serious difficulties.

The Mennonites seeking a home in Central Asia, of whom we gave some account last year have found their long tedious journey a total failure, have lost what little means they had, and their friends in America are now helping some of them to come to this country.

This brief notice is taken from the *Missionary Review*, and enables us to see ourselves and our work as others see us. In this report all the various branches of the Mennonite Church are included, and it truly says, "The unity of the different Mennonite communities and churches throughout the whole country is far from being attained." This want of unity is a great hindrance to the prosperity of the church, and is much to be

deplored as well as the fact that some of the societies bearing the name Mennonite have departed from some of the principles that characterized the Mennonite Church at the time of its organization and many years afterward. The special Conference held at Harrisburg, Ohio, last December, was not a conference of Mennonites, but a branch of Mennonites that had seceded from the main body with a branch that had seceded from another church. It would be very desirable indeed if the "Mennonite Brethren in Christ" should carry with them the principles of the gospel so plainly taught and ever characteristic of true Mennonites—non-resistance and separation from the world.

CORRESPONDENCE.

ELIDA, O., JUNE 23d, 1884.

MEN. PUB. CO. DEAR BRETHREN: I feel like addressing a few lines to you. In the editorials of the last *HERALD* I notice an appeal for more original articles, as your supply, you say, is almost exhausted. I supposed as much, as the last two issues had very little original matter. While some choice select matter is certainly not out of place in the *HERALD*, yet, it seems to me the main part ought to be original. I think too, that if those who have a talent to write would exert themselves as they should, the *HERALD* could be filled, or nearly so, each issue with good, original articles.

But, you say, your "contributors with the beginning of the spring work have suddenly ceased writing;" which means, of course, that they were "too busy" to write.

May we not seriously ask whether this is a justifiable reason for ceasing to write? Does it not look as though temporal cares and affairs were claiming our first attention, and as though our spiritual work were a secondary matter with us? But some claim they cannot write anything fit to publish, even if they have time. Well, perhaps they have never made the trial—perhaps too they could not if they tried. I do not think all have the talent to write.

But, my honest conviction is, that one of the main reasons that some of us do not write more, and some not at all, is that we are far too negligent, too weak and far behind in our spiritual work and life. Some of us have been in the service of the Lord for "lo, these many years,"—long enough that we ought now to be "strong in the Lord;" "running with patience the race that is set before us;" yet, instead of this, we are so weak we can scarcely walk, and have need that some one lead us. While we ought to have "the word of Christ dwelling in us

richly; teaching and admonishing one another;" we have need that one teach us;" and are really "unskilled in the word of righteousness;" unable to bear "strong meat," and are become such as have need of milk." And therefore all this weakness—this spiritual poverty? Let me suggest a few reasons. Perhaps while we ought to be searching the scriptures; feeding on the bread and water of life, and thus become strong and able to instruct others, we are reading some other book, or secular newspaper. While we ought to be praying to God for His Holy Spirit, we perhaps neglect to pray at all. While we ought to spend a good portion of our time and money in the service of God, we spend nearly all our time in accumulating wealth, and our money to the gratification of our selfish desires. If such be really the case with us, we need not wonder that we are so weak and lean of soul, and that instead of rejoicing in the Lord, and fighting like valiant soldiers, and running like those who have an inestimable prize to win, we go with such a slow pace toward heaven, and are beset oftentimes with gloomy doubts and fears. And truly, it does seem to me that many, if not all of us, do not fully realize our true situation, and do not "walk worthy of the vocation wherewith we are called." Our calling is a "high calling." We are called to be the "children of the Highest;" we are said to be "kings and priests unto God," and are to become joint heirs with him who is "heir of all things;" our reward, if we hold out faithful will be an "exceeding great reward;" and the kingdom which we shall finally possess, an everlasting kingdom;" a kingdom which shall never be destroyed." It seems to me such facts when duly considered should stimulate us to double our zeal and energy in working for him who has brought us unto this high calling.

I was much impressed with the account given in the last *HERALD* concerning the "Seventh day Advents." The zeal and energy which they must have that they could obtain \$18,000 for missions is truly worthy of a better cause, and is enough to shame us, believing as we do that they are teaching false doctrines, and deceiving the people, and claiming as we do to be teaching true doctrines, and yet, making so little effort to spread those doctrines. But some I find are opposed to mission funds. On what grounds I hardly know, but very likely they have never fully considered the subject, especially in the light of scripture. How can the command to preach the gospel to every creature be fully observed without mission funds? Thousands of souls in our own land are dying spiritually—starving, perishing for want of the bread and water of life, simply because there is no one to administer it unto them. Such need our prayers, our christian sympathies, our

assistance. I read a short time ago that in the city of Chicago, "Not a baker's dozen of the working class could be found in any church in the city. And why? Because the churches are too fine, the people are too proud, the preaching is too artistic, and more than all, the members do not want them to come and do not work to have them come." I had to think, surely it must be our duty to make some effort to bring such to a knowledge of the Truth, and into the fold of Christ. I ask, why in the name of our Holy faith does not our church send out missionaries into such places, to go into the lanes and alleys, into the by-ways and hedges to seek out the poor and down-trodden, the despised and the erring, and invite them and welcome them into the fold of Christ? My conviction is that this is plainly the duty of the church. In this way would we imitate the example of our blessed Master, who himself "went down and mingled with the people, and there he put his loving arms of saving grace underneath, and lifted them up to an exalted life."

My letter is getting long, perhaps I am getting tedious, so I will close. Wishing you good success and the blessing of God, I am, your unworthy brother in the faith.

DANIEL SHENK.

A SLEEPING CHURCH.

Moody relates the following: There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field on Sabbath, and lay down under a beautiful shady tree, it being a hot day.

The little child ran about gathering wild flowers and blades of grass, and coming to its father saying, "Pretty, pretty." At last the father fell asleep; and while he was sleeping the little child wandered away. When he awoke his first thought was, "Where is my child?" He looked all around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice, some distance, he looked down, and there upon the rocks and berries he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping the child had wandered over the precipice.

I thought, as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell. Father, where is your boy to-night? It

may be just out here in some public house; it may be reclining through the streets of London; it may be passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away while they are slumbering and sleeping? Is it not time that the church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves that roll through our streets bearing upon their bosom the noblest young men that we have? Oh, my God, wake up the church, and let us trim our lights and go forth and work for the kingdom of God.—*Christian Standard*.

A LEAP FOR LIFE.

[A short notice of this occurrence, taken from a Scottish paper, was published in "The Friend" perhaps 30 years ago, probably about the time that it happened. The following more detailed narrative will be read with interest.]

When I was a young fellow, now many years ago, I frequently spent part of my vacations with an uncle who lived in a beautiful part of Wales, and whose house was only a mile or two from the coast—in that neighborhood very wild and precipitous, and remarkable for the peculiar character of the strata of which many of the wave and weather beaten cliffs were composed. My uncle was a keen geologist, and had imbued me with some of his own interest in the subject; and many a long and pleasant ramble we had together, armed with our little hammers and specimen-cases; sometimes starting directly after breakfast and remaining absent till the evening, or adjourning for refreshment to some humble village hostelry, when such happened to be within easy reach.

During one of my visits to my uncle he had at the same time as guests two professional geologists of some eminence, who had heard of the special facilities the neighborhood afforded for the pursuit of their favorite science, and had had some correspondence with my uncle on the subject, which resulted in their receiving an invitation from my hospitable relative to come to his house and to judge of the matter for themselves. This invitation was accepted, and the geologists arrived—two very pleasant, well-informed men.

For the first day or two we contented ourselves with showing the strangers the features of scientific interest more immediately in the vicinity, and with these they were greatly gratified. But my uncle was anxious that they should inspect a district some miles off, peculiarly rich in specimens, and which he had himself visited several years before, but never since I had been the companion of his expeditions;

therefore it was new to me as well as to our guests. Everything was arranged for our start, and we set off after an early breakfast, driving the first portion of the distance, and putting up our trap at a farm-house to await our return, while we pursued the remainder of our excursion on foot. It was an exquisite day, and as we walked along the cliffs—here of very remarkable height and magnificence—we indulged in loud expressions of admiration of the beauty of the scenery, the bold line of coast stretching away for miles on each side, the tremendous precipices descending sheer to the blue waters that lapped their base, only here and there broken by some jagged and pointed rocks that threatened rapid destruction to any unfortunate vessel which should be cast upon them.

Our expedition was a great success. Many rare specimens of different fossils were added to our collections, and my uncle was much gratified that his exertions for the entertainment of his guests had been so satisfactorily rewarded. We had taken some sandwiches with us, and we greatly enjoyed our lunch during an interval of cessation from our geological researches. By this time we had reached the extreme end of our expedition, and were on the point of retracing our steps, when one of the strangers expressed a desire to round a promontory a short distance ahead so as to inspect the line of coast just beyond. The proposal was agreed to, and we all started along the cliff, which at this place was of a lesser altitude than at some points we had previously passed, though still it was about fifty or sixty feet above the level of the sea, which at that time was at full flow and washed against the rocky wall below us. To round the promontory we found it was necessary to descend a little way, and then proceed along a narrow ledge of projecting rock, so very narrow in some parts that it would have been impossible for any one to have attempted the passage unless he had a remarkably good and steady head.

We were all experienced climbers, so the risk was disregarded, and the two geologists and my uncle had just turned round a rather sharp angle, and I was closely following when the rock on which I trod suddenly gave way under my feet, and after a brief but ineffectual struggle I slipped down, with my face towards the sea. Uttering a cry, I instinctively flung my hands upwards; one of them in some marvelous manner caught a projecting portion of the ledge; the other was strongly grasped by my uncle, who being mercifully close to me, turned at my shout and instantly seized hold of my extended hand. For two or three minutes my brave relative, who, though an elderly, was a very powerful man, held me suspended in this frightful manner, while he endeavored to take in the situa-

tion and decide on a plan of action. Our horrified friends were powerless to help as they could not possibly get near me on account of the narrowness of the ledge, which afforded even my uncle a most precarious footing, and rendered useless any attempt to raise me from my dreadful position. I was young, and life was very sweet to me, but I felt that my last moment was at hand. Another second or two must end the matter; so severe a strain could no longer be endured; our hands must loosen their hold, and I must inevitably be dashed to pieces on the rocks I had observed at the foot of the precipice.

There was an instant of breathless silence, during which time my uncle had clearly realized the critical nature of the situation, and decided on a plan of action. He looked over, and saw that just below the spot where I was suspended there was a rugged projection of rock. If I fell on this my fate was sealed; no power could save me from death. Beyond this rock was water, possibly of a depth sufficient to break the force of a fall, if only that water could be reached; but in this lay all the difficulty. My uncle was a good as well as a brave man; he loved me as the son of a dead sister, and he was willing to dare everything to save me; but he did not undervalue the nature of that awful risk he was undertaking on my behalf, and he knew that he was going to take his own life in his hands as well as mine. Breathing a prayer for divine protection, he said quietly but firmly, "Tom, there is but one way for it. I'll save you, or we will both perish together. When I say the word you take your hand from the rock. Now!"

As my uncle loudly said "Now!" I relaxed my hold of the rock; and at the same instant my uncle made an immense effort and sprang horizontally into the air, carrying me with him and retaining his hold of my hand as we rushed violently down, turning over in our headlong descent. I cannot pretend to say that I ever very distinctly recollected my sensations during those awful seconds, for it was nothing more. I had my senses pretty clearly while I hung from the rock, and I can recall the gasping feeling which I experienced as I took my hand away; but beyond this all is chaos. So great was the force with which my uncle leaped that he completely cleared the projecting ledge, and we fell into the sea, which was deep enough to break our fall, though the violence of the shock unloosed our grasp of each other. Half stunned as we were, the cold water probably acted as a restorative. We were both excellent swimmers, and a moment or two later we were breasting the waves, fortunately not too boisterous for our sorely-tryed strength. We rose about twenty yards apart, at some little distance from the rocky ledge and rather nearer a flat-

tish rock, which reared its head from the billows. For this shelter we made, and too deep for utterance were the feelings with which we took each other's hands and gazed into each other's eyes.

"Thank God, my boy!" at last said my uncle fervently.

"I do, uncle; and you too. Where should I have now been but for you?"

"Hush, Tom. Thank God we're both safe. It was an ugly jump, no doubt of that."

We both shuddered as we gazed on the precipice frowning above us, on the top of which we could see our two so recently horror-stricken friends, wildly waving their hats in a transport of joy at their discovery of us on the rock, apparently safe and sound.

A hearty cheer in reply assured them of our safety; and then my uncle shouted to them some directions as to the course they were to pursue in endeavoring to procure assistance for our rescue. Owing to the width of ledge broken off where I fell, their return by the same route was impossible; and a long and perilous walk had to be undertaken before they were themselves in security, where they immediately sought out means of deliverance for my uncle and myself.

But in the meantime the noise made by our shouting had attracted the notice of a fisherman who lived in a little cottage under the cliffs, at a place where the shore receded and left bare a tiny creek, where a small boat was moored. He had clambered over the crag that hid us from his sight; and as soon as he spied two figures standing on the solitary rock our situation became apparent to him, and he lost no time in launching his boat and coming to our assistance. Truly thankful we were for timely aid. We were both soaked to the skin and shivering with cold, and the rock was far too small for any attempt at exercise. A very short time saw us in the cosy interior of the fisherman's cottage, where a bright little fire was burning, very welcome to us in our chilled condition; while his kindly wife busied herself in preparations for our comfort, and ransacked her humble stores for a supply of dry garments, also highly acceptable.

Little remains to be told. When we were quite rested and refreshed, and our clothes were dry enough to be worn, the fisherman conducted us to the top of the cliffs by a circuitous little path, which in some places unpleasantly recalled our recent experiences. We reached the summit in safety, however, and made the best of our way to where we had left our conveyance. The fisherman undertook to apprise our friends of our whereabouts, they having procured a boat at the revenue station, and come round the coast in her, to point out to her crew the exact spot of our confinement.

Having liberally rewarded those who

had so willingly assisted us in our extremity, we returned home, our bodies fatigued by the varied exertions and excitements of the day, our minds penetrated with lasting gratitude towards the Almighty Being who had brought us through so many perils, and had mercifully preserved us from the jaws of sudden and terrible destruction.—*Chambers' Journal*.

HOW TO BEGIN READING.

Boys who are hard at work in stores, offices, shops, and on the farm, men and women at the same vocations, are the very persons who can get more vitality, and help out of books; but how are they to do it? It is an easy matter for the man or woman of leisure, fortune, or short working hours to read; but the farm hand, the type-setter, the salesman, have long hours, continuous and exhaustive work; under such conditions, how can they be expected to read?

There are a few people, a very few, whose work touches at each end the very limits of time and strength; but the great majority of people who have no time are mistaken. It is a common saying that if you want a thing done you must take it to a busy man; which simply means that the man who has the capacity for getting things done has discovered how to use his time. His day is no longer than that of his efficient neighbor; but he has found that an hour made up of an odd fifteen minutes before breakfast, an unoccupied fifteen minutes in the middle of the day, and a spare thirty minutes in the evening is as long and as valuable as any undisturbed sixty minutes which the scholar gets in his study, or the editor in his sanctum. He has also discovered that one of these hours saved every day is seven hours of invaluable time accumulated every week, and three hundred and sixty-five hours, or fourteen days, snatched every year out of the empire of waste and oblivion. An hour a day may seem a very short time, but in that hour may be dropped seeds that will ripen through the whole twenty-four, and give them all an added wealth and dignity. The man who prefaces his day's work with thirty minutes of good reading and closes it with as much more will lift the hours that lie between into a higher atmosphere, and is storing his future with he knows not what of possible acquisition. The busiest who takes account of his minutes will find some waste; economize the minutes, and the busiest life will yield some hours of reading.—*Sel.*

There is evil enough in man, God knows! But it is not the mission of every young man or woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

SUNLIGHT.

The sun, if you will only open your house to him, is a faithful physician, who will be pretty constant in attendance, and who will send in no bill. Many years ago glass was something of a luxury, but now we can all have good-sized windows, and plenty of them, at moderate cost; and there is no use of making mere loopholes through which the sun can carry but half an eye, and from which one can gain only narrow glimpses, of the beautiful outer world. If bay windows are too expensive, a very desirable substitute can be had by placing two ordinary-sized windows side by side, with a wide, capacious ledge at the bottom of the seats for plants. A room with a window like this cannot fail to be cheerful, and its effect in a simple cottage house is quite sumptuous. There is likewise in its favor the fact that it is less exposed than the deep window to outer heat and cold. In a kitchen or in a child's bedroom or in an attic where the walls are low, two half windows set side by side, and made to slide or to open on hinges, admit a broad generous light, and give an apartment a pretty and pleasing rustic air. Let the builder endeavor to have all rooms in daily use, especially bed rooms and sitting rooms, well lighted by the sun. "To sleep in an unsunned chamber, and to work day after day in 'unsunned rooms,' is the unrepented sin of half the nation," vigorously affirms a prominent writer. But this should not be said of that part of the nation living in the country, far from towering walls whose steps take hold on basement kitchens, and in whose depressing shadows many lives must necessarily be spent. In the country, with a whole sky to draw from, let there be light. If any rooms in the house must look solely to the north for illumination let them be the parlor and the spare chamber. People who come and go can be cheerful for a while in the north window apartment, but the constant dwellers in a house need its sunniest rooms.—*Sel.*

GODLY MEN WANTED.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who fear the Lord and hate covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose conscience are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run, that will not swagger nor flinch.

Men who can have courage without whistling it and joy without shouting to bring it. Men in whom the current of everlasting life runs still and deep, and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian bands. Men who know their message and tell it. Men who know their place and fill it.

Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know in whom they have believed. Men whose feet are on the everlasting rock.

Men who are not ashamed of their hope. Men who are strong in divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ. Men of God.—*Way of Life.*

TITUS COAN'S LIFE WORK.

The fact is worthy of permanent record, and of frequent remembrance that Titus Coan, in the Hawaiian Islands, received to church membership more than 12,000 souls, and trained them to Christian benevolence till their monthly contributions, year after year, exceeded those of any church in the entire constituency of the Am. Board.—*Missionary Review.*

It is our own weaknesses that we have fought and wept over, which we hate when we see them in others. So that the outgoings of a man's indignation do often measure to us the hard heart-struggles of his life.

Love with hand of hope casts a veil of tears over the short comings of a brother man; but hate tears off the very bandages and poultices, and puts the strongest magnifying glass to the aching sore of a fellow man's sins.

LIGHT FROM LIGHT.—I have seen the gas-burners, in a church, lighted, one by one, with much pains-taking, because they stood each by itself. And again, I have seen a ring of them, in which they stood so closely that one flame kindled another, and flashed round the circle a blazing galaxy of light. So with Christians gathered in communion. Around their circle goes the new illumination from Christ, and they are like the disciples at Pentecost, each with a tongue of fire!

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character, are required to set up in the grumbling business. But those who are moved by genuine desire to do good have little time for murmuring or complaint.

How frequently is the honesty and integrity of a man disposed of by a shrug? How many good and generous actions have been sunk in oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper.

Miscellany.

A CHINESE LADY is en route to America with Dr. Whitney and wife, with a purpose to master the English language, obtain a medical education, and then return to labor among the Chinese women.

THE LIQUOR DEALERS report 90,000 barrels less of liquor sold and used in Kansas last year than the year before; but in Nebraska, under high license, 4,000 barrels more than the year before.

DIVORCE REFORM was earnestly recommended by the general assembly of the United Presbyterian Church at its recent session. It adopted resolutions to the effect, that in the judgment of this assembly, no minister should join in marriage any person who is known to have been divorced on none other than scriptural grounds, and that this assembly earnestly invoke State governments to take measures to secure such legislation.

THE RAILROAD COMPANIES of Iowa have given notice of their intention to respect the prohibition law which goes into operation July 5th. All their agents are prohibited from receiving any intoxicating liquors for transportation from any point, either within or without the State, to any point within its limits, unless there is delivered to such agent a certificate, signed by the auditor of the county in which the point of destination is situated, showing that the consignee has authority by order of the Board of Supervisors to sell liquors in such county.

CHOLERA.—Asiatic cholera has made its appearance at Marseilles and Toulon, France. The CHRISTIAN HERALD of July 10th says, "The cholera at Toulon, France, continued its ravages throughout last week, and it extended to Marseilles, where the deaths varied from four to fifteen per day. Cablegrams to the New York HERALD say Toulon presents a most mournful appearance. Almost all the inhabitants whose circumstances enable them to live elsewhere, have left the city, and the number who have thus fled from the pestilence is estimated at three fourths of the entire population. Of 60,000 taxpayers 40,000 have left the city."

THE INCREASE in the consumption of distilled liquors in the United States during the past five years has been remarkable. At a recent meeting of Good Templars in Washington, D. C., recently, George A. Hilton, of the International Revenue Department, stated, in the course of an address on the necessity for active and persistent temperance work, that since 1879, the increase of consumption of distilled spirits was forty-three and a half per cent., and of fermented liquors, nearly sixty per cent. Unhappily there is no reason for hoping that these figures are exaggerated, Hilton's statement being based on official records.

A JERUSALEM JEW by the name of Solomon Saphira committed suicide by shooting himself in the head with a revolver at a hotel in Rotterdam, Europe. This was the man who, some months ago tried to induce the British Government to purchase a manuscript of portions of the Pentateuch for five million dollars. This same manuscript was proven a forgery. After his death it was disclosed that Saphira had offered the forged manuscript to the German Government before taking it to England. So the years that he had been occupied in perfecting this deception were worse than uselessly spent. The disappointment he sustained in his swindle no doubt was the cause of his suicide. The wages of sin is death.

RELIGION, as a principle in character, is no narrow line running through the center of your being, like a stream through its channel in mid-winter, that leaves the banks on either side all cold and hard and dry. It is rather like the blood that the physicians inject from the veins of a healthy man, into those of an invalid—a new life-principle through the whole circulation. It was given of God, to find its way into every faculty. None is too remote from its uses—none too secular, as commonly employed—none so monopolized by sin that our Master has given it up. And there is no practice that is more important or more neglected than that of looking up and economizing powers that have been never used for God. The skill of a great general is spent quite as much in utilizing the talents of his officers as in planning campaigns. He finds the men who have done little because they have never yet gotten into the right sphere. He discovers in them more than they have found in themselves. He draws out of them all there is in them, and then turns the whole against the enemy as he does every canon in his batteries. So ought a Christian to do with the neglected powers that God has stored in his being—with a clean consecration to give himself, body and soul, to the work of his life.

A PATHETIC REASON for total abstinence was given by a commercial traveler in Chicago recently. Being invited to drink, he declared, to the surprise of his friends, that he had "sworn off." This was the reason he gave:—"I called yesterday on a customer who keeps a pawn shop in connection with his other business. While I was there a young man, wearing threadbare clothes, and looking as hard as if he had not seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying, 'give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes, little things, with the buttons only a trifle soiled, as if they had been worn only once or twice. 'Where did

you get these?" asked the pawnbroker. 'Got them at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the baby will need them,' said the pawnbroker. 'No; she won't because she's dead. She's laying at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child.

Boys," said the drummer, "you can laugh if you please, but I-I have a baby at home, and I'll never drink another drop."

THE PRINTER BOY.

About the year 1725 an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wander around seeking work, and who are "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office, and enquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17th, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns, and villages in America, named after the same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."—*The Little Christian.*

OBITUARY.

Jacob Brunk of Dale Enterprise, Rockingham Co., Va., died on the 19th of May, aged 62 years, 8 months and 6 days. He was for about three months a great sufferer of different diseases which ended with consumption. He endured his suffering with wonderful patience and spoke with calmness of his approaching death, and his desire was that the Lord would come for him quickly and that he was ready and willing to go. Bro. Brunk was for a number of years a faithful, consistent member of the Mennonite Church.

His walk and conduct, we believe was worthy of imitation. Among his last words he was asking the Lord Jesus to help him. He leaves a wife and two children to mourn their loss which we believe is his eternal gain. His funeral was largely attended on the 21st at Weaver's Church where appropriate remarks were made by J. S. Coffman from Elkhart, Ind., and John Geil.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Died.

EBERSOLE.—On the 11th of June, near Harrisonburg, Rockingham Co., Va. John Ebersole, in the 71st year of his age. He was a faithful member of the Presbyterian Church. He was never married, and from his birth to his death lived on the same farm. His industry, honesty, and piety are worthy of imitation. Funeral services at New Erection Church by W. T. Price and D. S. Heatwole. Peace to his ashes.

WEAVER.—On the 19th of June, in Earl township Lancaster Co., Pa. Sister Mary Weaver, aged 82 years, 6 months, and 22 days. A very large concourse of neighbors and friends were present to pay their last tribute of respect. Services by Bishop Jonas Martin, Joseph Wenger and Elias Holl.

MUSSEY.—On the 22d of June, at Blue Ball, Lancaster Co., Pa. Sister Annie Mussey, aged 82 years, 6 months and 22 days. Funeral at Groll's Dale burial ground. Services by Bishop Isaac Eby and Jonas Martin.

MARTIN.—On the 4th of July, in Elkhart Co., Ind. of paralysis of fifty hours duration, Benjamin W. Martin, aged 56 years, 10 months and 6 days. He leaves a greatly bereaved wife and nine children to mourn the loss of a husband and father. The deceased moved from Lancaster Co., Pa., about four years ago. The funeral took place the 6th at Yellow Creek meeting-house, where a large number assembled to manifest their sympathy to the bereaved family. Funeral sermon by Chr. Baer, and Chr. Shaum, from Rev. 14: 18.

PLETCHER.—On the 25th of June, in Harrison Twp., Elkhart Co., Ind., George Fletcher, aged 4 months and 15 days. He was buried at Shaum's. Services by Henry Shaum and Noub Metzler. May it be the means to bring the parents nearer to God, so that they may meet their child in heaven where there will be no parting.

UNRUH.—On the 5th of July, near Parker, Turner Co., Dakota, of Typhoid fever, Catharine Paula, wife of John Unruh, aged 35 years. She was buried on the 7th. A large concourse of people was present. Services were held by Heinrich Adrian, and John F. Funk of Elkhart, Ind. She leaves a deeply sorrowing husband and four small children to mourn her untimely death. May the Lord comfort the sorrowing hearts.

ZOOK.—On the 15th of June, near Allenville, Mifflin Co., Pa., of apoplexy, Sister Rebecca, wife of David M. Zook, aged 71 years, 4 months and 23 days. She was buried on the 17th and the funeral was largely attended. In early life she professed her faith in Christ, became a member of the Amish Mennonite Church, and never forgot her allegiance to Him. She sought to be a follower of the meek and lowly Jesus. By a life-long trust in the Savior, an ever increasing faith in God, and expanding knowledge of His ways, she became qualified for her duties, and death found her prepared. She suffered greatly at times, yet she was always patient and submissive; death had no terror for her. Quietly and peacefully she fell asleep in Jesus. She leaves a husband, 13 children and 32 grandchildren to mourn their loss.

QUEER.—On the 18th of May, in ———, of consumption, Bro. Samuel Queer, aged 25 years, 3 months and 25 days. He went from Elkhart Co., to Kansas, and there made his way to California, hoping to improve his health; but growing worse, he returned, and on the way death overtook him at ———, where he was buried. Funeral services were held at his former home on the 1st of June by Henry Shaum.

Letters Received.

WITHOUT MONEY.

Mary H. Miller, D. K. Witmer.

WITH MONEY.

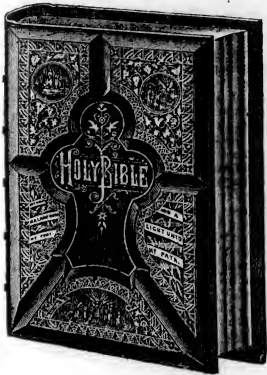
A.—John Augsburg.
B.—H. K. Heller, Sue G. Howers, D. Bender, S. Brunk, Daniel Bixler, Levi Blough, Nathaniel Blough, David Bender, Hettie Byers, Nancy Bretz.
C.—William Chambers.
D.—C. F. Detweiler, J. L. Durst.
E.—David Ediger, Samuel Eberly.
F.—Frederick G. Feller, John H. Foutz, Gerhard Fast, Dr. Flippen.
G.—Jonas Gingerich, Joseph Gerig, Jacob Gerig, J. M. Garber, Henry M. Graver.
H.—Christian Honderich, Ella Hager, C. W. Heiser, Lydia A. Hartman, J. F. Harms, 2, John Harms for Isaac Fast, Amos Hunsberger.
J.—Daniel Jantzi.
K.—J. S. Kaufman, John Korshaus, W. H. Kreider.
L.—John B. Landis, Martha Long, Jacob Loewen, Jacob Lapp.
M.—P. J. Miller, C. J. Miller, A. Metzler, D. D. Miller.
N.—Mary Ann Nissly.
P.—Daniel Peters.
R.—Jacob L. Rohrer.
S.—Ity Snyder, J. S. Sommer, Joseph Schmidt, Daniel Schneider, Solomon Sallie, John Stahl, Eliza Stahl, John Schlatter, Albrecht Shifer, A. Schrock, Mrs. Joseph Schrock.
U.—J. Unsicker.
V.—Peter Wiens, Jos. Weaver.
Y.—Jacob Yoder.

MISSION FUND.

L. M. Hartman \$2.00.

BRETHREN IN ASIA.

L. M. Hartman \$1.00, Elisabeth Showalter \$2.50, Union Church, Livingston Co., Ill. \$37.00, J. W. R. Shir-clown, Pa. \$2.00, From Landis Valley Church, Lancaster Co., Pa. by Christian Bomberger, \$32.00, From Marion Turner Co., Pa., by Peter Becker, \$22.00, John Schlatter \$2.00, John Buzzard, \$2.00, Abraham Metz, \$2.00, Cash \$1.00, A. Schrock \$1.00.

ILLUSTRATED
FAMILY BIBLES.

Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.

It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.50
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo. in cloth, No. 178..... 35
—Agate, 12 mo. leather, No. 129..... 60
—Agate, 24 mo., with clasp, cloth, gilt edged, No. 1763..... 50
—Agate, Reference, 16mo., leather binding, No. 148..... 75
—Minion, R. f. 12 mo., gilt edge, leather binding, No. 1063..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 82mo., agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non..... 60
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
—National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
—Academic, bound in cloth, 560 pages 2 30
—High School, 415 pages, cloth..... 1 25
—Common School, 400 pages, cloth..... 1 00
—Primary, 352 pages, cloth..... 63
—Pocket Edition, cloth..... 75
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations..... 50
Adler's English and German Dictionaries, over eight hundred pages..... 2 50
—English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5 00
OENESCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
GRUBER'S C. F., English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
—3 volumes on the Psalms, per volume 1 50
—2 " on Job, 8vo. " " 1 75
—1 " on Isaiah, 8vo. " " 1 75
—1 " on Daniel, 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne... 1 50

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alphabetical Index of New Testament, cloth 50
" " " " paper 25
Apples of Gold. Large type, lots of pictures, board covers..... 50
Alteins' Alarm to the Impenitent..... 35
Annals of the Poor..... 60
Buck's Theological Dictionary..... 3 00
Biblical Text Book, with Maps..... 60
" " " new Edition, enlarged..... 90
Brown's Concordance of the Bible, pocket Edition..... 50
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Bible Words for Birth days, A. T. S., containing a passage from the Bible and a hymn verse for every day in the year; an excellent Birthday present..... 40
Bible Reader's Help..... 45
Beginning of Life, 263 pages..... 90
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Prayers..... 25
Bible Antiquities, (Nevin's)..... 1 50
Bible Stories (Gallaudet),..... 25
Beasts and Birds, 4 books, one containing boasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, cloth book..... 25
Concordance of the Holy Scriptures by Cruden..... 1 25
Conversations of Jesus Christ, 290 pages..... 1 00
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Receipts..... 2 00
Clark's Scripture Prizes, with elegant engravings, and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Call to the Unconverted, Baxter, paper, 150 Child's Book of Repentance, Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Come to Jesus..... 15
Dear Old Stories told once more A. T. S. 40
Bible stories with full page pictures to each story, quarto 16 pages, 40 cents
Dymond on War..... 40
Dairman's Daughter..... 40
Dew Drops, containing a verse or each day in the year, gilt edge..... 15
Daily Food, a verse for every day in the year by Day, a commentary on the writings of modern and ancient Friends..... 1 50
Dictionary of the Bible, the A. T. S., for general use in the study of the Scriptures, with engravings, maps, and tables. Cloth, 584 pages..... 1 80
Dictionary of the Bible by Wm. Smith, comprising list of antiquities, topography, geography, and natural history, with numerous illustrations and maps. Cloth, 776 pages..... 2 25
The same in sheep, library binding 3 75
Life and Words of Christ, by Gelkie. 825 pages, cloth..... 1 50
Letters to Young Christians..... 40
Letters and other Compositions..... 75
Little things, a book for Children..... 60

Line upon Line..... 50
Mind and Words of Jesus by McDuff..... 50
Man in Genesis and in Geology..... 1 00
Morning Thoughts..... 50
Diaries for 25, 40, 50, 75 cents, and \$1.00.
Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Freemasonry Illustrated, a full and accurate exposition of the three blue lodge degrees, profusely illustrated—a historical sketch of the institution and a critical analysis of each degree, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
—Mystic Tye, Mrs. Lucia C. Cook..... 25
—Exposed, by Wm. Morgan..... 25
—History and Abduction of Wm. Morgan..... 25
Family Prayer Book, McDuff..... 1 25
Family Prayers, Willenforce..... 35
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 25
Fox's Book of Martyrs..... 2 50
Frost's Letter Writer..... 50
Fireside Readings. Paper, 30 cents; cloth..... 45
Gospel Sunbeams..... 1 50
Gospel Workers..... 25
Haberman's Prayer Book..... 25
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Heaven and How to get there. D. L. Moody How to make a Will. Instructions how to make a will legally..... 60
Household Treasure, containing a number of valuable recipes, medical, agricultural, and miscellaneous subjects, and for cooking well at a trifling cost, making hair restoratives, soaps, dyes, cosmetics, domestic wines, coloring, &c. Diseases of men, women and children, and the latest and most approved means used for their cure..... 25
Horseman's Friend, A Pocket Counselor..... 10
History of the Patriarchs, Eng. and Ger..... 10
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
Jessica's First Prayer..... 45
Josephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Kempis, Thomas Von, of the imitation of Christ, New Edition. Revington's, Water-terloo place. London Edition. Bound in leather..... 75
Life of our Lord upon the earth, by Samuel J. Andrews..... 8 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Moses' Ecclesiastical History, by exp..... 4 50
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning by Morning, by Spurgeon..... 150
Our Earthly House and its builder..... 50
Our Sins, by the Rev. High Priest..... 60
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Heavenly Father..... 60
Primer, English and German (Am. T. S.)..... 40
Pleasant Paths for little feet..... 60
Persuades to early Piety..... 70
Princes of the House of David..... 2 00
Peace Manual, or War and its Remedies..... 50
Pilgrim's Progress, by Bunyan..... 70

Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each..... 25
The same book bound in cloth, 136 pages..... 1 25
Pictorial Narratives..... 75
Pictorial Tract Primer..... 80
Peep of Day..... 40
Precept upon Precept..... 45
Prodigal Son..... 35
Pocket Instant, Rubber, with screw top Promised One, The, 18mo., 63 pages..... 30
Recent Travels and Explorations in Bible Lands, consisting of sketches written from personal observations, giving results of recent researches in the East, and the recovery of many places in sacred history long considered lost. By Frank S. Dallas, late consul at Jerusalem..... 2 50
Rise and Progress of Religion in the Soul..... 70
Right way, a book on Peace, Am. T. S..... 45
Repentance Explained, by Walker..... 25
Ready Reckoner and Log Measurer, Day's..... 50
Ready Reckoner, Leary's English and German Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Sander's English and German Primer, illustrated..... 30
Spurgeon's Sermons per volume..... 1 50
Should Christians Fight? The question candidly and Scripturally considered and answered from the Old and New Testament..... 10
Secret Power, six sermons by Moody..... 75
Summer on Peace..... 60
Songs for Little Ones at Home..... 70
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Scripture Lessons for Little Ones, A. B. P. S. Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Scripture Lessons. A. T. S. 18mo., 96 pages Saint's Rest, by Baxter..... 80
Soribner's Lumber and Log Book; the only full and complete book of this kind ever published..... 85
Spring Time of Life..... 65
Sweet Story of Old, That A. T. S. 18mo., 64 pages..... 35
Saint and his Savior, by Spurgeon..... 1 50
Sunshine for Rainy days, fine paper, a fine picture on every other page, with short simple reading lessons for children, Board covers, 60 cents; cloth, 40, 96 pages..... 1 00
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each Tobacco, influence on life and health..... 25
Trees, Fruits and Flowers of the Bible..... 10
The Life of Troat, being a narrative of the Lord's dealings with George Mueller, of Bristol, England, written by himself; shows how the Lord answers the prayers of his people and provides for those that put their implicit trust in him. 528 pages, cloth..... 1 50
True World, Piety, Non-Conformity to the World, by M. M. Eschleman..... 1 00
Testament, Eng. & Ger..... 50
Through Bible Lands, notes of travel in Egypt, the Desert, and Palestine, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c..... 2 25
Valley of Boaz. A record suffering to triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading matter covers, 50 cents; bound in cloth 1 00
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont., with the aid of some of his fellow-laborers. A pamphlet, 92mo., 72 pages, paper cover, containing an article on Non-Conformity, on Dress, on Luxury, on Peace, and a conclusion by Bro. Sherk. Truly a valuable work..... 10
Per dozen..... 90
Bridal Souvenir. Sq. 32mo, with Marriage Certificate. White binding, gilt edge..... 60

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 49. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 7 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/4 x 1 1/2 inches, with a wreath of flowers..... 25
No. 103. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 8 inches 85
No. 106. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 30

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Mennon Simon's Complete Works in English,—Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.90.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

McShane Bell Foundry
Manufacture these celebrated Bells
and Chimes for Churches, Town
Clocks, &c., &c. Prices and cat-
alogues sent free. Address
H. McSHANE & Co., Baltimore, Md.
1884-885.

Wanted.—A Copy of Rupp's translation
of the Martyrs' Mirror in the English
language. Any one having a copy that they
are willing to sell will please write us the
condition that the book is in, also price, &c.
MENNONITE PUBL. Co., Elkhart, Ind.

AGENTS WANTED TO SELL
LEHMAN'S Indian Cough Balsam!
And Horse and Cattle Powder.
For Further Information address
D. A. LEHMAN,
Nappanee, Ind.
Feb. 84—Jan. 85.

CENTURY PLANT REMEDIES,
including Dr. Peters' Magnesia,
Blood Vitalizer, or Humor Cure,
and Dr. Peters' Stomach Vigor are
manufactured only by
Dr. Peter Fahrney,
Chicago, Ill.
Send for Pamphlet.

THE CALIGRAPH

Made and warranted by
American Writing Machine
Co. The No. 3 is the
only fast double-case
writing machine; it has
a key for every character.
The Ideal Caligraph
stands at the head. I so-
licit correspondence.

J. M. Fairfield, 79 Randolph, St. Chicago.

The HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.
The Oldest Mennonite Paper now Published
in America.

Its circulation extends to all the Mennonite settle-
ments throughout the United States and Canada.
It gives original articles on various religious sub-
jects, Sermons, News from the Churches, Reports of
Conferences, Marriages and Deaths, and a variety
of matters of interest to all our people.
It should be in every family, should be read by
every member of the Church.
It is cheap, reliable, orthodox, instructive, encour-
aging, and helps to pass many an hour pleasantly.
English or German Edition, per year, \$1.00
English and German Edition together to one
family, per year, 1.50
One Copy, Eng. or Ger. Edition, six months, .50
One Copy, Eng. or Ger. Edition, to Minis-
ters of the Gospel, one year, .50
One Copy to Germany, France, Russia, &c., 1.24
The Herald of Truth, Works of Cher, and Chris-
tliche Jugendfreund, one year, \$1.30
MENNONITE PUBLISHING Co., Publishers,
Elkhart, Ind.

DIE RUNDSCHAU,

A German weekly paper, published at the
office of the Mennonite Publishing Co., at 75
cents a year.

The paper is devoted to news from the Mennonite
churches in all parts of the world. It is
not sectarian, or devoted to any one branch of
the church, but a paper of general news, pub-
lished from a religious standpoint.

Address MENNONITE PUBLISHING Co.,
Elkhart, Ind.



BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material
and machinery that enable us to do all manner
of ordinary printing, especially books and pam-
phlets. We have already issued a large number of
the books used by our people, and are now en-
gaged on several important works, which will
appear in due time. We solicit the patronage of
the public, feeling confident that we will be able
to give satisfaction, both in quality and price.
Our Bindery is also furnished with tools and
machinery which enable us to do good work
speedily and on low terms.
Estimates promptly furnished on application,
either personally or by letter.

WORDS OF CHEER.

A paper for the children, and young people.
Published monthly at the following rates: Ten
copies, one year, 25 cents; five copies, \$1.00; ten
copies, \$1.50. With the Herald of Truth, \$1.15.
The paper will be conducted in accordance
with the Mennonite Faith. Will be issued the
first of each month, and sent free of postage.
Sunday Schools supplied at ten cents per copy a
year, or five cents for six months, to one ad-
dress.

Menno Simon's Complete Works.

The Complete Works of Menno Simon, trans-
lated from the original Holland, good paper,
large type, bound in Leather, containing all
Menno Simon's writings, a large portion of
which was never before published in English,
by Express \$4.50

The same in two Volumes:
First part, containing Menno Simon's
Foundation (by mail) 1.50
Second part, containing the balance of
his works 3.00

The first volume of this work is also published
in the German language, a new and revised trans-
lation, neatly bound, sent by mail for \$1.50.

DER CHRISTLICHE JUGENDFREUND.

A German Illustrated paper for children and young
people. Edited by M. D. Wenger, and published by
the Mennonite Publishing Co., Elkhart, Ind. Single
copies 25 cents a year, 5 copies for \$1.00. Sunday
Schools, when ten or more copies are taken, 10 cents
per year, or 5 cents for 6 months. Sample copies free.
MENNONITE PUBLISHING Co., Elkhart, Ind.

BIBLE SCHOOL HYMNS & SACRED SONGS.

For Sunday Schools and other religious
services, by C. H. BRUNK, of Dale Enterprise,
Virginia. This little work contains an excel-
lent selection of Sunday School Hymns.
Price 25 cents per single copy, or \$2.75 per
dozen. Postage prepaid. By Express
charges to be paid by purchaser. \$2.50.

MENNONITE PUBLISHING Co.,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R.R.

Passenger trains after May 11th, 1884 depart
at Elkhart as follows new standard time, which
is 28 minutes slower than Columbus time:

GOING WEST	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	3.55 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 23, Special Michigan Express.....	12.35 "
No. 3, Special Chicago Express.....	8.50 "

GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.35 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express	12.45 P.M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 82 Way Freight.....	7.35 A.M.
Train G leaves Elkhart for Goshen	7.10 "
" " " " " " " " " " " "	7.30 "
" " " " " " " " " " " "	3.35 P.M.
" " " " " " " " " " " "	6.01 "
" " " " " " " " " " " "	6.20 "
" " " " " " " " " " " "	11.20 A.M.
" " " " " " " " " " " "	6.02 P.M.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P.M.
No. 25, Michigan Accommodation.....	3.45 "

CONNECTIONS

At Adrian for Monroe, Detroit and Jackson.
At White Pigeon for Three Rivers, Kalamazoo
and Allegan. At Detroit with Grand Trunk
Railroad for Sarnia, Montreal, Quebec, Portland,
&c. At Salem Crossing, with trains for Lafayette,
New Albany &c. At Chicago to all points West
and South.

Tickets can be obtained for all prominent
points between Boston and San Francisco.

Jas. E. CURTIS, Supt. Mich. Div.

G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex.	7.27 A.M.
No. 2, Ind. & St. Louis Express	4.00 P.M.
No. 10, Way Freight.....	9.30 A.M.

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express	10.47 A.M.
No. 3, Michigan Express	5.43 P.M.
No. 9, Way Freight arrive.	6.25 A.M.
Nos. 1 2 3 and 4 connect with Boat line be- tween Benton Harbor and Chicago.	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R.
R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
cago R. R., at Wabash with W. St. L. & P. R. R., at
R. R. at Marietta with C. C. & I. R. R., at
Anderson Junction with C. C. & I. R. R., for
all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 15.

ELKHART, IND., AUGUST 1, 1884.

Whole No. 279.

LIGHT AND DARKNESS.

I bowed my head in tears one day
And murmured, "it were vain to pray;
No light breaks on my darkened way."
I stand upon the shore of doubt
The waves rush in my feet about,
I whisper, but I cannot shout.
I look thro' sad imploring eyes,
To read upon the clouded skies
No silver-linings thin disguise.
Is then God silent? Does he hold
No evening converse as of old?
When Eden's sunsets dropped their gold?
"The still small voice" distinct and clear,
That smote the trembling prophet's ear,
May not his listening children hear?
Where is the faith that bade the sea
Roll back its sullen mutiny
At Peter's cry of agony?
Lord save, I perish! still that cry
Ascends unto the pitying sky.
While trembling hearts await reply.
All things look wrong; the needed one
Is taken. Fresh afflictions stun
Our souls with each revolving sun.
I see the pale young mother lie;
Whirling (God knows) reluctantly
From her poor babe, that cling and cry.
And bowing low my sorrowing head,
At such a loss, how have I said,
"Oh! if I could but go instead."
"Presumptuous soul," a voice replies—
"In life, not death, thy burden lies,
Thou canst not have it otherwise.
Ask not for crowns that are not won,
Crave not beneath the noonday sun,
The cool, sweet rest, when work is done.
"Work where thou standest, thou may'st see
Life's tangled skein of mystery,
Unwind some shining threads for bleeding feet,
The thorns may pierce thy bleeding feet,
The soul grow faint with toil and heat,
Yet, is thy portion only meet.
"Oh! let thy lips thy murmurs spare,
No burden that thou canst not bear
Can ever fall unto thy share.
"Justice and Love are over all.
He hears the feeblest infant's call;
The blow is measured ere it fall.
"Though midnight darkness wrap the sky,
And though the waves roll mountain high,
Fear not, my daughter, it is I."

For the Herald of Truth.

THE NEW LIFE.

"Therefore if any man be in
Christ, he is a new creature: old
things are passed away; behold,
all things are become new." 2 Cor. 5:17.
Can we say in truth and sincerity, Old
things are passed away; behold all
things are become new; and all things
are of God who hath reconciled us to
himself by Jesus Christ? Are our de-

sires and inclinations changed? Do we
keep the commandments because we love
Him who gave them? Did the word of
God become life and food to our souls?
These and many more that we might ask
ourselves are very important questions,
and we should search our hearts closely
to see if we could answer them as it
would please God that we should.

Let us not receive the grace of God in
vain, but in all things approve ourselves
in much patience, in afflictions, in neces-
sities, in distresses; by purity, by knowl-
edge, by long suffering, by kindness, by
the Holy Ghost, by love unfeigned. But
after we know God, or rather are known
of God, let us "stand fast in the liberty
wherewith Christ hath made us free, and
be not entangled again with the yoke of
bondage." For if we are fallen from
grace Christ is become of no effect unto
us. Paul said, Gal. 3:3, "Are ye so
foolish? having begun in the Spirit, are
ye now made perfect by the flesh?"
And in Gal. 5, "This I say then, Walk
in the Spirit, and ye shall not fulfill the
lust of the flesh." "And they that are
Christ's have crucified the flesh with the
affections and lusts."

It was by the love of Christ that our
hearts are melted and constrained to love
him in return. "For the grace of God
that bringeth salvation hath appeared to
all men, teaching us that, denying ungod-
liness and worldly lusts, we should live
soberly, righteously, and godly, in this
present world." The promise is to all
who avail themselves of the glorious
promises by being obedient to the gospel
plan of salvation. Every one has a birth-
right to the grace of God, but how many
forfeit it? When Lot escaped for his
life, he obeyed and was saved; but his
wife was disobedient and perished.
Christ through his blood made atonement
for us, but we must become willing to
obey him. The blood of Christ will not
save us if we are disobedient or unfaith-
ful. We are to work out our own salva-
tion with fear and trembling. If we pro-
fess to have accepted Jesus as our Savior,
let us examine ourselves and our walk
well, that we may be sure that we are in
the narrow way and true followers of Je-
sus, doing God's will in his own ap-
pointed way, that, at last, our weary souls
shall rest in the bosom of Jesus.

Let us dig deep, as wise builders, and
find that solid foundation upon which to
build our house of faith. Let us ever
look to Jesus "the author and finisher of
our faith; who for the joy that was set
before him endured the cross, despising
the shame, and is set down at the right
hand of the throne of God."

When all things become new we can
say from the depth of our souls that God
is the most lovable being. We are satis-
fied that he knows what is best for us,
and that all is for our good if we continue
to love him. If we cast our burdens on
the Lord, he will sustain us.

Oh! let us not grieve and quench the
Spirit that we become alienated again
from the life of God through ignorance
and blindness of the heart. Paul said,
"Ye have not so learned Christ, if so be
that ye have heard him, and have been
taught by him, as the truth is in Jesus:
that ye put off concerning the former con-
versation the old man, which is corrupt
according to the deceitful lusts; and be
renewed in the spirit of your mind; and
that ye put on the new man, which after
God is created in righteousness and true
holiness." "And walk in love, as Christ
also hath loved us, and hath given him-
self for us an offering and a sacrifice to
God for a sweet smelling savour."
"Wherefore take unto you the whole ar-
mour of God, that ye may be able to
stand against the wiles of the devil; and
against the rulers of the darkness of this
world, and against spiritual wickedness."

A. M. C.

For the Herald of Truth.

REPENT AND LEAVE THE SIN- FUL WORLD.

To repent is to feel sorrow or regret
for what one has done or omitted to do.
When a sinner becomes awakened to a
sense of his duty and the word of God is
set before him, he sees there how Jesus
has borne his sins and died on a tree, and
reads the blessed words, "Believe on the
Lord Jesus and thou shalt be saved;"
but Satan is ever ready to interfere. To
the young he will say, "You are too
young, there will be time when you are
older. Later in life he is busier than ever;
he will say, "You are too old, you

do not feel that you believe; to believe is receiving, you have to get a stronger feeling of your sins, and a feeling that you are quite changed, and a feeling of how happy you are." But the crown is not at the beginning, but if we hold out to the end we shall receive the crown. "Repent and be baptized."

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Oh sinners, think of the words, "Repent or perish." "Depart from me, ye that work iniquity." "There shall be weeping and gnashing of teeth." "Let us strive to enter in at the strait gate, for we are told that many will seek to enter in and shall not be able." Let us "adorn ourselves in modest apparel, which becometh women professing godliness," as Paul wrote to Timothy.

There is much contention concerning proper christian dress, and we acknowledge that religion is not in dress, but we as christian professors should let the world see that our minds are engaged with nobler things. My convictions are that we shall come down to a modest convenient style that need not be changed. I know that many a fashionable professor is convicted about dress. A certain lady said at one time, "If I were not always around strangers I would wear a straight dress too." Is that an excuse? I say, no.

A poet says:

"What various hindrances we meet,
In coming to the mercy seat."

But Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." May we have courage to say with the poet,

"Let the world despise and leave me,
They have left my Savior too."

There is much for us to do for the Lord; and we, as christians, should be awake to the interests of the Church, and labor with all diligence for the spreading of the gospel. Oh merciful Father, help us that in our walk and talk through this world, we may be a light to the world, and a salt to the earth.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me." SARAH.

For the Herald of Truth.

DEPENDENCE ON GOD.

When man is permitted to enjoy a season of sunshine, peace and prosperity, without having any adverse circumstances to contend with, his mind is apt to lapse into a state of ease, and his harmonious surroundings throw him into a

state of indifference regarding the source from which such blessings are derived.

Since man was created in the image and likeness of God, he evidently bore a near relationship to his Creator, enjoying his constant care and protection, and the blessed surroundings into which he was placed, without encountering anything whatever to mar his uninterrupted enjoyment on earth. A perfect love must have existed between God and man, in this blessed happy state. But whom God loveth he chasteneth. He allowed the artful enemy to tempt man, and he was in nature too weak to withstand the alluring temptations of the devil, thus falling into shame and depravity. To be again reinstated into the favor of God his dependence, it was found, must be placed entirely into the hands of a higher power than that which frail, mortal man possesses. No power on earth could again lift him to the high and noble condition from which he had fallen. But God, in his infinite mercy and wisdom, looked down with pitying eye, and all praises and honor to his name for the wise plan of salvation he is holding out to his dependent, fallen creatures!

We may accept their "great salvation" and live in favor with Him, believing that now all should go well with us, and no bitter should be mixed with the sweet; but I repeat, *whom God loveth he chasteneth*. Our first parents could live in ease and pleasure for a season, but what bitter pangs they had to suffer to learn that God is mightier than man, and that he can triumph over all his enemies! The infidel and the skeptic have no reason to doubt their utter helplessness in case God should withdraw them from his hand of mercy. Should they have the very least reason to doubt God's omnipotence, his mercy and his grace, they would also have to sink into utter despair; but His word stands firmer than heaven and earth, and his promises never fail. What a merciless world, indeed, would this be if we had to put all our trust and reliance in man! Thank God it is otherwise.

In a season like the present, when all growing vegetation seems to suffer, and even wilt away beneath a scorching sun, for want of a refreshing shower, many are the complaints uttered against the weather, as though God was unmindful of the wants of his creatures on earth. But should the Lord deal with such persons as they deserve, I fear a worse thing would happen them than they have yet experienced. His ways are not our ways. He has promised to send rain on the just and the unjust, and this has never yet failed. He moves in a mysterious way to perform his wonders. If all were willing to say in sincerity, "Thy will be done," it would often relieve the mind of much anxiety and trouble. It is doubtless true that many persons have more trust and confidence in the affairs of our

National Government than they are willing to put in God, the ruler of the universe.

Man may till the fertile soil and sow his seed in season, but it is a mightier hand that waters the plant and causes it to grow to perfection. Without the latter all our labor would be in vain. But how often we are not willing to do even our part, and then murmur when all the conditions are not in our favor. Unfavorable seasons may be necessary for our chastisement, and to show us our fallibility and dependence in God.

Ohio, July 21st. A. METZLER.

For the Herald of Truth.

IN THE STRENGTH OF THE LORD.

Jesus said, John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These were words of comfort to his disciples after he had been telling them of the trials and persecutions they would have to endure for his sake.

"Be of good cheer," he says, "I have overcome the world." How encouraging for us poor struggling mortals to know that we have a Savior in heaven that has overcome the world of sin against which we are contending. What can afford more courage to the sinner under conviction than to know that Christ, in the atonement by his death and shed blood, overcame the sins that are so desperately warring against his soul. Glorious truth, it must be to him, that there is salvation from his sins, and the sins of the whole world, to every one that believeth.

When John the Baptist saw Jesus coming, he said, Behold, the Lamb of God, which taketh away the sin of the world! John 1:29. He is still the same Savior, from sin, unto us as he was to his first disciples. He has been true to his promises, and has sent the Comforter. He said to his disciples, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." These promises and their fulfillment, as we read them, should inspire us all with renewed courage to bear the trials of life. In the world we will have troubles to overcome if we are true to our Master. Sometimes we might feel as though our troubles were hard to bear, but if we trust in the Lord, he will be a present helper in every time of need. He has overcome, and now he has power to work through those whom he has chosen out of the world. He will bring us safely through the tempest, no matter how roughly we are tossed in the storms of life.

Let us never be discouraged as a people, as a church, even if the work does not always prosper as we think it should. But set to work all the more earnestly, and pray the Lord to send more laborers into his vineyard. Let us all labor together, for I know that our labor is not in vain in the Lord if we have confidence in God as we well may have when we remember the victory by Jesus and his faithfulness in fulfilling his promises. Our ministering brethren need our assistance. How encouraging it is to see the whole congregation gathered on the Sabbath day, and joining in the worship with interest. How sad it must be, on the other hand, for the ministers to have come a long distance, and then find that many of the members are absent from the church service. We must sometimes feel grieved that some members allow their light to grow so dim, and their interest in the public service so very feeble.

Let us not be so weak, so forgetful, and so disinterested in this work, but go forth in the strength of him who has overcome the world.

T. HERSHBERGER.

For the Herald of Truth.

SAVED THROUGH SUFFERING.

I will make this first attempt to write something through the HERALD for my dear young sisters and friends. I often wonder whether you read these columns with as much pleasure as I do.

I think of the great love of our heavenly Father, which sent Jesus into the world to save us sinners. I am young, and it was through great sickness that the love of God was manifested to me, and caused me to change my manner of living. I do not regret one hour that I spent in sickness. Through long suffering and great sickness we are made to think of our heavenly home, where there is no sickness and no pain. In hours of suffering we are enabled to cast all our cares into the hands of the Lord and ask him to choose all our changes and circumstances for us. We can accept Him then, in our helplessness, as we cannot at other times.

What a pleasure the Christian can have by putting his whole trust in Jesus, and lovingly and faithfully serving him. This is a sweeter pleasure and higher enjoyment than the world can give.

I have often read with pleasure that scripture in the New Testament which tells us that there is more joy in heaven over one sinner that repenteth than over ninety and nine which need no repentance. Should we not rejoice, over and over, in this great love of God that constrained us to come and caused joy in heaven over our repentance?

Would it not be a glorious work if we could be the instruments to save one

soul and cause joy in heaven? We should be more earnest and do more in the cause of Christ."

I can now say, thanks be to God that I have experienced his great love in my heart, the pardon of sins, washed in the blood of the Lamb. I have had many happy seasons since I have found Christ, and rejoice that I could promise before God and many witnesses to live for him; and am thankful that I have been enabled to keep my vow as well as I have.

"O may we search the Scriptures
At morning, noon, and night;
And make these blessed pages
Our only true delight."

O may we search the Scriptures,
For they will give us light,
To brighten up our pathway,
And guide our steps aright."

O may we search the Scriptures
For they of Jesus tell:
And there he is preparing
A place for us to dwell."

O may we search the Scriptures
With glad inquiring eyes;
They give us understanding,
And make the simple wise."

O may we search the Scriptures,
Till life with us is o'er,
And teach them, preach them, send them
To earth's remotest shore."

Maryland. R. H. MARTIN.

For the Herald of Truth.

REMEMBER WHILE YOU ARE YOUNG.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

My dear young friends, remember these words of the wise man Solomon. He was the wisest man that ever was upon earth.

God appeared to this wise man in a dream when he was a youth, and said, Ask what I shall give thee. He did not ask for wealth, or the pleasures of this world, but for a wise and understanding heart.

Did you make the choice with this wise young man?

"Honor thy father and thy mother," is the first commandment with promise. How many of you have done this to your own satisfaction? Remember how often you have caused your parents trouble since you were an infant in the cradle. Think how your mother watched over you and cared for you.

When you remember what your parents did for you, think also what Christ has done for you. Take a thought of Christ on Mount Calvary, suffering and dying for all mankind.

Depend not on morality for your salvation. It is good in its place, but you must give your heart to Jesus if you want

to meet a happy end. Perhaps you think you have the promise of a long life, and when you get laid on a bed of sickness you will give your heart to Jesus. But you don't know if you will ever get on a bed of sickness. Death might come very suddenly, and take you away. "To-day, if ye will hear his voice, harden not your hearts."

I have conversed with many dear young friends, in my travels, of the importance of their soul's salvation, and I never met one that did not desire to meet a happy end. Every one desires a higher and purer happiness than he can receive from gay associates, places of amusement, theatres and balls, and fine, fashionable clothes. These will all be left behind, and a shroud will encircle us.

Remember the great joy among the angels in heaven over one sinner that repenteth. And remember the joy of your pious parents over your repentance. Remember the joy when all the faithful can meet on yonder shining shore.

Johnstown, Pa. PETER A. BLOUGH.

For the Herald of Truth.

THE BROTHERLY REPROOF.

One of the great errors of mankind so common, and too often among church-members, is, that if a brother is overtaken in a fault, and his brother, deacon, or minister, reproves him of his fault, that the reproof is ill-taken by the transgressor, who tries to make it appear that the reprover roughly accosted him, thus justifying himself and throwing as much blame on his fellow member as he possibly can. Blame is put on one who has but done his duty in trying to bring his brother to see and acknowledge his fault and become reconciled. Such is not the spirit of meekness, but rather a spirit of self-will and self-justification. We are all human and fallible and none are just. Therefore if any one is overtaken in a fault, and his brother tell him his fault, let him kindly take the reproof and ask forbearance rather than find fault with his brother who has only done the duty required of him in the word of God. Let us remember that our best friends are those who tell us our faults and teach us how to correct them. AN OBSERVER.

For the Herald of Truth.

A WORD TO PREACHERS.

One of my heart's desires and sincere wishes is, that preachers would guard against forgetting themselves when in the act of praying after a sermon in church or at funerals. Instead of praying they speak to the congregation, and thus weary the people in a kneeling position, thereby causing unpleasant remarks. Having none particularly in view, I mean all who are addicted to such a habit. A BROTHER.

THE OASIS.

"As rivers of water in a dry place,
as the shadow of a great rock in a
weary land." Isaiah.

Another day! The long and level rays,
Like molten silver, o'er the desert ran,
And slowly still within that furnace blaze
Crept on our caravan.

Our Libyan drivers staggered faintly by,
And goaded on our patient "desert ships."
We searched in vain the scorched and coppery
sky,

And gnawed our raging lips.

At last the camels reared their heads on high,
Snuffed the hot air, and then, as in a dream
Pushed on, with paces redoubled, and a cry—
A wild and grateful scream.

A tiny speck upon the glassy verge
Grew large and larger as our caravan
Sped o'er the desert, like a broken surge,
Mid cries of beast and man.

Only some palm trees clustering about
A sphinx half buried in the sandy tides;
But still our camels, with their necks stretched
out,
Rushed on with mighty strides.

Then as we neared the emerald oasis,
The splash of waters fell upon the ear
Like choicest music when we reeled to kiss
The wave that sparkled near.

Its music fanned us like a cooling breeze,
We groveled down to suck the limpid tide,
And the poor camels sank upon their knees,
And drank, all grateful-eyed.

No more we feared the wide, wide sandy seas,
Or clouds of robber-horse upon our flank;
And hymns of praise the loud dervishes
Loud chanted as we drank.

"Allah o' Allah!" Through the burning air
And o'er the plains their hoarse thanksgiv-
ing swept;
Our bosoms beat in accord with the prayer,
And, as we drank we wept.

Oh, many a time since then my life hath
seemed
A wide Sahara, desolate and apart,
And the sweet memory of that prayer hath
streamed
Like music to my heart.

Till, pressing on, half fainting and athirst,
Soft oasis if faith my journey traced,
And cooling waters from its bosom burst,
To cheer me o'er the waste. —Argonaut.

For the Herald of Truth.

"BODILY EXERCISE PROFITETH
LITTLE."

These words were written by Paul to Timothy, whose father was a Greek of Lystra or Derbe in Lycaonia. His mother was a Jew, who, with his grandmother, while Timothy was very young instructed him in their religion. Later in life he was ordained to be a helper of Paul in the ministry of the gospel, and was circumcised according to the Law of Moses. This was necessary since the newly converted Jews were yet weak in their faith, and Timothy being ordained to the minis-

try that he might also profit among the circumcision.

Timothy labored at Ephesus, where there were false prophets who were willing to mix the Old Dispensation with the gospel of Christ—the revelation that Paul taught, that Timothy obeyed—the cross of Jesus.

Faith in Jesus, with works of holiness, is alone sufficient without the works of the Law of Moses, which consisted of bodily exercise, and therefore could profit but little. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." These are the fruits of outward forms only, without the inward, spiritual work unto salvation. To practice faith in God unto holiness, with a pure heart, and a conscience void of offense toward God and all men, constitute actual godliness. Let us, therefore, avoid profane fables, and the lusts of the flesh, with all pride and selfishness, become humble and follow the footsteps of Jesus. May our sons and daughters follow such examples.

Every son and daughter may become a king and a priest. A king? Yes, a king to reign over sin. We must first become subjects of God, and then we shall be permitted to reign over sin. Bring your prayers and spiritual offerings to God that you may become priests. You may become greater than earthly kings—a subject of Jesus Christ, one of the appointed among His kings.

Such will follow after godliness unto holiness, knowing that godliness is profitable unto all things, having promise of the life that now is and that which is to come. "Godliness with contentment is great gain." Not merely earthly gain with great contentment, but also heaven gained with eternal life and the highest possible happiness.

SAMUEL GODSHALK.

For the Herald of Truth.

EXPLANATIONS.

Seeing that I left room for criticism in the article on "Restrictions" in a former number of the HERALD, I would explain a statement or two. First, the word "taste" gives rather unlimited room for all sorts of foolish and carnal desires, so I take that back. By "carnal ordinances," I meant traditions of men. I supposed I was understood to mean such things as Paul speaks of in Col. 2, "touch not," &c. Let no man judge you in meat or drink, and voluntary humility, which things have indeed a show of wisdom . . . and humility. But "ye have been called unto liberty for an occasion to the flesh." Gal. 5: 13. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." If ye be led by the Spirit, ye are not under the law."

Paul did not wish to rule over the consciences of men in regard to outward things. He knew it could not be done. He sought to establish a principle in the heart that would prove the most effectual remedy to free them from all fleshly desires. The apostles, as well as Christ, had to contend against the traditions of men; let us not fall into the same snare.

I admit the church has a right to adopt means and ways to meet certain wants. When I united with the church I was told to abstain from useless attire, &c. I said that is good enough, and I have strictly adhered to that. I think any attempt at improvement will prove abortive.

Now as some are in favor of a General Conference, I say no one has a right to oppose it or enforce it. As many as feel thus disposed have a right to meet together and do what they can. For a beginning I would suggest that we meet for a Pentecostal blessing, otherwise our labors may be in vain. O brethren, this matter weighs heavily upon me. Our troubles are the result of lack of spirituality. That the poor are neglected, that the ministers lack means, that strife and division, with pride and disobedience hinder our prosperity, is it not because we do not love God as we ought? How hard the apostles worked that all should have the love of God shed abroad in the hearts by the Holy Ghost! not an outward esteem and reverence, such as the world also profess, nor even that feeling, which is manifested by outward obedience, but the genuine love given unto us by the Holy Ghost. Having this, we will be zealous in every good work. The ministers will have power in their preaching, and be willing to go; lay-members will be willing to supply their temporal wants, nor would they indulge in useless expenses, but rather help the needy. Instead of division and strife, there would be union and love. We sometimes try to patch up the old man, but it wont work. Let every spiritual man and woman encourage the good work, even as they do.

J. O. SMITH.

PRAYER.

These beautiful lines were found among the papers of one whose years were spent in loving devotion to his Master's cause.

The day is ended; ere I sink to rest,
My weary spirit seeks repose in thine,
Father, forgive my trespasses and keep
This little life of mine.

With loving kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and
thee,
No fears my soul's unwavering faith can
shake,
All's well, whichever side the grave, for me,
The morning light may break.

TRUTH SHALL TRIUMPH.

BY J. G. WHITTIER.

"What folly, now," the faithless critic cries,
With sneering lip, and wise, world-knowing
eyes,

"To dream of peace amidst a world in arms,
Of swords to plowshares changed by scriptural
charms.

Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky Labor to the passing Brave
His cap shall doff, and Beauty's kerchief wave;
Still shall the bard to Valor turn his song,
Still hero-worship kneel before the Strong;
And Church for State, and State for Church
shall fight,

And both agree that Might alone is right!"
Despite of sneers like these. O faithful few,
Who dare to hold God's word and witness true,
Still keep the path which duty bids you tread,
Though worldly wisdom shake the cautious
head;

No truth from heaven descends upon our
sphere
Without the greeting of the skeptic's sneer,
Still lives for earth, which fiends so long have
trod.

The great hope resting on the truth of God—
Evil shall cease and violence pass away,
And the tired earth breathe free through a
long Sabbath-day.

For the Herald of Truth.

A SABBATH DAY'S WORK.

The Sabbath is usually regarded as a day of rest. Whether, however, ministers can always practice what they preach concerning the keeping holy of the Sabbath day, has sometimes been a question with the writer, when he remembers that not more than a year ago, he, on Sunday attended a funeral which necessitated a drive with horse and buggy of 44 miles, and not frequently he has made drives of from 25 to 35 miles in a day and conducted two services without assistance.

To-day we had again a full day. The first in order, was the Sunday School. We have some fifty scholars and open school at a quarter after 9 o'clock, closing a little before half past ten, at which time preaching services begin.

Our lesson this morning was, "The Covenant of God with David." In the class we tried to explain the nature and character of a Covenant, and how God made a covenant with David that his son Solomon should build him an house and that his kingdom, through his posterity, should be established as an everlasting kingdom. The question was also presented, What became of the Ark of the Covenant? This question it was shown could not be definitely answered. It was, however, as is supposed, either destroyed in the destruction of the temple at the time of the captivity, or hid by some pious Jews so that it could afterwards not be found, as it was missing in the second temple, which made it therefore less glorious than the former temple.

At the close of the school, the services commenced and, I had chosen for my

subject, Mark 10: 26, "who then can be saved?" From this I tried to show the following points:

1. That the question of our salvation is a very important one.

2. That notwithstanding its importance the largest portion of the human family treat it lightly, in fact entirely neglect and disregard it.

3. It is a plainly proven truth from the word of God, that man is designed, not only for this life, but also for eternity.

4. That in eternity there is a condition of indescribable happiness, and likewise a condition of eternal suffering and woe, and herein lies the force of the importance of the great question of our salvation.

5. The Scriptures likewise teach us that not all are saved, and that many by reason of their neglect are lost. Reference: those on the left hand in the last judgment: the five foolish virgins, Matt. 25: 1—13 and 31—46; the words of the Savior, Matt. 7: 21—24, &c.

6. From the foregoing facts the question, asked in our text, very naturally and earnestly presents itself to our minds, "Who then can be saved?"

7. The rich young ruler whom Jesus loved, who came in a very reverential manner, kneeling before Jesus and saying, Good Master, what shall I do that I may inherit eternal life? Jesus pointing him to the law with which he was familiar; his self-justification and apparent eager inquiry as to what he lacked yet; the command to sell his possessions, distribute the money to the poor; and follow Jesus bearing the cross; his going away sorrowfully and the remark of our Savior, "How hardly shall they that have riches enter into the kingdom of God."

8. The Savior's further explanations in regard to trusting in riches the utter impossibility for such to enter the kingdom, (verse 25) and the astonishment of the disciples on account of these positive declarations.

9. While many are kept out of the kingdom through the delusive influences of riches, it is not riches alone that close the door of the kingdom against the souls of men. Whatever the heart loves and cherishes, and is unwilling to give up for Jesus' sake will lead the soul to perdition. Whatever forms an idol in the heart must be sacrificed.

10. The first condition of admittance into the kingdom of God is Repentance. By faith in God a godly sorrow for past sins, by a willingness to accept Christ as our Savior, trust him for salvation and all the blessings we need and a willingness to obey him in all things and live a life of righteousness and purity, we are converted to God, made his children and heirs of the promise and thus we can be and are saved.

11. In the fifth chapter of Matthew we have the characteristics of salvation enu-

merated. All who possess these qualifications shall be saved.

The forenoon meeting closed at 12 o'clock, going home, feeding and getting ready the horse and eating dinner consumed one and a half hours and I was again on my way to Jones' school house, six miles south, where our people have held meetings every fourth Sunday, with slight exceptions, for over twenty years. The meeting was appointed at three o'clock and I was there on time, and to my pleasure met there the aged minister, John Gnagy of the Clinton Church. We had a pleasant meeting. I opened the services in the English language with singing, a brief exhortation and prayer. Bro. Gnagy spoke in the German from John 10: 37, 38. He spoke earnestly, pointedly of Jesus, his love and willingness to save, and how we should be willing to be saved; how Jesus after his disciples had been gone several days, went up also to the feast, and how on that last and greatest day of the feast he stood up and called out in the words of the text, "If any man thirst," &c. He spoke of Jesus as a fountain of living water, and dwelt especially on the fact that he that would believe in Christ, must believe in him in the manner and according to the requirements of the Scriptures. He referred to a number of examples of those who believed, but not in accordance with the Scriptures or as the Scripture hath said, and for this reason they failed and lost the blessing. He exhorted old and young to come to Jesus and believe in him in accordance with the Scripture, or as the Scripture hath said.

After these remarks in German, the writer had the privilege of speaking in the English language, which he cannot at this moment recall to such an extent as to give a connected synopsis, and also for fear the reader be wearied, he will pass over.

This meeting closed at half past four o'clock and on my way home, I called with a sister whom the Lord (in his love and mercy as we must believe) has permitted to walk through many trials and afflictions and whose daughter has been and is still suffering from pulmonary affection. The brief space that I could spare was far too short, and I hurried on to meet the evening appointment in Elkhart at half past seven o'clock, and arrived just in time, and after the usual opening services with singing, reading the scriptures and prayer, it was my privilege to speak from the text Isa. 45: 17. The two prominent themes that presented themselves to my mind were: 1. The eternal God with his attributes of power, omnipresence, love, mercy and compassion, as compared with other gods that possess none of these qualifications, and are mere perishing matter with nothing to recommend them to the esteem or re-

erence of a being created in the image of the true God.

2. The eternal salvation of God brought about through the merits of his Son Jesus Christ, to the redemption and salvation of the human race, &c. &c.

This meeting closed at half past eight o'clock, and I went to assist friend Henry Stehman, from Lancaster Co., Pa., who is laboring under bodily affliction, and desired to leave on the night train for the east. After seeing him off I returned home, took care of my horse and after partaking of a lunch, in line of the supper I had not time to partake of before, I sat down and commenced this article, but after writing five or six pages, "tired nature" reminded me that I needed the "sweet restorer," balmy sleep, and I retired to my chamber, having, as I believe, and trust, endeavored by the grace of God to do what I was able, and I trust and pray that all these efforts may not be without effect.

I have written this article, not to boast, but with deepest humility of heart, that our brethren and sisters who are prone to make excuses when a little sacrifice is required of them, may see how their ministers are often called to give up time, comfort, strength, health, ability and cast it all on the altar of God for their sakes. And also that some of our ministering brethren, who are rather inclined to consult comfort, that the earnest calls of the Gospel, may see how others have to labor, and perchance to encourage them to put their shoulders to the wheel with greater energy and devotion and help to push forward the great gospel car, and promote the work of the Lord.

In giving an account of this "Day's work," I have not chosen an unusual day. The same routine of labor occurs generally, at least, every four weeks, and sometimes more frequently.

I will here remark further that on this day while Bro. Gnagy from the Clinton Church was in our vicinity and preached in the forenoon at the Shaum Church, and in the afternoon as stated above, Bro. J. S. Coffman was in Clinton and on Saturday evening preached at Forest Grove, on Sunday forenoon in the Clinton Church, and in the afternoon at the Amish Church. Bro. Metzler at the same time went to the Christophel Church and assisted in the services there. The harvest truly is great, and the laborers few. May the Lord send forth laborers into his vineyard, that the work may not be neglected.

J. F. F.

PRAYING FOR WHAT WE DON'T EXPECT.

I happened to be staying with a gentleman—a long way from here—a very religious kind of man he was; and in the morning he began the day with a long family prayer that he might be kept from

sin, and might have a Christ like spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, what a good kind of a man you must be. But about an hour after I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right and he was so impatient and quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one with their idle slovenly ways."

I didn't say anything for a minute or two. And then I said, "you must be very much disappointed."

"How so Daniel? Disappointed?"

"I thought you were expecting to receive a valuable present this morning, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking of it," I said quietly.

"Heard me speak of a valuable present. Why, Daniel, you must be dreaming, I've never thought of such a thing."

"Perhaps not, but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if it weren't anything at all.

"Now, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of Spirit coming down upon you, all patient and forgiving and kind? Why, wouldn't you come to be quite frightened like; and you'd come in and sit down all in a faint, and reckon as you must be a going to die, because you felt heavenly minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony and learnt a lesson for myself too. You're right, Captain Joe, you're right. We should stare very often if the Lord was to answer our prayer."—From "Daniel Quorn and his Religious Notions."

SILENCE.

In one of the large colleges for girls in this country, there is, by regular appointment, morning and evening, a "silent time." The bell strikes—every pupil must be in her room, not a step is heard, quiet, absolute and profound reigns, as

though every inmate were asleep or were dead. No requirement exists as to how that time of silence shall be spent, but it gives opportunity for worship of soul, and the "solemn hush" invites, nay inclines to heart-prayer and devotion of spirit. Such a thing is well. The rush of the busy world makes us wild with excitement, and we hardly know what we are doing. We need to "be still and know that [God] is God." It is so easy to perform outward routine work, and so hard to commune with God in heart-worship; so easy to join in a hurrah shout, and so hard to cling to Christ against wind and tide. In most Christian societies, far too little of the power of "holy silence has prevailed. There is truth and meaning in the reverent injunction of the Psalmist, "The Lord is in His holy temple; let all the earth keep silence before Him." True, we are commanded also to sing praise and even to shout in the presence of the Lord, but silence also has its uses and they are neither few nor small.

The tendency of things has always been, however, to outward noise and against inward worship and still and solemn devotion. One Christian Society has indeed, for ages, borne a strong and faithful testimony, and nobly tested the power of *silence* as an element in Christian worship. Some think that they have gone too far in this direction, and some seem now to be drifting away from the "ancient landmarks," and to be taking up, in a somewhat awkward way, the noise and bustle of other societies, laying aside, at the same time, the silent reverence and impressive stillness of former days, as though it were a relic of the past, to be ignored and excluded.

Now is it not true that *silence* and *vo-cel worship* both have an appropriate place and sphere in God's house, and that neither should be neglected? And is it not to be regretted that now, while the churches at large appear to be waking up to the beauty and the power of *silence* in the worship of God, those who have so long maintained, both by precept and practice, should apparently be growing weary of it as a thing unsuited to these wild and noisy times?

Friends, the unbroken silence of former times may, perhaps, not have been for the best; but it remains true, as of old, that there is "a time to keep silence," and it is true also that such "times" do come in connection with the worship of Him who is a Spirit. Is it not a fact then, that to give up this method of worship in which, for ages, such wondrous blessing has been found, and in which such a fountain of love and heavenly joy has been opened for the souls of such as reverently wait before the Lord, would be a rejection of one of the ways by which God makes Himself known to His believing, trusting children?—*The Morning Star*.

OLD AGE.

The golden grain, how beautiful
Waiting the reaper's hand!
Bowed it may be, yet is it not
The glory of the land?

Just so do aged Christians wait
With locks all silvery white,
Shining as if a ray from heaven
Had touched their brow with light!

Old age; I love thee, thou hast been
A loving friend to me;
Dear are thy trembling tones and sweet
Thy kindly sympathy.

I love the gently beaming eye,
The smile so full of love,
As if heavenly converse held
With holy ones above.

I love to press the trembling hand
And hold it in my own,
And think perhaps a prayer went up
For me before the throne.

Yes, age looks beautiful when lit
With beams of grace divine,
And oft from out its frail disguise
An angel seems to shine.

Thus did my own sweet mother wait,
Ere yet she took her flight;
An angel trembling on the brink
Of life, and love, and light.

If, beautiful! in holiness,
Thou shinedst even here,
How dost thou in the light of heaven
All glorious appear!

MOODY'S MOTHER AND HER PRODIGAL SON.

I can give you a little experience of my own family. Before I was fourteen years old the first thing I remember was the death of my father. He had been unfortunate in business, and failed. Soon after his death the creditors came in and took everything. My mother was left with a large family of children. One calamity after another swept over the entire household. Twins were added to the family, and my mother was taken sick. The eldest boy was fifteen years of age, and to him my mother looked as a stay in the calamity, but all at once that boy became a wanderer. He had been reading some of the trashy novels, and the belief had seized him that he had only to go away to make a fortune. Away he went. I can remember how eagerly she used to look for tidings from that boy; how she used to send to the post-office to see if there was a letter from him, and recollect how we used to come back with the tidings, "no letter." I remember how in the evenings we used to sit beside her in that New England home, and we would talk about our father; but the moment the name of that boy was mentioned she would hush us into silence. Some nights when the wind was very high, and the house, which was upon a hill, would tremble at every gust, the voice of my mother was raised in prayer

for that wanderer that had treated her so unkindly. I used to think she loved him more than all the rest of us put together, and I believe she did. On a Thanksgiving day—you know that is a family day in New England—she used to set a chair for him, thinking he would return home. Her family grew up and her boys left home. When I got so that I could write, I sent letters all over the country, but could find no trace of him. One day while in Boston the news reached me that he had returned. While in that city, I remember how I used to look for him in every store—he had a mark on his face—but I never got any trace. One day while my mother was sitting in the door, a stranger was seen coming toward the house, and when he came to the door he stopped. My mother didn't know her boy. He stood there with folded arms and a great beard flowing down his breast, his tears trickling down his face. When my mother saw those tears she cried, "Oh it is my lost son," and entreated him to come in. But he stood still. "No, mother," he said, "I will not come in, till I hear first you have forgiven me." Do you believe she was not willing to forgive him? Do you think she was likely to keep him long standing there? She rushed to the threshold, and threw her arms around him, and breathed forgiveness. God will forgive you.—*Moody's Sermons*.

STRIVE FOR THE CROWN.

The way to get to heaven is to be saved through faith in Jesus Christ.

We get salvation as a gift, but we have to work it out, just as if we got a *gold mine* for a gift.

I don't get a crown by joining a church, or renting a pew.

There was Paul. He got his crown. He had many a hard fight; he met Satan on a good many battle-fields, and he overcame them and wore the crown. It would take about ten thousand of the average Christians of this day to make one Paul. When I read the life of that Apostle, I blush for the Christianity of the nineteenth Century. It is a weak and sickly thing.

See what he went through. He, five times was scourged. The old Roman custom of scourging was to take the prisoner and bind his wrists together and bend him over in a stooping posture, and, with sharp pieces of steel braided into a lash, the Roman soldier would bring the lash down upon the bare back of the prisoner and cut him through the skin, so that men sometimes died in the very act of being scourged. But Paul says, he was scourged five different times. Now if we should get one stripe upon our backs, what a whining there would be; there would be forty publishers after us

before the sun went down, and they would want to publish our lives, that they might make capital out of it. But Paul says, Five times received I forty stripes, save one. That was nothing for him. Take your stand by his side. "Paul, you have been beaten by these Jews four times, and they are going to give you thirty-nine stripes more; what are you going to do after you get out of the difficulty; what are you going to do about it at all?" "Do?" says he "I will press towards the mark of the prize of my high calling; I am on my way to get my crown." He was not going to lose his crown. "Don't think that a few stripes will turn me away; these light afflictions are nothing."

And so they put on thirty-nine more stripes.

He had sprung into the race of Christ, as it were, and was leaping towards heaven.

If you will allow me the expression, the devil got his match when he met Paul. He never switched off on to a side-track. He never sat down to write a letter to defend himself. All the strength that he had he gave to Christ. He never gave a particle to the world nor to himself to defend himself. This one thing I do, he said, I am not going to lose the crown. See that no man taketh your crown.

Thrice was he beaten with rods. Take your stand again beside him.

"Now, Paul, they have beaten you twice, and they are going to beat you again. What are you going to do? Are you going to continue preaching? If you are, let me give you a little advice. Now, don't be quite so radical; be a little more conservative; just use a little finer language, and kind of cover up the cross with beautiful words and flowery sentences, and tell men that they are pretty good after all; that they are not so bad, and try and pacify the Jews; make friends with them, and get in with the world, and the world will think more of you. Don't be so earnest; don't be so radical, Paul; now come, take our advice. What are you going to do? Do? he says, "I do this one thing—I press towards the mark of the prize of my high calling." So they put on the rods, and every blow lifts him nearer God.

Take your stand again. They begin to stone him. That is the way they killed those who did not preach to suit them.

It seems as if he was about to be paid back in his own coin, for when Stephen was stoned to death, Paul, then known as Saul, cheered on the crowd.

"Now, Paul, this is growing serious; hadn't you better take back some of the things you have said about Christ? What are you going to do?" "Do?" he says, "if they take my life I will only get the crown the sooner."—*D. L. Moody*.

Selected by HENRY N. SHANK.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

August 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that date. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MENNONITE FAMILY ALMANAC for 1885 will be out in a short time.

A NEW GERMAN HYMN BOOK.—The so-called "Brueder Gemeinde," of the Russian brethren have compiled a new German Hymn book for their use. The printing of this book has just been completed at the office of the Mennonite Publishing Co., and contains 754 hymns and 842 pages. It is a very neatly printed book.

BIBLE SCHOOL HYMNS.—A new edition of Bible School Hymns, by C. H. Brunk of Dale Enterprise, Va., has been printed and is now ready for sale. The book contains 123 hymns and tunes, has 86 pages and will be sent post paid to any address for—

The old edition may also still be obtained at the same rates as heretofore. Address all orders to Mennonite Publ. Co., Elkhart, Ind.

THE BRUBACHER GENEALOGY.—We have just completed the Brubacher Genealogy, a complete record of the Brubacher family of Lancaster Co., Pa., by

Jacob N. Brubacher, of Mount Joy. The book is a neat 16mo, bound in cloth, and we have no doubt that every member of that connection will be very glad to get a copy.

A GREAT MISTAKE.—The "Elkhart Review," one of our city daily papers, recently stated that they had secured the printing of a catalogue of 80 quarto pages, and that this was one of the largest books ever printed and bound in Elkhart. John F. Funk & Bro., twelve years ago issued the German Martyr's Mirror, a book of over 1000 quarto pages, of which the paper costing \$2800.00, was made in Elkhart, and the book printed and bound there complete. A few years later they, under their present firm name, "Mennonite Publishing Co.," printed and bound the English "Menno Simon Complete," also a small quarto with 747 pages, and afterwards the German Menno Simon, with 1058 octavo pages, and a large number of other books which we will not take time to mention here. They have now in press several extensive works which will be finished in the course of several months, all of which will be printed and bound in Elkhart.

ARRANGING ARTICLES.—Among the duties of an editor, that of arranging the matter sent in by his correspondents for publication is not the least important. If a paper is to be readable and express clearly its teachings, the editor must take the liberty to arrange articles and make changes in the language where he thinks it necessary. Every editor, secular and religious, does this. But it is not always the easiest matter to give satisfaction in this particular to writers, neither, indeed, should this be the first aim. The good of the thousands of readers is the first consideration. Sometimes the editor is severely censured, and usually by the poorest writers, for the liberty he has taken, when the article if published exactly as written would be almost unintelligible. It is perfectly right, however, that when editors have done injustice to articles, as they sometimes do, that they should be informed and asked to give an explanation. But there are some writers who willingly give their articles into the hands of the editor, to use if he please, and as he pleases. The following extract from a letter will show what at least one correspondent thinks on this subject:

"I sometimes hear that you are censured for not publishing articles, or for arranging them differently from what they were written; but this you need not fear when I write. You can feel entirely free to use my articles as you think best; and if you use them at all, to arrange them to suit yourself. Indeed, I would not like to write for an editor that would publish all just as I write it; for I see plainly that my writing is not properly arranged, and I am not able to arrange it so.

I have for several years been working at the carpenter trade; and generally, when a man brings his readily prepared timber on the ground, he appears to think he has a nice lot of timber; yet with but few exceptions, considerable work must be done on each piece before it is fit to go into the frame. Occasionally a piece cannot be used at all. So I believe it is with an editor, especially of a religious paper."

DIED.—Just before going to press we learn that Sister Mary, wife of our ministering Brother Solomon Beery of Cross Keys, Va., died and was buried on the 19th of June.

We are also informed by a telegram from Brother Herman Bentler of Kent county, Mich., that one of his daughters is dead and will be buried on the 30th.

SUDDEN DEATH.—It is with feelings of great regret that we inform our readers of the death of Sister Magdalene, wife of Bro. Frederick A. Rhodes of the Bank Church, Rockingham Co., Va. This feeling comes to us unbidden when we think of the departure of one in the midst of her days, whose life covered such a wide field of usefulness, and did so much to mould the character and influence for good the minds of the younger members of society within her acquaintance. Sister Rhodes died very suddenly on the 22d, of heart disease. She will be much missed. May the Lord comfort Brother Rhodes and the many bereaved friends in their affliction.

THE LIQUOR LAW IN IOWA.—The prohibitory liquor law which went into effect in the state of Iowa on the 4th of July, seems to be pretty generally observed. In some of the larger cities there is a disposition on the part of the liquor dealers to disregard it, and it will no doubt be some time before it will be brought into

full effect, but it evidently has already done away with a great many saloons, and much drinking.

LIEUTENANT GREELY, who led an exploring expedition into the frigid seas of the north some two years ago, and from whom nothing was heard, has been discovered with five companions in a starving condition and brought back. Out of a crew of 25 only six survived. One of the party had lost both hands and feet by a frost-bite and died on the 6th of July. It is claimed that important scientific discoveries have been made by this expedition, but whether these discoveries will add sufficiently to the treasures of true science, and Christianity to pay for the great risk and loss of life which these arctic expeditions often cause, is a great question.

LIGHT AND DARKNESS.—As the light fades away darkness comes on. Shadows can only be cast where light dwells. Every one knows that darkness is not light, and that evil is not good, yet these terms are frequently interchanged. Good is right at all times, but evil is* unrighteousness under all circumstances. Both light and darkness have either good or injurious influences on certain objects.

Many persons in their experience in life desire an uninterrupted view of the bright side of life only. When they meet with expected or unexpected shadows of affliction, bereavement, or trial they seem utterly unable to endure them. So also children, that have a special love for sweetmeats, are wont to indulge them in spite of the nauseating effects that follow. The wise direction of God through suffering is a blessing to many a child of earth, yet, at times, it seems difficult for him to be comforted, and say cheerfully: Lord, I know that it is thee, and what thou doest with me is good, wholesome and necessary for me.

Not all, truly only a few plants can endure uninterrupted light. Certain plants fade in the clear sunlight, while some others neither attain to a perfect development, nor acquire their rich odor in the shade. The experienced flower-gardener understands how to use discretion in this matter. It is his wisdom to propagate those plants, and so to cultivate them that he may be most rewarded for his efforts. Will the heavenly Husbandman,

who knows us perfectly, who has never made one mistake; will he deny us one ray of his light or the protecting shadow of his loving kindness? Lord, thou art perfect in all thy ways, and holy in all thy works. S.

CHURCH NEWS.

HARVEST MEETING was held in the Kraybill Church, in East Donegal township, Lancaster Co., Pa., on Saturday, July 20th.

A SUNDAY SCHOOL has been organized in Kauffman's Meeting-house, in Lancaster Co., Pa. We trust it may be the means of much good to the young people of that vicinity as well as to the older.

BRO. J. S. COFFMAN was called by telegram, to Allen Co., Ohio, to attend the funeral of Bro. David Shank on Saturday, July 26th. He remained there over Sunday, and filled appointments at Good's and at Sherrick's meeting-houses.

ACCESSIONS TO THE CHURCH.—A correspondent from Lancaster Co., Pa., writes:—The church at Hershey's is still prospering. On the 24th of May sixteen persons were added to the church, and there are at present (July 12th) three applicants, with good prospects for more soon. I hope many more may resolve with these three to serve the Lord. The church at Weaverland is increasing in numbers. Last fall forty persons united with the church, and there are thirteen applicants there at present. This is surely a cause for rejoicing when so many come out on the Lord's side and are willing to lay aside pride and vanity for the sake of Christ.

FROM MICHIGAN.—Bro. J. J. Weaver, of LaGrange Co., Ind., arrived at Mancelona on the 27th of June, and remained in the neighborhood until the evening of the 30th. He visited among the members and preached four sermons. These services had a good influence on some that may have needed encouragement, who seem to be revived and willing to strive in the battle of life with renewed energy. They seem to be in earnest to do their duty, and join their hands and hearts in helping one another in the good way.

Bro. Weaver's visits from time to time, are much appreciated, yet it seems long from one visit to another. The brethren and sisters are desirous of being visited, and express the wish that more of the ministering brethren whom God has blessed with earthly means enough and to spare might see the necessity of ministering to the spiritual wants of the scattered ones. More frequent meetings do much good in satisfying members in new homes, and getting others to move in among them. It would be very desirable to have an organized church at Mancelona.

CORRESPONDENCE.

FROM PENNSYLVANIA.—O how serious to reflect that we are traveling as fast as time can bear us to that world from whence we shall not return, to give an account at the end of our journey of the deeds done in the body whether they be, good or evil! Let us, therefore, improve this time of salvation with all diligence, "lest a promise being left us of entering into rest, any of us should seem to come short of it." Let us give diligence to make our calling and election sure, as the apostle Peter admonishes, "For if ye do these things ye shall never fall."

My sincere prayer in the name of Jesus is, that God may give us, as watchmen on the walls of Zion, grace that we may, as faithful servants, accomplish the important duty resting upon us, that we may at the great coming day hear that welcome voice, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." I wish to you all the grace of God as a greeting in the name of Christ Jesus our Lord.

JOHN B. LANDIS.

MANCELONA, MICH., July 28th, 1884.

Dear —, We are all well, and we hope you are favored with the same blessing.

We are having very nice weather at present. Crops look pretty well. Haying is finished, and the harvest is begun. We are engaged in picking berries (which grow wild), and have nice times this summer.

We have a good Sunday School. Bro. Adam Shrock is superintendent, and seems very earnest in his work. We feel that the Lord is with us, though there are but few of us. It seems something like home when we can go to Sunday School or church. We had the school at our house last Sunday, and it is to be at Brother Lehman's next Sunday.

The brethren Henry Eymann and Peter Lehman, and Brother Lehman's daughter of Kent County, are with us.

CHARLOTTE GARRER.

PASTOR AND CHURCH.

Whatever duties and privileges may devolve upon others in feeding and caring for the flock of God, it is clearly apparent that a pastor's proper position is that of "overseer." Not only is he to preach to the people, but to "take heed to the flock over which the Holy Ghost hath made him overseer," "taking the oversight thereof, not by constraint but willingly." In the economy of God's grace, the fullness of the pastor's mission, is not alone to teach the people from the pulpit. To build up and increase the

spiritual interests of the church and properly feed the flock of God, requires something more than mere pulpit theology.

First of all, the minister should know and feel a deep sense of a call from God. He should understand that necessity is laid upon him to preach the gospel. He should come to realize such deep and abiding love for his Master, such fidelity to the truth, such love for souls, such heart consecration to the work, as to be able to take the oversight, not by constraint, nor for filthy lucre, but willingly. He should first deeply feel the claims of God upon himself. He should have such all-absorbing views of the claims of holiness upon himself, as to earnestly seek experimental and practical purity of Christian life. The conviction should be deeply burned into his soul that mere profession is but an empty show; that nominal religion is a mockery; that doctrines without practice are valueless; that forms without life are dead and without power. Until he comes to feel in his own soul, the necessity of connection between doctrine and life, profession and possession, he will never lead the church up to the possession of its inheritance. He can not lead his people to a higher knowledge of experience and practice than what he enjoys. A minister should then be a man of deep experience and godly life. He should be moulded and fashioned in the image of Him to whom he would point the people. He should be able to convince his hearers by an exhibition of his own life that the Gospel of Christ is the power of God unto salvation. He should live and act so that he can say to his church, "follow me as I follow Christ." He should shun the very appearance of evil. The influence of a pastor for good, grows not out of his official position in the church alone, nor from his ability as an orator in the pulpit, but from what he *is* and *does* as a man and a citizen. It may be a desirable thing to be an orator, but it is far better to be a *real, true, everyday Christian*. It is unfortunate for a church to have for its pastor, a man of little experience and unsanctified life. Limited as his influence may be, he nevertheless will in a measure mould his church in likeness to himself.

A pastor should be situated so as to give himself to much study. If he is to instruct and edify the people, he must be a man of wisdom and knowledge. He must know and comprehend doctrine, and be able to divide the word aright. He can not impart knowledge, comfort or strength, unless first in possession of it. In order to teach others in divine things he must himself first be taught. He can not pour out knowledge to his congregation unless he has first been filled. To feed a congregation from an empty storehouse is impossible. To be able to instruct unto edification, he must be able to handle the word of God skillfully,

wisely, and understandingly. However, no minister should depend on his book knowledge to fit him to preach the gospel. Man's first and greatest need to make him an efficient minister, is the unction, baptism and fire of the Holy Spirit. Without this, his orations are but sounding brass, and a tinkling cymbal; at best, but a literary entertainment. A preparation in the closet, is better than a course in a theological college to fit a pastor to bring men and women to Christ, and yet a mere passive state before the Lord in which we expect God to impart all the knowledge we need, is not enough; we should *thirst* after knowledge and reach out after the same.

A pastor should be a man of confidence and yet of great humility, never setting himself up as a kind of "high priest," to lord it over the heritage. He should show by his life and conduct that he understands himself to be a *man*, a fellow-worker and fellow-citizen, and yet called to a life of virtue and holiness. He should be ever ready to rebuke sin, but patient in his reproofs, manifesting the spirit of meekness and love. His rebukes should be steadily supported by a life of harmony therewith. He may have the spirit of zeal to lead the people, but every principle of faith or method of work which he may seek to inaugurate may not be accepted by the church. Then if he be wise he will not rail against them nor refuse to tolerate their rebellion, and try to keep sweet and humble, and try in some other way. A wise leader may often find it best to give up his own notions and plans in deference to others, knowing that men will lead better than they will drive.

The minister may instruct and entertain from nature, philosophy, history or the many sciences that human wisdom affords, but he should not forget that it is only the "word of God" that is "quick and powerful," and that cuts like a two-edged sword—that it is the Gospel that is the "power of God unto salvation"—that Jesus alone is the Bread of Life. Then preach Christ, preach the Gospel, preach the word, with its "such saith the Lord."—*The Morning Star*.

A WONDERFUL CORN OF WHEAT.

A few weeks ago, whilst passing through the village of Ilanwell, my attention was arrested by a thick bunch of wheat displayed in the window of a baker's shop. I had often seen bunches of wheat thus displayed, but never one like this. There were sixty-three stalks, *all from one root*, and a label declared that the yield of 3683 grains from the sixty-three ears was the production of one grain of wheat.

Passing recently by the shop with a Christian friend, I called his attention to the specimen, remarking that I could scarcely believe that a single grain was the cause of the tuft before us. My remark was overheard by the baker, who, unobserved by us, was standing at the door of his shop. He came kindly round the corner, where we were looking at the wheat as it stood in a side window, and began to assure us of the fact of the wonderful tuft being the produce of a *single grain*.

After some further conversation, suddenly looking at him, I said, "Well, now I come to think of it, I know of a production far more wonderfully prolific from a single grain." Upon hearing this our baker friend seemed rather crestfallen, evidently not liking the idea of a rival curiosity. My friend corroborated my statement, whereupon the man, quite interested, asked where it could be seen.

"Twelfth chapter of John's gospel, 24th verse," said my friend, and I quoted the passage at length,—"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." And then we pointed him to the Lord Jesus Christ as the Savior, showing how that, unless He had given up His life, He would have had to go back to glory without saving a single soul; but that, having died to satisfy and glorify God about the immense question of sin, that shut out man from His presence, God raised Him from amongst the dead by His right hand, a Prince and a Savior, to give repentance and forgiveness of sins; and now—fruit of the travail of His soul—there are associated with Him, yea, united to Him by God the Holy Ghost, countless multitudes of men, women, and children—millions upon millions—who, their sins washed away in His precious, precious blood, are destined to be conformed, by the same mighty power that raised up the Lord Jesus Christ from the dead, to His own blessed image; all the result, not of their own works, prayers, tears, Bible-reading, or other merit whatever—mark that—but of His work (Eph. 2:10), His merit (Eph. 1:3-6), His prayers (John 17:24); in short, of His becoming the blessed *corn of wheat*, going on to the cross, and into the dust of death, in perfect obedience to the will of God, and for the glory of God. Now, raised from amongst the dead to highest glory, there He sits today, a Man, a real living Man, in the glory of God, the sure pledge that every soul who trusts Him shall be there, with, and like Him (John 14:19; Col. 3:3, 4; 1 John 3:1, 2).

Well, the only response we could get from this poor man was, that we, because we avowed that we were *saved* through the work of the Lord Jesus Christ, according to the Word of God, were setting

up ourselves as better than others, like the wretched Pharisee of Luke 18; and, further, that one of the most learned men of this day—"educated at Oxford," he took care to explain—had lately stated, in the course of a lecture, that the laws contained in Moses' writings were such that no court of justice in the present day would receive or notice them.

This was surely a mere "shift," just like the poor sinner at Samaria's well, who, when his conscience was reached, turned from the subject under the Lord's consideration to something else. We, however, answered the man (Prov. 26:5), asking him if he believed that Christ was the Son of God, and that the New Testament was part of the Word of God. On receiving his answer in the affirmative, we pointed him to John 5., where the Son of God vouches for the Divine inspiration and authority of Moses' writings; and with respect to the learned lecturer mentioned above, we called attention to 1 Cor. 2:14.

Now, dear reader, what is this precious corn of wheat to you? What think ye of Christ? Do you know that *your Eternity* of weal or woe hangs upon the answer you are able to make in the presence of God?

On parting with our baker friend, we pointed out that, whenever he looked upon his wonderful specimen, he would remember that the Christ of God died in order that sinners might be saved and brought to God. You, dear reader, have not what that man has to call these things to mind; but oh! I say, you have the twelfth chapter of John, and if you turn away from the *Savior*, refusing to receive His loving offers of pardon and peace, eternal life and glory, you need only cast your eyes down the chapter, and you may gather some idea of what awaits, inevitably awaits, *you*. "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48).—*C. C. W. in Messenger of Peace*.

WELL BASED AND WELL BUILT

BY THEODORE L. CUTLER D. D.

The chief business of this life is character-building. Our Divine Teacher so regarded it when he concluded his memorable discourse on the Mount by that striking parable about the two kinds of builders. Both men constructed a house, just as everybody is constructing some sort of a character. One of the two persons, in our Lord's parable, thought only of appearances. So that he had a house to suit him, he regarded it as of no con-

sequence whether it had any foundation. A sand-bank, or the soft alluvial on the margin of a stream will answer as well as any other place. He thinks nothing of the future. So he "built a house upon the earth without a foundation." The wisest man cared less for show than for substance. He forecasts the possibility of high winds and high waters, and selects a solid rock as the basis of his building. When the rainy season comes, with its hurricanes and swollen torrents, the floods "brake against his house and could not shake it; because it had been *well built*." His foolish neighbor's house encounters the same dash of the elements; but it "*fell in*" and the ruin is both total and terrible.

What sort of a spiritual structure are you rearing? This is a fair question, a vital question for each one of my readers. Some sort of structure you must build, either good or bad, solid or worthless. If your character is well based and well built, it will stand through a bright blissful eternity. If not, your soul will be a poor, outcast, homeless soul forever and ever. The chief thing to be regarded is the *foundation*. Just here it is that so many make a fatal mistake. They conclude that any sort of religious opinion will answer, so that it is honestly believed. If any plausible error comes to hand, they accept that. One of you may think that your own judgment or your own will-power is a sufficient basis. Another one of you had a religious training; and that will answer. Another has undergone a temporary mental excitement which you called a "conversion" (or somebody told you it was); and you rest all your hopes for this world and the next on that. Either by entirely ignoring God's word and accepting a false system of faith, or by resting on their own flimsy self-righteousness, or by some hasty, thoughtless process of so-called conversion and upon profession of religion, there are millions of people who (in Spurgeon's phrase) "*scamp* their foundation."

Now, if you did not know where to build, you might be without excuse. But God has distinctly told you not only where to base your structure, but has provided a foundation for you. "Other foundation has no man laid than that which is *already laid*." CHRIST JESUS. It is on *more* your business to create a religion, or to create a code of morals, or to create a Savior for your soul, than it was the business of the engineer of the East River bridge to create the bedrock on which the two magnificent abutments of that structure rest. He had but to dig down under the river mud and find the rock. Your first step is to *come to Christ*. This is the initial step, the fundamental step in securing the only character that will stand the test, both in this world and the next. On this everlasting

Rock of Ages—a Divine Redeemer atoning for your sins, a Divine Teacher instructing you by his perfect commandments, a Divine Regenerator changing and purifying your inmost heart, a Divine supporter strengthening your will, a Divine Mediator with God watching, keeping, befriending you and putting his loving grace underneath your weakness—this is the only foundation that no floods of temptation can wash out or undermine. All else than this is crumbling dirt or shifting sand.

Observe, too, that the all-wise author of the parable speaks of a "digging and going deep" to find the rock. A vast deal of rubbish has got to be thrown out, my friend. You have got to use the shovel of repentance, and use it thoroughly. Whatever keeps you from Christ must go out, however dear it may be to you. Bible repentance means more than sorrow or shame for sin; it means abandonment of sin, and the earnest effort after a new obedience to Christ's rules of duty. In all this process the Holy Spirit will act as a sort of overseer of the work, and will guide and direct and help you. Call on his aid fervently and humbly. Don't be satisfied with anybody's say-so that you are a Christian. My friend Spurgeon tells us of a young lady who was in great trouble of mind and was urged to attend an inquiry meeting. "I have been a dozen times already," she replied. "I have been told a dozen times already that I am saved; and yet I do not feel or live one whit better." What that woman needed, and what you need, is personal contact with and reliance on Jesus Christ. Not merely on the rock but *into* the rock, with iron bolts and clamps is Eddystone lighthouse built. So you must be built *into* Christ, by a living union of your weakness to his strength, your ignorance to his wisdom, your poverty to his wealth of grace, your sinfulness to his divine righteousness. This is the faith that saves the soul; this is the grip that holds; this is the thorough work that goes down deeper than mere excitement, or emotion, or formal church-joinings, and binds your soul fast to the everlasting and omnipotent Son of God. Anything less than this is not true conversion.

Of a man thus based as to his heart-portion it may be said that the best part of him is the *unseen* part. The vital part of a tree is its root; cut off the trunk, and the root will sprout again. The invisible portion of a house is its foundation. So the innermost, divinely implanted graces that lie, as it were, in the very depths of a Christian's heart, *next to Christ*, these are the most powerful, the most precious and enduring portion of the man. Another thing to be said of a well based and well built believer is that he can stand the strain of tremendous temptation. Christ does not say that when the floods come, he does not fall;

he says the flood "could not shake" him.

So have I watched a conscientious merchant under a financial hurricane. It swept his money, but his character could not be shaken. Sensual temptations did not move Joseph one hair. They will not move you, young man, if your conscience is in Christ's keeping. Skepticians never ran at such flood-tide as they do nowadays. They who are built into Christ, with a personal union, mind them no more than yonder colossal bridge piers mind the tides that sweep against their adamant. I was beside a dying-bed yesterday. Eternity was staring the man in the face; but he could not be shaken. The glory of all the noblest saints in the Bible—Noah, Moses, Elijah, Daniel and Paul—was that they could not be shaken. "None of these things moved" them.

Observe, too, what the Master says of the badly based and badly built house. "It fell in." That tells the whole story of thousands of moral wrecks in the community. They are not swept away; they simply "fall in." At unhappy Seio, after the earthquake, I observed that certain solid structures were erect as ever, but the roofs and chamber floors of the frail buildings had crashed down into a heap of ruins in the cellar. A terrible picture that, my friend, of your character and your eternal hopes, if you are not based on Jesus Christ and built up after the Bible-pattern. If not sooner, then surely on the last great searching-day of Judgment, you will "fall in," and the ruin will be remediless! Too late then to change houses, or build over! Begin now. Dig deep; base all on Christ; and then build for eternity.—*The Independent.*

GOD'S GREAT SUPPER; OR SOV- EREIGN GRACE.

"A certain man made a great supper, and bade many." Luke 14. Supper is the last meal before mid-night. Sinner, the night of judgment is rapidly nearing. The heavy clouds are gathering; already the mutterings of the storm are heard by the circumscribed ear, and the tempest of divine wrath is about to sweep over a guilty world. This Christ-rejecting is about to be visited by the Lord of Glory, and "they shall not escape." Sinner be warned in time. Partake of God's last meal; embrace the final call of the Gospel.—"Come, for all things are now ready." Come, take your place at God's feast of grace, ere the supper of judgment claims you for its guest.

God's supper-table is spread. His love has provided the rich and magnificent entertainment, dressed the table, prepared ample room for all the guests, offers a hearty and generous welcome to all, for it is "a great supper," and "many"

are bidden. It is altogether a scene and entertainment worthy of God. Now look at the terms of the invitation. There is no question of Character raised, or of respectability, or of moral or of religious standing. None are excluded. Simple, full, and free is the gracious invitation.—"Come, for all things are now ready." Now herein is a marvel! The invited guests will not come. Most politely do men reject the gospel of God's grace. Thousands are falling into hell with the courteous rejection of Christ on their very lips.—"I pray thee have me excused." Is this, dear reader, your answer to God's entreaties—to his calls of love? Now, what is God's answer to the general refusal of the guests? "I must have sinners made happy; they must share my joy, and partake of my feast of grace and love." Hence he says, "compel them to come in, that my house may be filled." People foolishly discuss the question as to the number saved. We can answer the question when you can tell us the size of God's house. "That my house may be filled," such is the largeness and freeness of God's grace to a perishing world!

Well, Lord, Thou hast gathered the chairs around the table, Thou hast spread the feast, but where are the guests? God provides the feast, the chair, as also the guest, for

"'Twas the same grace that spread the feast,
'That sweetly forced me in,
Else I had still refused to taste,
And perished in my sin."

The feast tells of God's unutterable joys. It is the place of love and light, where there is no bursting heart or stained conscience. Inside with Christ. Inside where the music and dancing, and singing of heaven thrill every heart. Do you say, "I am not fit for such a scene; it is all too much for a poor sinner to enjoy"? That is true; but this is worthy of God to bestow. The sinner deserves hell. My work fits me for the lake of fire, but Christ deserves the heights of glory, and His work merits the "Paradise of God." For every soul of man is either the depths of hell, Luke 16, or heights of glory Eph. 2. What is due to the "first man" is the former, what is due to the "second man" is the latter. Are you connected with the man in judgment, or with the man in glory? Are you a believer on Jesus? Are you resting your guilty soul on His finished work? Why delay another hour? Oh, will "too late! too late!" be your eternal mournful and despairing cry? Salvation is within thy grasp. It is offered thee without money and without price. Neither your tears, experiences, feelings, prayers, or religious duties can avail. Nay, they only hinder, for God's Son has paid the price, has shed His precious blood. "Believe on the Lord Jesus Christ, and thou shalt be saved," and then you will be able to sing,—

He opened. I could only see 'whosoever';
Against no name was written 'never.'
I searched till I was satisfied
That 'whosoever' meant me—
And 'whosoever will' beside."

—*Messenger of Peace.*

Thou canst not change one little drop
That heaven hath mixed for thee;
However bitter be the cup,
It may thy healing be;
And in its dregs thy sweetest hope,
Thy soul at last may see.

CONVERTS IN VA.—About the first of July, five young persons were baptized and received into the church at Kindig's, Augusta Co., Va.

Miscellany.

The horrid nature of heathenism in Congo-land is revealed, by the ceremonies of burying a chief. The course of a stream is turned and a large pit dug in its bed. The bottom of this is covered with living women. Then the dead chief is placed in a sitting posture, surrounded by his wives. The earth is then shoveled in, and the women buried alive, save the second wife, who has the privilege of being killed before the grave is filled up. Then some forty or fifty male slaves are killed, and their blood poured over the grave, after which the stream is turned back into its course.

BILLIARDS.—A game so attractive and beautiful as billiards may find a welcome in many homes, but if it leads to "pool," if there is evidence that anywhere in the community it is used to win money, christian parents will hardly give it admission whatever may be said in its favor. As played in public places it is only evil. The very attractiveness of the game makes it the most seductive of snares; so seductive that it will lead a young man to stomach the foul odors and fouler companionship of a saloon for the sake of enjoying it. It is, to-day, one of the chief, if not the very chief instrument with which the devil of drink and the devil of gambling ruin young men.—*Selected.*

PROHIBITION IN DES MOINES.—There has been much speculation as to the effects of the Prohibitory Law in Iowa, and it will take time to determine what it will accomplish. One report says:

There is not a saloon selling intoxicants in Des Moines—a city of over forty thousand population. A few that are open are selling lemonade, &c. One saloon-keeper mixed strong drink with "mead" and sold it. He was promptly arrested and fined one-hundred dollars. The county and city jails have not near the usual number of boarders, and crime is greatly diminished. There have been some cases of intoxication since the 4th

of July, but mostly from stock bought before. Violators of the law promptly meet their reward in most parts of the state and the law is better enforced than the criminal laws. While the temperance people yet have a great work before them, the law is doing a good work.

At the Union Depot, Milwaukee, Wis., recently, an early morning train brought in an immigrant family, from Denmark, consisting of husband, wife and fifteen children. When they alighted from the cars the man and woman each carried an infant, and were followed into the Depot by the remainder of the numerous family. The thirteen children were all joined together by a small rope, which was fastened around the arm of each child. They were tied together in Denmark, and in this manner the long journey was made. They were on their way to Minnesota, where they will settle upon a farm. All were comfortably clothed, and the parents were proud of their children. Though they had so many children, their dread of any of them straying prompted this peculiar method of keeping them safe. The rope might have been taken as a badge of slavery, but it was really an emblem of love.

—*American Methodism.*—W. J. R. Taylor of the Reformed (Dutch) Church, in a kindly written review of the traits of Methodism, published in the *Christian Advocate*, mentions as among the signs of weakness, an undue dependence on "emotional excitement, sympathetic impulses and factitious methods of public and social worship, especially in seasons of revivals, which are followed sooner or later by coldness and collapse." This is shown by "the astonishing disproportion between the number of probationers and those of them who afterwards become full communicants in Methodist churches."

He suggests also that "costly and splendid church edifices, fine music and other concomitants of popular city churches," may have hindered the prosperity of the denomination; and that "worldliness, luxury, and the pride of life," may have injured its humility and its power for good.

DEATH OF BRO. JOHN H. WEAVER.

It is with sincere sorrow that we are called upon to announce the death of Brother John H. Weaver, which occurred at his home a short distance north of Wilson College, Chambersburg, Pa., of heart disease, on Wednesday morning, the 28d of July, at the age of 62 years, 10 months and 10 days. Bro. Weaver had been in declining health for five months, during which time his familiar face was little seen, as he was for the most part confined to his home and bed. Everything possible was done for him that the best medical skill could suggest, and that a devoted wife and loving family could administer. But alas! the dread Messenger summoned and he was compelled to obey. But his was a life well spent. He was a life-long and consistent member of the

Mennonite Church and always manifested a deep interest in all that pertained to the welfare of the church and the upbuilding of the Redeemer's Kingdom. He gave with a liberal hand to every worthy call for charity, and in him the poor and needy always found one ready and willing to help. He was widely known throughout the county and was highly esteemed by all who knew him, as a Christian, a citizen, and a neighbor. This was evidenced by the large concourse of people in attendance at the funeral from far and near. His funeral took place on Friday morning. After preliminary services at the house, his remains were conveyed to the well known Mennonite Meeting-house almost adjoining, where sermons were preached by John Hunsicker and Peter Wadel, in German, and by Daniel Roth and Philip Parret, in English from Phil. 1: 21—28, the speakers dwelling more particularly upon the 21st verse, "For me to live is Christ, and to die is gain."

JOHN N. LONG.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Died.

SPITZER.—On the 13th of July, in Rockingham Co., Va., of consumption, Elizabeth Spitzer, aged 28 years, 10 months and 23 days. Funeral services by John P. Zigler and Abraham Shank.

KNICELY.—On the 16th of July, in Rockingham Co., Va., of cholera infantum, very suddenly, John Beidler, son of David and Martha Knically, aged 1 year, 11 months and 13 days. Buried at the Bank Church.

GASCHO.—On the 21st of April, in Livingston Co., Ill., Magdalene Gascho, aged 74 years, 3 months and 8 days. On the 23d the body was consigned to the grave, when many friends and relatives from far and near manifested their high respects and followed her to the grave. Services were held by Daniel Steinman, Christian Schlegel, and John P. Schmidt. Sister Gascho was a true and worthy member of the Amish Mennonite Church, and much beloved by all who knew her.

ORKENDORFF.—On the 25th of June, in Livingston Co., Ill., of consumption, Joseph Orkendorff, aged 32 years, less 10 days. Funeral services were held by Christian Schlegel, Joseph Gascho, and John P. Schmidt. Many friends and acquaintances near by and from a distance attended the funeral to follow him to the grave. He was a faithful member of the Amish Mennonite Church. His seat in the church was seldom vacant so long as he was able to attend the church services.

GROFF.—On the 1st of June, at her home in Farmersville, Lancaster Co., Pa., of heart disease, Sister Barbara Groff, widow of Dr. C. P. Groff deceased, aged 73 years, 4 months and 6 days. Funeral services by the brethren Wenger and Buckwalder. The remains were interred at Groff Dale burial-ground. We have the hope that our loss is her gain.

SHANK.—On the 25th of July, at Kokomo, Indiana, of pulmonary affections, David Shank, aged 41 years, 4 months and 2 days. Bro. Shank was born and brought up in Rockingham county, Va. Here he married and soon afterward moved to Morgan county, Missouri, where he had his home until a few months ago, when he moved to Kokomo, Ind., to take medical treatment at the "Invalid's Home." The friends with the remains did not arrive in Allen Co., Ohio, in time to hold the funeral services on Saturday the

26th as appointed, so they were postponed till the next day. In Sherrick's grave-yard the body was laid to rest, near the spot where over fifteen years ago he confessed Christ and was baptized while he was on a traveling and visiting tour. Bro. Shank was a much beloved member in the Mennonite Church, and was in possession of a living hope, so that he was willing and glad to depart when he found that it was the Lord's will that he should go. He leaves a hereaved widow (his second wife) and four children, to mourn his departure in the prime of his life. We commend our widowed sister to those among whom she will find her home as worthy of their sympathies. May the Lord bless her in her sorrows, and strengthen her for all the duties devolving upon her.

WATERMAN.—On the 6th of May, near Wadsworth, Medina Co., Ohio, of cancer of the stomach, Sarah Waterman. She suffered very much. She died in the faith, and went home to glory.

RHODES.—On the 23d of July, near Rushville, Va., of heart disease, Sister Magdalene Rhodes, wife of deacon Frederick A. Rhodes, aged 64 years, 6 months and 3 days. She was at home alone, and had gone out to the stable yard to do the milking. On the return of her husband from the house of a neighbor at about dusk in the evening, she was found lying on the porch, where she had evidently lain dead for some time. The funeral took place at the Bank Church on Thursday following, where words of comfort were spoken by John Geil and Samuel Coffman.

Letters Received.

WITHOUT MONEY.

J D Hershey, Sara A Hostetler.

WITH MONEY.

A—Jacob Augsburg.

B—Buhler and Kumpel, John J Borntrager, D Bender, Daniel Buckwalter, J H Buckwalter, Jacob Beck.

C—John F Charles, Pre J M Calbertson, L F Charles.

D—E Detweiler.

E—Catharine Ebersole, Elias Ebersole, David Ediger.

F—Barthold Fabbinter, Theo B Forry, Henry Freese.

G—Abraham Goot, Eliza Ann Groff, Jacob Gerig, Isaac L Gehman.

H—Nary Harzler, J K Harzler, David Hochstetler, J M Herr, Gustave Hager, David Hough.

J—John Jantzen.

K—S S Kraybill, Noah Keim, Christian Kropf, Adam Korbman, Geo H Kraft.

L—Christian T Lee, Jacob Leatherman, Joseph Litwiler.

M—John O Miller, Christian Miller, M G Miller, I K Meyer, J B Ruser, Jacob Mast, Jacob Moores, Barbara Meyer.

N—Andrew Nafziger, Christian Nafziger Sr.

P—Dietrich Peters, E W S Parthemore, Jos Plough.

R—Amos Rubel.

S—John M Strickler, C J Sangree, Abraham Sauder, N B Stuckey, Magdalena Sommer, Abr Strickler, Mrs Jos Schmack, Joseph Shank, John Schroeder, F C Suter, John Smith, Robert R Strickler, Mrs Jos Schmuck, Daniel Shenk.

V—Andrew Voth.

W—Benjamin Wisner, J G Wenger, C Warfel, L H Wagner, Joseph Weaver.

Y—Fanny S Yoder.

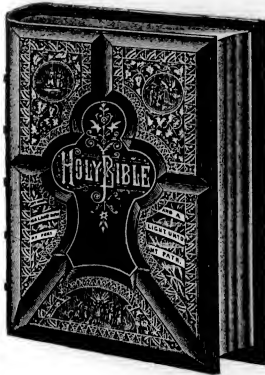
MISSION FUND.

L—A S Lehman \$3.00, Barbara Miller \$1.00, Jacob S Augsburg \$5.00.

BRETHREN IN ASIA.

Jonathan Kolt \$10.00, A S Lehman \$3.00, Abraham Braun \$5.00, George Funk \$8.00, Peter H Goertz \$1.00, L S Kettering \$2.00, Philip Schrock \$1.50, Julian Yoder \$5.50.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.

It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.50
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo, in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129..... 40
Agate, 24 mo., with clasp, cloth, gilt edged, No 176..... 50
Agate, Reference, 16mo., leather binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 15
Testament, small, board and cloth cover, 32mo., agate..... 10
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express..... 5 00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations..... 50
Greek, C. F. English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00
Ohrlichschlag's English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academic, bound in cloth, 500 pages 2 20
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 65
Pocket Edition, cloth..... 75

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " " 1 75
2 " on Isaiah, 8vo. " " 1 75
1 " on Daniel, " " 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne..... 1 50

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Allcine's Alarm to the Impenitent..... 35
Alphabetical Index of New Testament, cloth " " " paper 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 268 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, by Daniel S. Leatherman. 32mo., 32 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Deep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps..... 1 00
" " " New Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 3 00
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 16c
Catechism (Mennonite). 50 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1 50
Christianity and War, paper cover..... 40
Clark's Scripture Promises, Gilt edge..... 20
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Dairymen's Daughter, by Spurgeon..... 40
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2 25
Dictionary of the Bible, the A. T. S., Cloth, 534 pages..... 1 00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 25
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brenneman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 50
Family Prayer Book, McDuff..... 1 25
Family Prayers, Willberforce..... 35
Fireside Readings. Paper, 30 cents; cloth..... 2 50
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 75
Mystic Tye, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 50
Gems, by Spurgeon..... 1 50
Gems of Truth, by H. B. Brenneman, with Illustrations. Cloth..... 45
Gospel Sunbeams..... 30
Gospel Workers..... 25
Haberman's Prayer Book..... 25
Heaven and How to get there. D. L. Moody..... 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 10
Houseman's Friend, A Pocket Counselor..... 10
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
" " " per doz..... 5 00
" " " Pocket edition, per copy..... 75
" " " " per doz..... 8 40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
J-sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jessica's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Line upon Line..... 50
Little things, a book for Children..... 1 00
Man in Genesis and in Geology..... 50
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Menno Simon's Complete Works, by express..... 4 50
Mennonite Church and her Accusers, bound in half leather and cloth..... 2 00
pages..... 60
Mind and Words of Jesus by McDuff..... 60
Morning by Morning, by Spurgeon..... 150
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning Thoughts..... 50
Mosheim's Ecclesiastical History, by exp..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont..... 10
Per dozen..... 90
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Earthly House and its builder..... 60
Our Heavenly Father..... 50
Our Sympathizing High Priest..... 50

Peace Manual, or War and its Remedies..... 70
Persuasive to early Piety..... 40
Peep of Day..... 40
Pictorial Narratives..... 40
Pictorial Tract Primer..... 35
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page cuts, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 60
Plain Teachings, by J. M. Brenneman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top..... 30
Precept upon Precept..... 40
Primer, English and German (Am. T. S.)..... 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 63 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger..... 25
Recent Travels and Explorations in Bible Lands. By Frank S. Delfass, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul..... 70
Saint and his Savior, by Spurgeon..... 1 50
Saint's Rest, by Baxter..... 70
Sander's English and German Primer, illustrated..... 30
Scribner's Lumber and Log Book..... 30
Scripture Lessons. A. T. S. 18mo., 96 pages..... 10
Scripture Lessons for Little Ones, A. B. P. S..... 30
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermon by Moody. Cloth..... 60
Should Christians Fight..... 25
Songs for Little Ones at Home..... 65
Spring Time of Life..... 1 50
Spurgeon's Sermons, per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 75
Summer on Peace..... 25
Sunshine for Rainy days. Board covers, 50 cents; cloth, 4to., 96 pages..... 1 00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 528 pages, cloth..... 1 50
Through Bible Lands, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c. 2 25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Esheleman..... 1 00
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 60
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.

No. 1, Precious Promises, black background flower illustrations, 2x4 in., per pack..... 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4x2 1/2 inches..... 20
No. 76. 100 reward tickets, 1x1 1/2 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., ten inches..... 85
No. 106. Reward of Merit, ten cards, 3x7 1/4 inches, gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.

Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Menno Simon's Complete Works in English,—Menno Simon's Foundation in German, (new translation.) and the Philharmonia (tune book) are kept in stock and for sale by
MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

by four soldiers, each of them driving one of the spikes, and on account of this service, it appears, had a right to the clothes of the man put to death.

The victim was left to suffer upon the cross till death came and relieved him from its power. This did not take place commonly till the third, and frequently not till the fourth or fifth day. The cross was watched by a guard as long as any signs of life appeared. After death the body was frequently left hanging, until it was devoured by birds of prey or ravenous beasts. In the province of Judea among the Jews, with whom it was not lawful to let the body of a criminal hang all night upon a tree or any sort of gibbet, the persons crucified were therefore buried on the day of the crucifixion; and their death was hastened by other means, such as kindling fire under the cross, letting wild beasts loose upon them, or breaking their bones with a mallet. In the case of our Savior no such means were necessary, he died in a few hours; but to be sure that he was already dead, one of the soldiers pierced his side with a spear.

Such was the manner of death which the Lord of glory endured when he laid down his life for a ruined world. But was this all the indignity and horror that Christ suffered at the time of his crucifixion? No, it began in the high priest's palace. There he was treated with the most bitter and malicious scorn. They insulted him by spitting in his face, they buffeted him, they covered his eyes and then struck him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee? When sent to Herod, the proud priest, with his men of war, sat him at naught, and mocked him, and arrayed him in a gorgeous robe. Before Pilate's bar, the chief priests and elders accused him in a gorgeous robe. Before Pilate's bar, the chief priests and elders accused him in a gorgeous robe.

The pain that was suffered in crucifixion is beyond description. "It was probably as they were driving the spikes through his hands and feet, that he lifted to heaven that affecting prayer: "Father, forgive them, for they know not what they do!" But are we to suppose that the Lord Jesus Christ could not endure its horrors with as much ease as many of his followers, through the assistance of his grace, have been able to endure the same or similar anguish in their deaths? Whence, then, that extreme anxiety and dismay with which he was filled in view of his last sufferings? Whence that awful distress that overwhelmed him on the cross? What was the cup, the thought of which produced such agony in the garden of Gethsemane, when he prayed that, if possible, it might pass from him, and his sweat was as it were great drops of blood falling down to the ground? What was the cup, which, while he was drinking it, wrung from his bosom that piercing cry of sorrow: "My God, my God! why hast thou forsaken me?" Ah, the terrors of the cross were but a feeble representation of horror that compassed his soul from another quarter. There was wrath laid upon him by a righteous God, for the guilt of sin. It pleased the Lord to bruise him, and to put him to grief, and to make his

soul an offering for sin, because the great work of redemption which he had undertaken required it. He made him to be sin for us, who knew no sin, and laid on him the iniquity of us all; therefore, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we were healed." BERNARD MAUST.

For the Herald of Truth.

THE DISOBEDIENT TO GOD.

Our Savior says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6:33. God the Father says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:5, 6. Every one that fails to observe these commandments belongs to the great class of the disobedient which may be divided into many branches or subdivisions. We read of some of the disobedient in the time of Moses and afterwards in Num. 16:21—40; Joshua 7:11; Judges 20:6; 1 Samuel 15:24; 1 Kings 14:8—10; 18:17, 18; 2 Kings 21:9.

The apostle Paul writes of the consequences of disobedience, "By one man's disobedience many were made sinners." Rom. 5:19. In John 15 we read of the fruitful and unfruitful branches. From these fruitless branches have arisen false Christians and false prophets that have done more evil to the world than many other sins, even drunkenness, have done or ever will do. The Savior gave a timely warning of these when he said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravens." "Many false prophets shall arise, and shall deceive many." For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. No such solemn warnings did he speak concerning drunkards.

The apostle John says, "And as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." 1 John 2:18. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4:1. It is not likely that they are less numerous in these days than they were at the time John wrote this general epistle. The condemnation of many other sinners is as terrible as that of the drunkard. See Rev. 21:8; 22:15.

ABRAHAM WAMBOLD.

Bad habits grow on people; they begin in cobwebs and end in chains.

"THE OLD CHURCH YARD."

O come with me to the Old Church yard,
I well knew the path through the soft green
sward;
Friends slumber there we were wont to re-
gard.
We'll trace out their names in the Old Church
yard.
O mourn not for them, their grief is o'er,
Weep not for them, they weep no more;
For deep is their sleep, though cold and hard
Their pillow may be in the Old Church yard.

I know it seems vain when friends depart,
To breathe kind words to the broken heart;
I know that the joys of life seem marred,
When we follow our friends to the Old Church
yard:
But were I at rest beneath yon tree,
Why should you weep dear friends for me?
I am wayworn and sad, O why then retard
The rest that I seek in the Old Church
yard.
Our friends slumber there in the sweetest re-
pose,
Relieved from the world's sad bereavements
and woes;
O who would not rest with the friends they
regard.
In quietude sweet in the Old Church yard?
We'll rest in the hope of that bright day,
When beauty shall spring from the prison of
clay,
When Gabriel's trump and the voice of the
Lord
Shall awaken the dead in the Old Church
yard.

O weep not for me, I am anxious to go
To that heaven of rest where the tears never
flow;
I fear not to enter death's dark lonely ward,
For soon I shall rise from the Old Church
yard:
Yes, soon I shall join that heavenly band
Of glorified souls at my Savior's right hand,
Forever to dwell in the bright mansions pre-
pared
For the saints who shall rise from the Old
Church yard.—Selected by A. J. S.
Elida O.

For the Herald of Truth.

COVET EARNESTLY THE BEST GIFTS.

1 Cor. 12:31.

Which are the best gifts? Paul said, "Now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." "Follow after Charity, and desire spiritual gifts." Without Charity no other virtue or religious duty is acceptable in the sight of God. Love alone never faileth, but outlives all other graces; it alone enters heaven with us. At death faith is swallowed up in sight, and hope ends in possession.

Oh let us never, by the coldness of our affections for our neighbors and fellow Christians, make ourselves unworthy of the love and mercy that the Lord has bestowed upon us weak mortals. Let us have fervent charity to all the members of God's holy cause whether they are our friends or careless enemies. Let us ask God to give us a heart full of Chris-

tian meekness and charity that we may willingly forget the evil we receive and be always disposed to do good to others. When our hearts are filled with charity, we have no desire to speak evil of others, but will feel pressed to tell their faults in a meek and humble spirit for their souls' sake. When evil is spoken of us, we being innocent, will feel to pray, "Father, forgive them."

Charity does cover a multitude of sins, but does not cover willful disobedience when no confession is made nor any desire manifested to become right. Charity exercised to cover up willful disregard of truth, ceases to be a virtue. Paul said in 1 Tim. 1:5, the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned: from which some having swerved have turned aside unto vain jangling." Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." Our gifts, faith and knowledge will be of no avail if we have not charity that comes from communion with the strong One, who alone can enable poor weak ones, such as we are, to testify for him.

The word says, "Without faith it is impossible to please God." Peter said to them that have obtained like precious faith, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." And Paul says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Are we living epistles known and read of all men, and do we show to the world that the grace of God is able to keep us from sin? Let us not only be willing to come to Jesus, but to follow him also. Let not our light be darkened nor our salt lose its savor. Let us be devoted to the cause of Christ in the love of God, and the love of the church, in feelings of charity and true Christian piety. Let the Bible be the book, faith a prompter, prayer an assistant, the Holy Spirit a director, Jesus himself our Teacher. And when we have done all the good in our power, let us remember that we are still unprofitable servants, that we only did what was our duty to do. He will remember, too that we

are alone saved by grace through faith, not of ourselves, it is the gift of God.

A. M. C.

For the Herald of Truth.

RELIGION.

Religion is the happiness of the soul. It alone gives peace and contentment. The Christian may be the happiest on earth, if he be faithful and devoted. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Religion is a service, a worship in spirit and in truth. "God is a Spirit and they that worship him must worship him in spirit and in truth." John 4:24.

Paul says, "Be fervent in spirit serving the Lord; rejoicing in hope." "Which hope we have." The apostle says this hope is "An anchor to the soul both sure and steadfast." It inspires fortitude in the cause of Christ. God delights in the souls that delight to do his will.

Let us remember that he whom we are trying to serve is not a hard Master. Our Savior himself assures us that his precepts are easy, and the burden of his religion light; and that if we are willing, he is ready to assist us. "When we feel our own strength failing, we may go to him who hath said, 'My grace is sufficient for thee, my strength shall be made perfect in weakness.' His grace is all-sufficient, and he is able to guide and preserve all who trust in him."

True religion consists in repentance towards God, and in faith in the Lord Jesus Christ. "Without faith it is impossible to please God." It must be the faith of the heart, having confidence in God's word. "With the heart man believeth unto righteousness."

Reader, if you will be a disciple of Jesus, you must be willing to submit to be ruled by his precepts, and says, "The law of the Lord is perfect, converting the soul." "Great peace have they that love thy law." They are the ways of wisdom. And wisdom's "ways are ways of pleasantness, and all her paths are peace."

You who have not yet embraced religion, I entreat you to embrace it now. Religion is a source of unfailing peace and joy; it alone can render you truly happy. There is no true happiness but in real piety.

Christian friends, may we have our lights shining, and show forth to the world, that there is a reality in the religion of Jesus Christ. I will adopt the language of the poet—

"Him to know is life and peace,
And pleasure without end;
This is all my happiness,

On Jesus to depend;
Daily in his grace to grow,
And ever in his faith abide;
Only Jesus will I know;
And Jesus crucified."

SUSAN M. HERSHEY.

THE PRESENCE OF THE SAVIOR.

The presence of the Savior,
How it brightens all my way,
How it helps me, how it strengthens,
How it cheers me day by day.

The presence of the Savior,
How it makes the darkness light,
How it brings a ray of sunshine
Into sorrow's dreary night

The presence of the Savior,
How it fills the longing heart
With a sense of deep, sweet gladness,
Nothing earth-born can impart.

The presence of the Savior,
How it chases every fear,
How it soothes the restless spirit
When faith feels that he is near.

The presence of the Savior,
And the knowledge of his love
How it seems a sweet, bright foretaste
Of eternal joys above.

The presence of the Savior,
Surely it is heaven begun,
For 'twill be the brightest glory
Of the life beyond the sun.

—Selected by S. M. H.

For the Herald of Truth.

THE MAN OF SORROWS.

"He is despised and rejected of
men; a man of sorrows and acquainted
with grief." Isaiah 53:3.

As soon as our Savior was born he had enemies. Joseph was told by the angel to take the child and flee into Egypt, for Herod would kill him. So he staid in Egypt till the king was dead; then he came back to the land of Israel, and dwelt awhile at Nazareth. I can not follow all the wanderings of the Savior, so I will leave him at Nazareth till he passes through Jericho, then I will fall in and go along up to Jerusalem.

Jesus is coming; it appears to me I hear that blind man that he met just before he got to Jericho calling after him. We will suppose he is in town now. On the way some said he was crazy, others said that he is a wine-bibber, others said that he cast out devils through Satan. Let us follow him from Jericho to Jerusalem. On his way he came to Bethphage, that was at the mount of Olives. From that place he sent two of his disciples to a certain village where he said they would find a colt tied, and that they should bring him along when they came back. They put their garments on the colt, and set Jesus thereon. When he came near he beheld the city of Jerusalem and wept over it. He came to his own, and his own received him not." Let us view him for a moment as he sits upon that colt weeping over the works of his own creation. He had sent prophets to them, some of whom they stoned to death. It was enough to fill him with grief. He

knew also the misery that was coming upon the city. He had come to die for them. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." What must have grieved him most was that He came to his own and they rejected him.

He takes his disciples with him to the garden of Gethsemane, where he prayed till great drops as it were of blood fell to the ground. While he was thus employed Judas and his band came with swords and staves to take him. Let us follow that Man of Sorrow from the garden to Pilate's judgment seat. Methinks I see Peter sitting at the fire warming himself when that maid asked him whether he was not one of Christ's disciples. He told her that he did not know the man. In our imagination we saw him awhile ago, sitting upon a colt, weeping over Jerusalem. Now we see Him tied to a post and whipped, the blood runs from the wounds of the lash. Over seven-hundred years before Christ came into the world, the prophet Isaiah spoke of the scourging. He says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The soldiers now loosen him and take him into the hall called Pretorium. There they put a purple robe on him and a crown of thorns on his head. Then they smote him with reeds and spit in his face. Does not this treatment of him already show that he was "rejected of men," was a man of sorrows and acquainted with grief?

The hour has now come, Simon is bearing the cross after him. The soldiers take the Savior and move along toward the place of execution. When they get there the soldiers plant the cross and nail him to it; thus hangs the man of sorrows.

While the abuse of our Savior was going on it began to get dark, the bright lights of heaven refused to shine any longer upon such deeds. When it began to get dark, it appears that his mother drew nearer to the cross. He looked down from the cross through that cloud of gathering darkness and said, "Woman, behold thy son." At the ninth hour, Jesus cried with a loud voice, "My God, why hast thou forsaken me?" In a little while he again cried with a loud voice, then passed through the shadow of death. Thus the man of sorrows gave himself a sacrifice to redeem fallen man.

Dear reader, that man that was despised and rejected, that man that suffered the ignominious death of the cross, will come again in the clouds of heaven; he will not come again to suffer, but to judge you and me. Let us ask the question, Have we done anything for him who has done so much for us?

JOHN A. BLOSSER.

THEY MAY BE RECEIVED.

For the Herald of Truth.

Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her that is put away committeth adultery. Matt. 19: 9; 8: 32.

By request I will pen a few lines on the above text. The question has arisen, When man and wife have parted without the above mentioned cause, and have married another, can they, by repentance, be received into church fellowship? The condition of such is thought by some to correspond with a case in which the law speaks thus, "A bastard shall not enter into the congregation of the Lord." Deut. 23: 2. This does not mean that such a one cannot be saved; but that the church should not be defiled by such illegitimate fellowship. But I hold that the case before us is different. The law also forbids a person that has a physical blemish to assume the office of a priest. These things were typical of the spiritual purity of the gospel.

Now we all know that the sin of which the text speaks is not a sin unto death, especially when committed in unbelief. We believe such may repent as other sinners, and find pardon as other sinners. If pardoned, they are also adopted into the family of God. Then what are we that we should not receive one whom Christ hath received? But what about his living in a state that is by some termed adultery? I would also ask about any other sin that cannot be remedied? for instance the murderer? He will remain a murderer, yet he may be saved and baptized into Christ's body.

We must conclude that no one need be shut out from church fellowship save he who hath sinned against the Holy Ghost, and such will in no case make the application.

JOHN O. SMITH.

For the Herald of Truth.

REAL RELIGION AND HOW TO OBTAIN IT.

Real religion is happiness, and yet there are many religious persons that are not happy. Their discomfort may be traced up to various causes, but every cause has its cure, or if it cannot be perfectly cured below it can be greatly relieved. It is important therefore to know why the Lord's people are unhappy, why they do not rejoice in God through our Lord Jesus Christ.

All must acknowledge that the happiness of the Church is a subject of importance. This subject has interested many minds, and various means have been prescribed and employed to increase and render the happiness of the Church. But unless the remedy goes to the root of the disease there can be no cure. It is use-

less to heal the "hurt of the Lord's people slightly," crying, "peace, peace, when there is no peace." If the Church is unhappy, there is something wrong. If it is permanently unhappy, there is something radically wrong; the disease must be removed before health can be restored.

The Church was happy once; believers were filled with joy and with the Holy Ghost and were edified. The comforts of the Holy Ghost are only to be enjoyed as we walk in the fear of God. The happiness of a church consists in the spirituality and activity of its members. If the members are spiritual and understand the gospel, they will be actively employed for God; and then they can be really happy. Then there is neither time nor inclination for contention. The truth will be loved, there will be no splitting of hairs on doctrine, but the truth of the prophet's testimony will be enjoyed—"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways."

Who would comfort an idle child while indulging in idleness? Who would try to make a lazy servant happy? No person of judgment could possibly do so. No idle servant can be happy, much less an idle Christian or an idle Church. We generally find that idle professors are carnal, contentious, and injurious to a church. They stand in the way of others, and expect much attention and difference to be paid to them, especially if they possess a little property. But idle professors possessing property are generally a curse to the Church. They will neither work themselves nor encourage those who do. A church cannot have a greater evil happen to it than to admit a number of lifeless, idle, inactive members; for they will be sure to communicate their spirit, and injure others by their examples and communications.

If therefore our Churches would be happy, if they would be united in love, if they would possess the comforts of the Holy Ghost; every member must find his own place, and in that place actively employ all his talents for the good of souls and the glory of God. As the natural body cannot remain in health without exercise, neither can the mystical body of Christ be vigorous without employment. As disease in the natural body will induce indolence and inactivity, so contention and unpleasantness will destroy energy of the spiritual body. For this cause many are weak and sickly among us and many sleep. If our Churches are to be happy, the members must be active; if we are to enjoy divine comforts, we must be wholly consecrated to the service and praise of God. If we are to be happy, we must be healthy. We must search out the diseases and get the soul healed, for it is clear from the word of God, from experience, from ob-

servation, and from the nature of things that moral disease is the cause of all our divisions, contentions, and lifelessness; and that disease has been generated and fostered by idleness and inactivity.

NOAH STAUFFER.

Strasburg, Ont.

For the Herald of Truth.

PRIDE.

Fashionable dress is usually first assailed when pride is attacked, as though that was almost the only way in which pride is manifested; but many things in a person's life are evidences of pride. A proud look or a vain thought are no less sinful and abominable before God than the things we put upon our bodies. Men are usually less censured than women because of less adornment on their clothes, but they may be none the less proud and vain at heart.

Persons who have not professed religion know that pride is sin, and unbecoming for Christians, and are quick to discover it in its various forms. They should not forget, however, that pride is sin for them as well as for professed Christians. They have a soul to save as well as they, yet they rush on in their folly, criticising professors of religion, as though they were perfectly right for themselves to indulge this sin, and only wicked for those who have promised to live for heaven. If they can see this sin of pride so clearly, and in their more sincere moments find it to be a sin to themselves as well as any one else, they could do a blessed work by putting away proud hearts and all that long train of indulgences which they call into action, and become an example of humility and godliness.

It is many times a difficult thing to show professors that articles of dress and manner of action are evidences of pride, from the fact that their pride is in their hearts. Their hearts shape their whole course of action and thought. They see differently as they turn away from self and their selfish preferences and behold their dress, thoughts, and actions in the light of Bible truth. The sinner may do this at times, and it is then that he sees the folly of pride.

Many times I fear that there is partiality shown to those who are rich in the things of this world. It is hard for the rich to enter heaven. All should remember that God is no respecter of persons. In the church where we use earnest efforts to oppose this sin of dress, it is sometimes an easy matter to show partiality. I know of a rich widow that had many unnecessary adornments on her clothes, which would usually have been severely protested against, but the members seemed afraid to speak to her of these things which all believed to be to her hurt, and a disadvantage to the

church. I truly believe if she had been poor she would have been reprovod for her error, and if she had persisted in her way that she would have been subjected to discipline by the church. The rich should be kindly remembered, visited, and admonished when they fall into hurtful indulgences, especially if they are not regular in their attendance at church where they might hear their sins rebuked.

The tongue is an unruly member, yet we shall have to give an account for every idle word it utters. "If this be the judgment upon the tongue, what may we expect for the silent, yet no less powerful expressions of our appearance? Will not unnecessary and vain adornments, whether put upon ourselves or our children that cannot lisp a word, be brought into judgment?"

The brethren are the heads of families, and the head of the church, or rather leaders in the church, for Christ is the head proper. For this reason they should act their part well in giving a good example, especially in non-conformity to the world, for which the sisters are so much censured. Then the sisters would not be so easily lead astray, and might escape many a rebuke that is indirectly the fault of the brethren. Adam could not resist Satan any better than Eve, or else he would not have eaten of the forbidden fruit when Eve offered it.

Shepherds, be on your guard, for pride is forbidden, and you must obey God and oppose it if you are faithful to your Master. Where is the cross if we follow the world in her vanities? Let us pray God to help us pull up this evil by the root. If one of your flock goes astray, seek it earnestly before it is swallowed up in the whirlpool of fashion. If, by God's grace, you find the erring soul, bear it lovingly, not with censures, back to the fold. May God save the many wanderers that are chasing the bubbles of fashion, ere they go over the precipice of justified vanity into the lake of eternal ruin.

SISTER

SPIRITUAL RESURRECTION.

BY C. H. SPURGEON,
Minister of the London Tabernacle.

"And you hath he quickened,"
Eph 2:1.

The widow's son of Nain, though carried out to his grave, was not like the daughter of Jairus; she was in the garments of life, but he was wrapped in the cerements of death. So many of you have begun to form habits that are evil; and already the screw of the devil is tightening on your finger. Once it was a screw you could slip off or on; you said you were master of your pleasures—now your pleasures are master of you. Your habits are not now commend-

ble, you know they are not; you stand convicted while I speak to you; you know your ways are evil. Ah! young man, though thou hast not yet gone so far as the open profligate and desperately profane, take heed, thou art dead! thou art dead! and unless the Holy Spirit quickens thee, thou shalt be cast into the valley of Gehenna, to be the food of that worm which never dieth.

And ah! young man, I weep, I weep over thee; thou art not yet so far gone, that they have rolled the stone against thee; thou art not yet become obnoxious; art not yet the staggering drunkard, nor yet the blasphemous infidel; thou hast much that is ill about thee, but thou hast not gone all the lengths yet. Take heed; there is no stopping in sin. When the worm is there, you cannot put your finger on it and say, "Stop; eat no more." No, it will go on to your utter ruin. May God save you now, ere you shall come to that consummation for which hell so sighs, and which heaven can alone avert. Look, too, at Lazarus, dead and buried. Whither shall we flee to avoid the noxious odor of that reeking corpse? Ah! whither shall we flee? There is no beauty there; we dare not look upon it. There is not even the gloss of life left. Oh, hideous spectacle! I must not attempt to describe it; words would fail me, and you would be too much shocked. *Nor dare I tell the character of some men present here.* I should be ashamed to tell the things which some of you have done.

I cannot describe to you the lusts and vices of a full-grown sinner. I cannot tell you what are the debaucheries, the degrading lusts, the devilish, the bestial sins into which wicked men will run, when spiritual death has had its perfect work in them, and sin has manifested itself in all its fearful wickedness.

I may have some here. They have gone so far that decent people avoid them. Their very wife, when they go into the house, rushes up stairs to be out of the way. They are scorned. Such a one is the harlot, from whom one's head is turned in the very street. Such a one is the openly profligate, to whom we give wide quarters lest we touch him. He is a man that is far gone. The stone is rolled before him. No one calls him respectable. He dwelleth, perhaps, in some back slum of a dirty lane; he knoweth not where to go. Even as he stands in this place, he feels that if his next-door neighbor knew his guilt he would give him a wide birth, and stand far away from him; for he has come to the last stage; he has no marks of life; he is utterly rotten. In being constantly visited by penitents, I have sometimes blushed for this city of London. There are merchants whose names stand high and fair. Shall I tell it here? I know it on the best authority, and the truest, too. There

are some who have houses large and tall, who on the exchange are reputable and honorable, and every one admits them and receives them into their society; but ah! there are some of the merchants of London who practice lusts that are abominable. Ah! there are some that are a stench in the nostrils of the Almighty; some whose character is hideous beyond all hideousness. They have to be covered up in the tomb of secrecy; for men would scout them from society, and hiss them from existence if they knew all.

And yet—and now comes a blessed interposition. The rotten Lazarus may come out of his tomb, as well as the slumbering maiden from her bed. The most corrupt, the most desperately abominable, may yet be quickened; and he may join in exclaiming, "And I have been quickened, though I was dead in trespasses and sins." The death is the same in all cases; but the manifestation of it is different; and the life must come from God, and from God alone.

Now, usually when God converts young people in the first stage of sin, before they have formed evil habits, He does it in a gentle manner; not by the terrors of the law, the tempest, fire and smoke, but he makes them like Lydia, "whose heart the Lord opened" that she received the Word. On such, "it droppeth like the gentle dew from heaven upon the place beneath." With hardened sinners grace cometh down in showers that rattle on them; but in young converts it often cometh gently. There is just the sweet breathing of the Holy Spirit. They scarcely think it is a true conversion; but true it is if they are brought to life.

Now note the next case. Christ did not do the same thing with the widow's son that he did with the daughter of Jairus. No; the first thing he did was, He put His hand, not on him, mark you, but *on the bier*; "and they that bear it stood still," and after that, without touching the young man, He said in a louder voice, "Young man, I say unto thee, Arise!" Note the difference; the young maiden's new life was given to her secretly. The young man's life was given more publicly. It was in the very street of the city. The maiden's life was given gently by a touch; but in the young man's case it must be done, not by the touching of him, but by the touching of the bier. Christ takes away from the young man his means of pleasure. He commands his companions, who by bad example are bearing him on his bier to his grave, to stop, and then there is a partial reformation for a while, and after that there comes the strong out-spoken voice, "Young man, I say unto thee, Arise!"

But now comes the worst case; and will you please at your leisure at home, to notice what preparations Christ made for the raising of Lazarus? When he

raised the maiden, He walked up into the chamber, smiling, and said, "She is not dead, but sleepeth." When he raised the young man, he said to the mother, "weep not." Not so when He came to the last case; there was something more terrible about that; it was a man in his grave corrupting. It was on that occasion you read, "Jesus wept;" and after He had wept, it is said that "He groaned in His spirit;" and then He said, "Take away the stone;" and then there came the prayer, "I know that Thou hearest me always."

And then, will you notice, there came, what is not expressed so fully in either of the other cases. It is written, "Jesus cried with a loud voice, Lazarus, come forth!" It is not written that he cried with the loud voice to either of the others. He spake to them; it was His word that saved all of them; but in the case of Lazarus, He cried to him in a loud voice. Now, I have, perhaps, some of the last characters here—the worst of the worst! Ah! sinner, may the Lord quicken thee! But it is a work that makes the Savior weep. I think when he comes to call some of you from your death in sin, who have gone to the utmost extremity of guilt, He comes weeping and sighing for you. There is a stone there to be rolled away—your bad and evil habits; and when that stone is taken away, a still small voice will not do for you; it must be the loud crashing voice, like the voice of the Lord, which breaketh the cedars of Lebanon—"Lazarus, come forth!" John Bunyan was one of those rotten ones. What strange means were used in his case! Terrible dreams, fearful convulsions, awful shakings to and fro—all had to be employed to make him live. And yet some of you think, when God is terrifying you by the thunders of Sinai, that really He does not love you. It is not so; you were so dead that it needed a loud voice to arrest your ears.

The after-experience of these three people was different—at least you gather it from the commands of Christ. As soon as the maiden was alive, Christ said, "Give her meat;" as soon as the young man was alive, "He delivered him to his mother;" as soon as Lazarus was alive, He said, "Loose him, and let him go." I think there is something in this. When young people are converted who have not yet acquired evil habits, when they are saved before they become obnoxious in the eyes of the world, the command is, "Give them meat." Young people want instruction; they want building up in the faith; they generally lack knowledge; they have not the deep experience of the older man; they do not know so much about sin, nor even so much about salvation as the older man, that has been a guilty sinner; they need to be fed. So that our business as ministers when the young lambs are brought in, is to remem-

ber the injunction, "Feed My lambs;" take care of them; give them plenty of meat.

The next case was a different one. He gave the young man up to his mother. Ah! that is just what He will do with you, young man, if He makes you live. As sure as ever you are converted, He will give you up to your mother again. You were with her when you first as a babe sat on her knee; and that is where you will have to go again. Oh, yes; grace knits together again the ties which sin has loosed. Let a young man become abandoned; he casts off the tender influence of a sister, and the kind associations of a mother; but if he is converted, one of the first things he will do will be to find mother and sister out; he will find a charm in their society that he never knew before. You that have gone into sin, let this be your business, if God has saved you. Seek good company. Just as Christ delivered the young man to his mother, do you seek after your mother, the Church. Endeavor, as much as possible, to be found in the company of the righteous; for, as you were carried before to your grave by bad companions you need to be led to heaven by good ones.

And then comes the case of Lazarus. "*Loose him, and let him go!*" I do not know how it is that the young man never was loosed. I have been looking through every book I have about the manners and customs of the East, and have not been able to get a clue to the difference between the young man and Lazarus. The young man, as soon as Christ spoke to him, "sat up and began to speak;" but Lazarus in his grave-clothes, lying in the niche of the tomb, could do no more than just shuffle himself out from the hole that was cut in the wall, and then stand leaning against it. He could not speak; he was bound about in a napkin. Why was it not so with the young man? I am inclined to think that the difference lay in the difference of their wealth. The young man was the son of a poor widow. Very likely he was only wrapped up in a few common things, and not so tightly bound about as Lazarus. Lazarus was of a rich family; very likely they wrapped him up with more care. Whether it was so or not, I do not know. What I want to hint at is this: when a man is far gone into sin, Christ does this for him—He breaks off his evil habits. Very likely the old sinner's experience will not be a feeding experience. It will not be the experience of *walking with the saints*. It will be as much as he can do to *pull off his grave-clothes*, to get rid of his old habits; perhaps to his death he will have to be rending off bit after bit of the ceremonies in which he has been wrapped. There is his drunkenness; oh, what a fight will he have with that! There is his lust; what a combat he will have

with that, for many a month! There is his habit of swearing; how often will an oath come into his mouth, and he will have as hard work as he can to thrust it down again! There is his pleasure-seeking; he has given it up; but how often will his companions be after him, to get him to go with them. His life will be ever afterwards a loosing and letting go; for he will need it till he cometh up to be with God forever and ever.

And now, dear friends, I must close by asking you this question—*have you been quickened?* And I must warn you that, good, or bad, or indifferent, if you never have been quickened, you are dead in sins, and you must be cast away at the last. I must bid you, however, who have gone the furthest into sin, not to despair; Christ can quicken you as well as the best. Oh, that He would quicken you, and lead you to believe! Oh, that He would cry to some, "Lazarus, come forth!" and make some harlot virtuous, some drunkard sober! Oh, that He would bless the World, especially to the young and amiable, by making them now the heirs of God and children of Christ!—*The English Pulpit.*

COME HOME.

BY ADDISON F. BROWNE.

A Scottish Highland boy, dissatisfied with the restraints of home, resolved to seek freedom and pleasure in the gay world of which he had heard so much, where novelty, feverish excitement, and perhaps glittering success, would succeed the dull routine of his mountain abode. And so, notwithstanding the pleadings of a saintly mother and the stern commands of a rigid Christian father, he fled to the great city of London.

It was not long before his fine qualities served to gain lucrative business and an enviable social position. But after a time, by that gradual descent which so many thousands have unconsciously pursued, our adventurer came to adopt those habits of fascinating wickedness peculiar to a fashionably dissipated life; then, rapidly following a downward course finally reached the extreme of sorrow and degradation. In this utter misery, when all his sinful companions had left him, his thoughts, for the first time since leaving home, were centred on those for whose kindness he had made such a poor return. Still, so thoroughly unnatural and exasperating had been his conduct, he felt it would be impossible to obtain forgiveness, and determined to end his history of villainy and trouble in the one awful sin of self-murder.

While preparing to execute this dark purpose, Providence brought him face to face with a noble Christian missionary, whose practical mind, used to study-

ing cases of this description, at once discovered the real trouble, and also perceived the only effective remedy. Said the minister, "Write to your father immediately. Tell him your situation, and ask his forgiveness. Such an appeal can never be rejected by a true Christian; and most likely father, mother, and all the loved ones in your Highland home are longing to hear from you at this very minute." This advice was reluctantly followed, and the prompt reply only contained these four magic words, "Come home, my boy."

The result was a complete reformation, and the beginning of true life in the sacred ways of Christian endeavor.

Among mankind, wandering from the all Father's home, many feel their wickedness is so great that God would not possibly receive them should they seek to return. Such souls are very much nearer the kingdom than others priding themselves on good works and by their own abilities endeavoring to secure salvation. The first step towards real conversion is a discovery of our absolute wrongness in the eyes of God, before whom we stand with every secret thought revealed and the most carefully hidden emotion fully understood.

When a gospel-worker meets with one thus dissatisfied with self, there is blessed opportunity for explaining that unto every mortal the message of divine forgiveness says, "Come home," and for emphasizing the great central fact that man is not condemned for the special sins he may commit, but rather for the one terrible wickedness of rejecting the Messiah when presented through the unmistakable language of his Spirit.

The best way of making this truth plain to the unconverted is by giving them our own experimental knowledge on the subject. For this and numerous other reasons it is of the utmost importance that you, my brother, and you, my sister, professing Christ, should be able to show a consistent Christian experience, and thus "to let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—*Illustrated Christian Weekly.*

ENTERTAIN no thought that would blush in words.

KEEP thy heart and then it will be easy to keep thy tongue.

HE who finds the most fault with others, is usually the most at fault himself.

WRONGS that we commit to others, are like chickens, they come home to roost.

ANGER may flit across the breast of a wise man, but it rests only in the breast of fools.

MEMORY is the granary of past knowledge and experience. If the experience of the past has been bad, the memory granary will contain bad grain.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

August 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS WHO DO NOT WISH TO TAKE THE Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON THE LABEL OF YOUR PAPER GIVES THE TIME TO WHICH YOUR PAPER IS PAID. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL ON YOUR PAPER IS NOT CHANGED IN THE SECOND NUMBER AFTER YOU HAVE SENT MONEY FOR IT SEND US A CARD STATING THE CASE.

IF YOU WISH YOUR PAPERS CHANGED FROM ONE POST OFFICE TO ANOTHER, PLEASE ALWAYS GIVE THE OFFICE WHERE YOU NOW RECEIVE IT, AS WELL AS THE OFFICE TO WHICH YOU WISH IT SENT.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MENNONITE FAMILY ALMANAC FOR 1885 will be out in a short time.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

BIBLE SCHOOL HYMNS.—A new edition of Bible School Hymns, by C. H. Brunk of Dale Enterprise, Va., has been printed and is now ready for sale. The book contains 123 hymns and tunes, has 86 pages and will be sent post paid to any address for —.

The old edition may also still be obtained at the same rates as heretofore. Address all orders to Mennonite Publ. Co., Elkhart, Ind.

THE BRUBACHER GENEALOGY.—We have just completed the Brubacher Genealogy, a complete record of the Brubacher family of Lancaster Co., Pa., by

Jacob N. Brubacher, of Mount Joy. The book is a neat 16mo, bound in cloth, and we have no doubt that every member of that connection will be very glad to get a copy.

AGENT IN EASTERN OHIO.—Bro. A. Metzler of East Lewistown, Ohio, will supply all who order of him with our "Family Almanac," German and English. He will also receive subscriptions for the "Herald of Truth," and any of the papers and books published or for sale at this office can be ordered through him.

CANTON NOTES.—All persons holding notes against any of the Russian Brethren of the Canton Church, in McPherson Co., Kansas, will please send them at once to J. F. Harms, Canada, Marion Co., Kansas, and he will attend to collecting them. Send them by registered letter.

A CORRESPONDENT informs us that a Union Sunday School was organized at Boyer's school-house in Mahoning Co., Ohio. They use the Standard Lesson Leaf, and their music book is *Bible School Hymns*.

ON THE WAY TO AMERICA. — The following we take from the *Illinois Staatszeitung*:—"A whole Mennonite Church, fully 60 souls, arrived at Berlin on the 29th of July, on their way from Prussia to America. Here they exchanged their money for American currency, many of them having considerable sums in their possession. Their principal aged man is ninety-five years old.

A DEACON ORDAINED.—On the 3d of August, a deacon was chosen at Morrison, Whiteside Co., Ill. The lot fell on Bro. Daniel Deter. May our heavenly Father strengthen him through the power of the Holy Spirit ever to remain faithful in his high calling that he can truly say with the Psalmist, "The lines are fallen to me in pleasant places: yea, I have a goodly heritage." A. S.

As the katydid reminds one that summer will soon be over forget not that the summer of life is as certainly passing.

FROST.—On the morning of August 8th there was a slight frost in portions of this county, but no damage was done. Reports from northern Michigan state that the frost was sufficiently severe there in places to damage, to some extent, the

most tender vegetation. The weather was quite cool during the week following August 3d, so that thick covers at night and heavy clothes in the day were quite comfortable.

SCARLET FEVER is somewhat prevalent in the neighborhood of the brotherhood in Mahoning Co., Ohio.

EARTHQUAKE.—On Sunday afternoon, the 10th, there was a considerable shock of earthquake in the eastern part of the United States. The shock was probably the most violent in the neighborhood of New York, but was only a little less at Philadelphia and Baltimore, and was plainly felt as far west as Cincinnati. A shock less severe was felt over part of the same territory about noon of the following day.

The excitement produced by this unusual phenomenon had the effect of showing out some of the characteristics of different religions, nationalities and races. A reporter from New York states that in the Jewish quarters the excitement was intense, some becoming almost frantic. They very generally rushed into the streets to be clear of the threatening houses if they should fall, many carrying with them such articles of value as they could quickly grasp, and some returning again and again for their household goods till the street was almost blocked. Some of these Jews were suddenly impressed with the idea that the Christian's Savior had, in opposition to all their unbelief, come to earth the second time as they had said He would do. The colored people in New York and Baltimore were very much excited, and the great numbers of prayers and excited expressions that they uttered, showed plainly that they believed the Lord Jesus had come in Judgment. The Italians were considerably excited, while the Chinese did not manifest the least evidence of fear or anxiety.

This fear of the judgment and the end of the world which so readily takes possession of the mind, should cause people to think what a blessed condition the Savior laid before his disciples when he said, "Therefore be ye also ready." Let the Christian be entirely consecrated to God. Then, whether he lives or dies, he is the Lord's; whether God sends the lightning's dart to strike the body down in death, the heaving earthquake to swallow up the islands of the sea or the great

cities along its coast with their thousands of souls; or whether he sends the genial sunbeam in the lovely morning, and the gentle zephyr to fan his brow, he trusts His keeping power, and says, "Thy will be done." "Yea, though I walk through the valley of the shadow of death, I will fear no evil." C.

OUR AIM.—The apostle teaches us that we should do good to all men especially to them of the household of faith. From this we may conclude that our first and best efforts should be given to the Church—to our church. We should labor for the cause of Christ first, but as we all must have a place to labor, and a purpose or an aim before us, and as this cannot be well accomplished without being identified with some Church, it is right that we should be identified with a Church, and the church with which we are identified is then *our* Church, and there is our place of labor, and for the upbuilding and prosperity of that Church we should labor. We should endeavor to maintain, show forth and illustrate in our daily life the doctrines and rules of that Church, and we should be jealous of all her interests. If her people are our people—our household of faith; her doctrines are our doctrines, her customs and rules of order are our customs and our rules of order, and we should not only adhere to them ourselves, but we should endeavor to have all our pilgrims do likewise. In this way, we can do good *especially* to the household of faith.

MISREPRESENTATION.—Persons often misrepresent others when they do not mean to, and in a manner that they hardly think of. Very often, however, persons misrepresent others because they want to; it affords a high degree of satisfaction, but such a feeling is not a Christian feeling and is not prompted by the spirit of God, and indicates that sin still reigns in the heart, however great pretensions to perfection and holiness such persons may make, the root of such a feeling is envy, or hatred, revenge, in short anything but that spirit of love, joy, peace, &c., of which the apostle writes in speaking of the fruits of the spirit.

It is sometimes very hard to overcome this temptation to rejoice over the fact that a fellow pilgrim has been injured by somebody's misrepresentation, whether

we or others have primarily been the cause. The persons also upon whom these misrepresentations are heaped, may find it a severe cross to bear them with meekness and humility, but the grace of God is sufficient for these things and we are to rejoice and be exceeding glad when men say all manner of evil against us falsely for the sake of Jesus.

The professed follower of Jesus who willfully descends to misrepresentation has got far from Christ and needs repentance. He is truly to be pitied, for sometimes persons are led to it without thinking whither it leads; for misrepresentation is akin to one of the greatest sins named in the decalogue, and it is impossible for one who indulges in this to be sincere or even honest; for instead of conceding to the object of our spleen fairness and justice we want the fair side of the question to show to our advantage; we want to have the people see that we are right and have done the right thing, while our neighbor or friend is in the wrong and has done the wrong thing, while justice would demand that both sides should be shown just as they are, with regard to the facts as to whether they favor or condemn ourselves.

We have been prompted to these remarks by an article which recently appeared in the Gospel Banner, written by P. J. Kauffman, a young minister in the Church now known under its fourth-edition name as the "Mennonite Brethren in Christ," in which he gives, what he sets forth as the substance of a conversation which he recently had with the editor of this paper in which he very carefully shows up all, that in his estimation is erroneous in the views of the editor so expressed in that conversation, while on the other hand he is careful not to say anything about his own sayings; and thus, together with many of his remarks, and at the same time withholding the editor's scriptural explanations, he greatly misrepresents him, and places him in a false light before the public.

He very carefully avoids telling his readers that he sanctioned the sacrilegious charge of the scoffers at Jerusalem on the day of Pentecost, when they said, "These men are full of new wine." Most of our readers, probably are aware that this church, with some others, in order to justify their noisiness, claim, that because the scoffers said, "These men are full of new wine," the disciples must

have behaved like drunken men. He likewise does not say a word how he made the statement, that he was raised between the Mennonite and Amish Churches and they never said to him, "Ye must be born again." We admit that perhaps some of our ministers do not preach regeneration as much as they should; but we venture to make the assertion here, which we in substance also made to our friend that we do not believe that any person brought up under the instruction of the old Mennonite church, can honestly stand up and truthfully say that he was never taught that to be saved we *must be born again*. When thus driven to extremity our friend deftly justified himself with the modification of his first remark by saying that this had never been said to him personally.

In regard to what we said about false doctrines, perversion of scripture, our determination to oppose error, and other points referred to, as well as our scriptural explanation, we have nothing to retract, and if we at any time should meet our young friend, where time and opportunity will permit, we shall take pleasure, if he is so willing to learn and so open to conviction as he claims, to show by the word of God what we maintain. We trust, by divine grace he may be able to throw aside all prejudice, and, prompted by the spirit of love, give due credit to the church of his fathers, and cast no unjust and undeserved abuse upon her. It is at least commendable to cover the dead with the mantle of charity. "Charity shall cover the multitude of sins."

Much more might be written of this matter, but we do not covet public controversy and so if any matter that should reflect upon us, has not heretofore been cleared up to the public mind, it is only for me to bear it in the spirit of meekness. We would only refer to the fact that an article published in a later number of the same paper by our well known correspondent, J. O. Smith, was based entirely on the unfair article referred to above. We were a little grieved when we read this, but when we thought of the weak side of our brother and how easily he is led away by "good words and fair speeches," we felt to not think hard of it, but simply to caution him against these things in the hope that he might grow in steadfastness. EDITOR.

CONFERENCE.

CONFERENCE IN MO.—The Annual Conference for the State of Missouri will be held this year in Shelby county, on the fourth Friday (26 th) of September. We extend an invitation to all the brethren in the district, and would like if some of the ministers from other districts would be present. The nearest station is Clarence, on the Hannibal and St. Joseph R. R., where some of us will be with teams on the day before Conference. If any should come sooner we will gladly meet them if they will let us know.

JOHN BRUBAKER.

CHURCH NEWS.

SUNDAY SCHOOL IN SOMERSET CO., PA.—The Sunday School in the Stahl Church in Conemaugh township has an enrollment of seventy-four scholars and fourteen teachers. The services begin at half past two o'clock in the afternoon. The exercises are usually opened by singing, reading and prayer, all in the German language. An English hymn is then sung, after which the school reads and recites the lesson. Addresses are made in German and English. The exercises are closed with prayer and singing in the English language. L. B.

CORRESPONDENCE.

FROM SOUTH CAYUGA, ONTARIO.—I desire by the grace of God to write a few lines for our mutual encouragement. I wish all the readers abundant grace to sustain you in your sorrows and your joys. Sometimes I feel that I am not doing all that I can for the Lord Jesus, especially when I remember how much he has done for me in his great love and mercy. It was for you and for me that he sent his only begotten Son to redeem all that would believe. How lovingly he said, "Him that cometh unto me I will in no wise cast out." Strange that one soul should refuse his grace when it was offered free to all.

It is a blessed life to live near the Lord Jesus, so that the God of hosts is with us every hour and every moment. In our profession we have promised to live for him; let us be true to the covenant we have made; let us practice good works that the world may see that we are born of God. Why should his regenerated children be again so easily entangled with the yoke of bondage?

It is a solemn thought that we must all appear before the judgment seat of Christ to receive a reward for the deeds of the body. Wherefore, beloved, seeing that we look for this judgment, let us be diligent that we may be found of him in

peace without spot and blameless, being filled with the fruits of righteousness.

There will be a gathering at the great harvest; souls will be gathered into God's garner, but they must be wheat before they find a place there. The chaff will be burned. What will you and I be? If we do have to pass through a few trials to become refined, and have the pure grain brought out upon God's threshing-floor, shall we not say with one of the pious of old, "He is my refuge and my fortress, my God; in him will I trust." He also said to a suffering one, "My grace is sufficient for thee, my strength is made perfect in weakness." Having, therefore, these promises, let us cleanse ourselves from all filthiness in the fear of the Lord." May the Lord help us to stand faithful for the glory of his name, and deliver us from the evils of this present sinful world.

NANCY HOOVER.

COLUMBUS, CHEROKEE CO., KANSAS.

Dear Mennonite Publishing Co. and all readers of the HERALD. The peace of God be with you and all who call on the Lord with a pure heart.

I left Berwick and came to Cherokee county. Here is a large field, the harvest plentiful, and the laborers few. There are only two ministers and one deacon here. These also attend every four weeks another place of preaching thirty miles distant. I was with this church nearly two weeks, and attended a series of meetings with good attendance and attentive hearers. May God bless the seed sown that it may have fallen in good ground and may grow up to the welfare of souls, to the glory of God, and to the building of God's kingdom in the hearts of his people. May this kingdom be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are built together, for an habitation of God through the spirit. Has the church ceased to build on this foundation, or has her gold become dross and her silver reprobate? I will answer in the negative, no; for we see many God-loving and God-fearing brethren who seek to travel on that narrow path that leads to endless life and happiness. "Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who should not fear thee, King of nations? for to thee doth it pertain: forasmuch as among all wise men of the nations, and in all their kingdoms, there is none like unto thee." Then, brethren, let us hold fast to the vow that we made with the most high God, and sealed with baptism. May we not be weary in well-doing, for in due season we shall reap if we faint not. We seek to have none other

doctrine preached but repentance towards God, and faith in the Lord Jesus Christ, and that we have our robes washed and made white in the blood of the Lamb. We must be willing to enter into God's Kingdom through much tribulation. I will yet add Paul's advice, Romans 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

Our meetings were held in school-houses, and were well attended.

Your well-wishing brother in the Lord's hands.

HENRY YOTHE.

THE VALUABLE OPPORTUNITY.

BY S. R. WELLS.

"Life's evening takes its character from the day which has preceded it."

How natural the inclination to allow the days and years to roll by without realizing that our day is being spent, and life's evening draws near unawares. We, who are young, find so much in the busy, active to-day, or in plans for to-morrow, "the great arena of conjecture" to occupy our time and engross thought and energy, and as old age approaches, the past—the days of youth with their ever recurring panorama of pleasant scenes, constantly flitting before the mental camera, almost excluding thoughts of days to come. But how vastly important it is to live, so that when our day is spent and the gloaming of life comes, it may be one of quiet, serene enjoyment—the reward of a life nobly lived. This reward, we believe, comes only to those, who, thro' an earnest desire to do their duty, are awake to, and seize the many valuable opportunities that each day brings to all humanity—opportunities that are valuable because their observance or neglect affects not only our earthly existence, but our eternal life.

One great error in the lives of many good men, is the neglect of the little things in life—trifles that are passed by without realizing the opportunity to benefit self or some other. People are so apt to think, that if they attend church, pray, and read the Bible, and are honest in their dealings, they are doing all that their profession requires, and indeed these things all are essential, but they are not enough. There is a higher form of Christianity, that finds everywhere an opportunity to benefit his fellowman, to diffuse by kind words and cheerfulness, a ray of sunshine all along life's pathway and to elevate and ennoble self. This valuable opportunity need not be sought, it is near always, and will keep heart, head and hands busy, if we will. This involves the exercise of self-denial, and a constant watchfulness to overcome the selfish inclinations of human nature, thus doing double work, as benefit accrues to

self and all associates, thus taking a step toward the fulfillment of a perfect Christian character. But no more valuable opportunity presents itself than work in the interest of the Sabbath school. Help is *always* needed there. It is a work that demands constant and renewed energies, and unwearied interest, and affords unbounded opportunities for the cultivation of the Christian virtues and graces and their constant exercise, in addition to the grand object in view, the spiritual advancement of those who, too frequently come to the school with no object other than to pass away the time. I have heard an enthusiast call the children of the School school "*buds*," that after a while will blossom into an eternal flower." The figure is a pretty one, but many teachers will agree in saying that *thorns* would be a more appropriate one, for it is a truth that Sunday school pupils are not more interesting, more attentive or more deferential than the average child. Truly has the Sunday school been termed the "nursery of the church" and occupies the same relative position that the nursery does to the home. It requires great care, brings many anxieties, constant watchfulness, hard study to become acquainted with the natures with which we are associated and with ways to interest, and inculcate never-to-be-forgotten lessons—but, like in the nursery, every act of kindness or self denial brings abundant reward. The children! why, their very ignorance draws us to them first; their helplessness excites awakening interest and gradual development are the sources of much happiness, for the earnest sincere worker never loses sight of the secret of success—that there is an immortal soul belonging to that restless little body, and it may be my hand or yours that will lead them into "the narrow way."

Then what valuable opportunities for the exchange of thought on Bible topics,—for increase of knowledge and for strengthening social ties! All persons, however, may not enjoy these Sunday school privileges, where man and child are brought to a common level in enjoyment of the service and the opportunities it brings, but these do not cease here, nor are they *more* important than the opportunities our daily life affords. Some good can be accomplished all the time. It lies in the fulfillment or the omission of anything that may increase or destroy the comfort and happiness of those around us. The extreme selfishness of human nature must first be conquered and these natural obstacles to real goodness, but augment the value of every day's opportunity to thoroughly purify self first; none other can do it so well. Let our "charity begin at home," then will kind words and acts and thoughts follow as a natural effect of the good cause. If courtesy, refinement; if for-

bearance and tact, in a word, if our world be not flooded with moral sunshine, let us try to effect a reformation by beginning where the greatest responsibility lies—with *self*.

"Seek not the *world's*, but *truth's* approval first; the sense that thou hast wrought in faith, thy web of life, and shot its wool with gold of high endeavor."—*The Brethren's Evangelist*.

HYPOCRITES IN THE CHURCH.

Yes, no doubt there are hypocrites in the church; even among the twelve apostles there was one man who was a thief and a traitor; that was eight per cent. of the whole number. There was one man who when cornered, lied, and denied his Lord, and cursed and swore. There is another eight per cent. Is the average worse now? Is there more than one church member in a dozen, a thief or a traitor? Is there more than one in a dozen who will lie and swear, and deny his Lord?

Well, what then? Among business men, merchants, clerks, bankers, and railroad men—leaving out office-seekers and politicians—would it be thought strange if in a life's trial one in twelve went wrong, and turned out badly? And these are usually picked men; but we cannot pick Christians, we must take all who come; for the invitation is to "whosoever will."

Suppose you take the farmers, or carpenters, brick-layers, or blacksmiths, or lawyers or any other class, would you be astonished if one in twelve proved to be dishonest and untrustworthy? Does it not then seem that hypocrisy is not peculiar to Christianity, but that it runs through humanity?

"But most all the defrauders and swindlers reported in the newspapers, are deacons and Sunday school superintendents."

Indeed! Do you *never* hear of an infidel who is a defaulter? of a Free Mason who is a swindler? of a Democrat or a Republican who is a thief?

Why is it, think you, that the papers are so particular to state that detected scoundrels are *church members*, even if they haven't been in church for months? Why do they not take pains to classify defrauders and swindlers as Democrats, Republicans, Odd Fellows, Free Masons, and the like? Is it because none of these worthies *ever* go wrong? Or is it because there is a little prejudice against Christ and Christianity? Or can it be because Christians have somehow acquired a better reputation for honesty than skeptics, and so a failure on their part causes more surprise than in some cases?

One thing is certain, men never steal what is beyond their reach. Can this be the reason why skeptics and scoffers steal

so little? Will some one give them a chance to act as treasurers, cashiers, ex-cutors, or trustees? Can it be that the men who howl so loudly about breaches of trust among Christians, do not break trust because no one will ever trust them?

It takes a respectable man to get into a position of trust; and of course those who steal trust funds must be all reputable men; otherwise they would not get a chance to steal.

Did you ever see a counterfeit ten dollar bill? Now why was it counterfeited? Was it not because it was worth counterfeiting? Was it because the genuine bill had value? No one counterfeits brown paper. Who ever counterfeited a bill on a broken bank? There are counterfeit Christians no doubt, lots of them. Why? Is it not because Christians are worth counterfeiting? Frequently a counterfeit Christian is a *genuine infidel*. Who ever saw a counterfeit infidel? Why not? Are the genuine usually so worthless that no one wishes to counterfeit them?—*The Armory*.

"YOUNG MAN, YOU WILL DO."

A young man recently was graduated from one of our scientific schools. His home had been a religious one. He was a member of a Christian church, had pious parents, brother, and sisters; his family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travelers said to him,

"Come, let us off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said,

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church, all honor to him in that far-away place and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of place for him.

We predict for him the most promising results as the months fly and the years

wax and wane. God bless him as he builds his earthly fortune! God help him to sow broadcast his conscientious convictions. Such young men are in need for the foundations of our new homes and our Western civilization. We thank God when such "go West," and bear with them, without a blush, the religion of our blessed Lord. Ah, how much better for hundreds of Western pioneers if they had not broken faith with their God. The young men that go into the mines and into the new places with a godly air about them "will do." They will build themselves into the rising States as strong, living powers.—*Selected.*

A WORD TO PARENTS.

See that your child never leaves any task half done or slovenly finished; and therefore give not too many tasks. Thoroughness is the corner stone of success. There is no place in the world now for smatterers, who know a little and only a little of everything under the sun. There is always an honorable place for those who can do any kind of honest work in the best manner. Show the child, from the experience of others, that little or no progress is made by spasmodic and intermittent effort. The world is now so advanced and competition so keen that genius must ally itself with patient, persistent work, and with the definiteness which comes only from continuous practice. The young are prone to dream of what they will do in the future. The history of others proves that they will never do much, unless they are doing their present work thoroughly. They do not realize this, and mere arbitrary assertion of the fact usually makes but slight impression. Biographies of successful men, whether read from the libraries or furnished from your memory of neighbors, establish the truth in their minds, and such biographies should be freely read by children.—*Messenger of Peace.*

LETTER AND SPIRIT.

JACOB BRUMMEN, 1622.

Whatsoever fighteth and contendeth about the *Letter* is in Babel. The letters of the word proceed from and stand all in one Root, which is the Spirit of God; as the various flowers stand all in the earth and grow by one another. They fight not each other about their difference of color, smell and taste, but suffer the earth, the sun, the rain, the wind, the heat and cold, to do with them as they please; and yet every one of them groweth in its own peculiar essence and property.

It is the greatest folly that is in Babel, for people to strive about religion, contending vehemently about opinions of

their own forging, viz, about the letter; when the kingdom of God consisteth in no opinion, but in love and power.

If men would as fervently seek after love and righteousness as they do after opinions, there would be no strife on earth, and we should be as children of one father, and should need no law or ordinance. For God is not served by any law, only by obedience. Laws are for the wicked, who will not embrace love and righteousness. We all have but one order, law or ordinance, which is to stand still to the Lord of all beings, and resign our wills up to him, and suffer his Spirit to play what music he will. And thus we give to him again as his own fruits, that which he worketh and manifesteth in us.—*Words of Faith.*

MASONIC WORSHIP.

The religious ceremony of Masonic baptism was recently performed in the Grand Lodge room of Masonic Temple, 23d St., New York. The great hall was crowded with ladies and gentlemen, invited as guests of the Lodge. We are informed that the Lodge formed open rank in the center aisle while at a certain signal they crossed their swords on high and eight boys were led in. They were from three to ten years old and wore blind-folded. They were led to the top of the steps and at the proper signal the bandages were suddenly removed. The sponsors of the children took the solemn obligation to aid the children to the utmost in performing the important duties of Masonry! Then the children were taken to the front and baptized and then led to the Altar on which was a blazing fire. There they were made to kneel. Then the members of La. Sincerite Lodge took a vow binding them to accept the children, and all the members arose and clapped their hands at a given signal. The children were then invested with aprons and other insignia of Masonry. Then the orator of the Lodge made an address explaining that the ceremony of baptism was symbolic of *approaching the throne of divine grace with pure hearts!*

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn,
And thought with a nervous dread
Of the pile of clothes to be washed, and more
Than a dozen mouths to be fed, [field,
There's the meals to get for the men in the
And the children to fix away
To school, and the milk to be skimmed and
churned;
And all to be done in a day.

It had rained in the night, and all the wood
Was wet as it could be;
There was puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbed wondrously as she said,
"If maidens but knew what good wives know,
They would not be in haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
As his eyes half bashfully fell;
"It was this," he said, and coming near
He smiled, and stooping down,
Kissed her cheek—" 'Twas this, that you were
the best
And dearest wife in town!"
The farmer went back to the field, and the
wife
In a smiling, absent way
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the
clothes
Were white as the foam of the sea,
Her bread was light, and her butter was sweet,
And as golden as it could be.
"Just think," the children called in a breath,
"Tom Wood has run off to sea!"
He wouldn't I know, if he only had
As happy a home as we."
The night came down, and the good wife
smiled
To herself as she softly said:
" 'Tis so sweet to labor for those we love—
It's not strange that maidens will wed!"

Miscellany.

GAMBLING.

Gambling is an injurious excitement, without compensation or consolation. The gambler has hope, but it is not an anchor. It is an unmanageable sail that bears him upon the rocks. It is an excitement that consumes, but never recreates. It does not promote health nor happiness. The loser has no compensation. When the merchant loses in circumstances beyond his control, he has the consolation of knowing that he did his duty. He has regret but no remorse. He needs consolation, but he needs no pardon. The gambler cannot say, "I did my best, but providence sent me adversity." He has remorse, not regret. He may claim our pity, not our sympathy. When all that the merchant had is lost, his character is safe. When the gambler has lost his all, that includes his character.

What a strange fascination there is in gambling. Who does not recall with pity that young and brilliant lawyer, who had led to the bridal altar one of the fairest daughters of the land, whose happiness lay in the embrace of a future like an ocean of pearls and diamonds, but who became addicted to this entrancing vice? The habit had fastened upon him, its hooks of steel had entered his very soul. On a certain night he lost heavily. He then staked his splendid mansion, the patrimony from an honored father. The home was lost. In despair he left that hell of hells; the night air touched his temples, but could not chill to death this charm of charms. He said there was one hope left; he would return. The gambler looked amazed at his reappearance. As his last stake—all that he had left in the world, on which he hoped to recover all that he had lost—he staked his coach

and horses. The game was played, again he lost. Leading the winner to the street, and pointing to him, he said to the coachman, "Here is your master;" and then, in a despair that knew no relief, a homeless indigent wretch, he walked the streets of the silent, sleeping city; he looked at the stars of his childhood, but they brought him no relief; he lingered beneath the light of the street lamp, which only revealed a countenance of despair; he pressed his temples and cursed the day of his birth.—*Dr. J. P. Newman in Patriot & Reformer.*

REVISION FINISHED.—The Old Testament revisers have completed their labors. Their eighty-fifth and last session was held in Jerusalem Chamber of Westminster Abbey on Friday, June 30th.

MOODY HOME AGAIN.—Dwight L. Moody, the evangelist, arrived from England in July. He has grown more portly since he was here last, and presented a perfect specimen of health. His face is ruddy, and his eye has the same magnetic twinkle which electrified so many thousand sinners who were converted by him. He says he is proud of what he accomplished abroad. Mr. Moody will not visit Chicago for some time. He goes to Northfield to pass the summer.

THE PLAGUE.—A cablegram from Marseilles, on the 12th states that there is an increase in the suffering of the poor people of that city in spite of the fact that everything has been done for their relief.

Dispatches received on the 11th indicate that the disease varies slightly day by day. It is now in thirty-two towns, and while none of them has a great mortality list there is a very general prevalence of the epidemic.

The plague has reappeared at Kerbela, in Asiatic Turkey. Cholera has appeared in the neighborhood of Valencia, department of Drome, France, and is raging with violence. There have been a number of deaths of cholera at different points in Italy.

HERE are some questions designed for *Little Folks*, but which older ones may wisely consider.

1. Does the saloon help to make people good or bad?
2. Does it help people to be useful or make them rich to drink liquor?
3. Do people love and honor a man more because he gets drunk and acts foolish?
4. Does it make men wise and happy, or cause them to live to a good old age to drink?
5. Is it safest to take a glass of liquor occasionally, or to let it alone altogether?

A BIG YIELD.—One of our exchanges says that whisky yielded a revenue last year amounting to \$67,153,974.

Yes, and it also yielded 600,000 drunkards, 100,000 graves in our cemeteries, a vast army of paupers, criminals outcast,

and dead beats! Yes, and it yielded great streams of bitter tears, innumerable heart-aches, millions of unkind words, curses and blows, blasted hopes without number, a world of iniquity, disappointment and shame! Its yields of quarrels, fights and murders are appalling, and its criminal suits and other expenses have cost the government an outlay of about \$8 for every one brought in. How much longer will we, the people, allow this annual yield to go on?

LINES ON THE DEATH OF MAGDALENE RHODES.

BY THE CHILDREN.

O mother dear, O mother dear,
How can we learn to let you go!
No earthly joy our hearts can cheer
Since thou art gone—we loved you so!

O children dear, why do you weep
Since I a resting place have found?
So calm and peaceful I shall sleep
Beneath my green and mossy mound.

But O, our hearts will be so sad
Thy lonely face no more to see;
Thy presence always made us glad,
Thy love has always been so free.

'T is true, dear children, I am gone,
My face on earth you'll see no more;
But strive for heaven till life is done,
Then we shall meet to part no more.

Then go, dear mother, peace to you!
Since thou art gone to heaven to dwell,
We hope we soon shall follow too:
O dearest mother, fare-you-well.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

SMITH—CHRISTOPHER.—On the 3d of Aug., at the residence of the bride's parents, in Elkhart Co., Ind., by Alexander Miller, Jacob R. Smith and Hannah Christophel, both of Elkhart Co., Ind.

Died.

BEERY.—July 17th, near Cross Keys, Rockingham Co., Va., Mary Beery, daughter of Bishop John Geil and wife of F. Solomon Beery, aged 50 years, 5 months and 22 days. She was a pious and consistent member of the Mennonite Church for 33 years. Our sister was a sufferer of consumption for nearly 8 years, when God saw fit to relieve her of her sufferings. She leaves a sorrowing husband and three children to mourn their loss. Buried at Cross Keys Union Church. A large assembly of relatives and friends met to pay their respects to the deceased. Services by Samuel Coffman, A. B. Burkholder and G. D. Heatwole. Text, 2 Tim. 4: 6-8.

WELDY.—On the 5th of August, near Nappanee, Ind., David, son of Jacob and Emma Weldy, aged 8 years, 1 month and 27 days. Buried at the Union Church where many friends and relatives met to pay their last tribute of respect to a dearly beloved one. Services by J. A. Beutler and D. Burkholder.

KREBIEL.—On the 11th of July, Alvin, son of Christian and Lydia Krebiel aged 4 years, 1 month and 2 days. The deceased was buried in the South Union burying ground; the funeral was largely attended. Services by J. P. King and David Beutler.

GRUBB.—On the 29th of July, a little son of Peter and Rosa Grubb, aged 1 month and 3 days. The remains were interred in the South Union burying-ground. Services by J. P. King from Psal. 16: 5, 6.

TROXEL.—On the 4th of August, in Madison township, St. Joseph Co., Ind., Martin, son of John and — Troxel, aged 8 months and 26 days. Buried in Shaum's grave-yard, where words of comfort were spoken by Jacob Wisler and Martin Hoover from Matt. 18: 2, 3, in German, and by Noah Metzler in English from Luke 7: 13, latter part. May the Lord comfort the sorrowing hearts.

WINGER.—On the 10th of July, in Cambria Co., Pa., Susanna, daughter of John Winger, aged 15 years, 3 months and 17 days. She had been sick for a long time, and two months before her death she was baptized. We are not left without a good hope that she had peace with God. She was always a good child. Services by Jonas Blauch.

MILLER.—On the 16th of July, at Shanks-ville, Somerset Co., Pa., Maggie, wife of A. J. Miller, aged 33 years, 6 months and 1 day. She was buried in the Glessner grave-yard. The friends that mourn her departure have a hope of her happiness in heaven. She was a faithful member of the Dunkard Church. She was beloved by all who knew her.

SMILEY.—Margaret, wife of Nathan Smiley, departed this life on the 3d of August, in Johnson Co., Missouri, aged 76 years, 2 months and 21 days. She formerly lived in Elkhart county, Ind., but moved to Missouri with her daughter three years ago, where she died, leaving two daughters, seventeen grandchildren, and fourteen great grandchildren. She was a member of the Amish Mennonite Church, and a worker in the Lord's vineyard.

Letters Received.

WITHOUT MONEY.

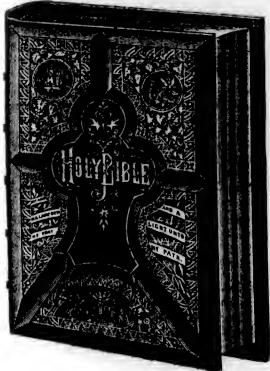
John A. Blosser, Phoebe A. Beidler, Henry Yother, John P. King.

WITH MONEY.

A—J H Amstutz.
B—Samuel Banchy, Andrew Burkley, John Beltz, P A Blough, Noah Bare, J N Brubacher, Jos S Bare C—John B Culp, Anna Close, Mary E Cox, P A Claassen, J J Carns.
D—Martin Detweiler, Joseph E Deicher.
E—Mathias Eby, Peter Enns, S M Eberly, Jacob Eshleman, Christian Eby, Henry Eby, Peter Eby.
F—Goo Funk, John C Frey, J Friesen.
G—P P Gortler, John Goldshall, Henry Gindelsperger, Christian Gingrich.
H—G K Herr, David Hertzler, Jacob J Hochstetler, Daniel Hoover, J H Herr, C H Herr, J J Hartzler, Samuel King.
K—K K Kurtz.
L—P B Loewen.
M—Mrs Salome Myers, Chr C Martin, John L Miller, Amos B Miller, J J Marner, Susan A Mathias, H E Meyers, P S Moore.
N—Ephraim N Nissley.
R—R W Ralston, Maria Resaler, Amos Rubie, Daniel Rohr.
S—John Schellenberger, Martin Shirk, Catharine Steiner, John Snyder, J W Swank, Mrs Ben Snively, D Schrock.
T—P W Thiessen, Albert Toller.
Y—John Yoth.
Y—Phoebe R Yoder, Reuben Yoder.
Z—S B Zook.

BRETHREN IN ASIA.

Jacob B Meyers \$5.00, Reuben Yoder \$2.00, B Lou-wen \$9.25.

ILLUSTRATED
FAMILY BIBLES.

Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.
It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.50
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo., in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 176..... 50
Agate, Reference, 16mo., leather binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 32mo., agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1274 pages, bound in half morocco, by express..... 5 00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, GRIEKS, C. F., English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng. Ger. and Ger. Eng. Dictionaries published..... 10 00
OEHLSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academic, bound in cloth, 500 pages 2 30
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 75
Pocket Edition, cloth..... 65

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " 1 75
2 " on Isaiah, 8vo. " 1 75
1 " on Daniel..... 1 75
These volumes sold separately if desired
Cray's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 6 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols., in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately
Notes on Genesis, by Rev. E. H. Browne..... 1 50

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, by J. E. the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alleine's Alarm to the Impenitent..... 85
Alphabetical Index of New Testament, cloth 50
" " " " " paper 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 263 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, by Daniel S. Leatherman. 32mo, 32 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Stories (Gallandet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps..... 80
" " " new Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 50
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 160 pages..... 30
Catechism (Mennonite). 50 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings, Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 15
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edges..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Dairymen's Daughter..... 40
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2 25
Dictionary of the Bible, the A. T. S., Cloth, 534 pages..... 1 00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brenneman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 1 25
Family Prayer Book, McDuff..... 50
Family Prayers, Willerforce..... 35
Fireside Readings. Paper, 30 cents; cloth, 50
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
Mystic Tye, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 50
Gems, by Spurgeon..... 1 00
Gems of Truth, by H. B. Brenneman, with illustrations. Cloth..... 30
Gospel Sunbeams..... 45
Gospel Workers..... 25
Habermans' Prayer Book..... 25
Heaven and How to get there, D. L. Moody..... 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 10
Houseman's Friend, A Pocket Counselor..... 10
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
" " " " per doz..... 6 50
" " " " " per doz..... 8 40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
J. sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jessica's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Line upon Line..... 50
Little things, a book for Children..... 1 00
Man in Genesis and in Geology..... 100
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mennon Simon's Complete Works, by express..... 4 50
Mennonite Church and her Accusers, bound in half leather and cloth. 200 pages..... 60
Mind and Heart..... 50
Morning by Morning, by Spurgeon..... 150
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning Thoughts..... 50
Mosheim's Ecclesiastical History, by exp..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont..... 10
Per dozen..... 90
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Early House and its builder..... 60
Our Heavenly Father..... 50
Our Sympathizing High Priest..... 1 25

Peace Manual, or War and its Remedies..... 50
Persuasive to early Piety..... 70
Peep of Day..... 40
Pictorial Narratives..... 70
Pictorial Tract Stories..... 85
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full page outs, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 70
Plain Teachings, by J. M. Brenneman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top..... 30
Precept upon Precept..... 40
Primer, English and German (Am. T. S.)..... 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 63 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger..... 25
Recent Travels and Explorations in Bible Lands, by Frank S. Delfass, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul..... 70
Saint and his Savior, by Spurgeon..... 1 60
Saint's Rest, by Baxter..... 70
Sander's English and German Primer, illustrated..... 30
Scribner's Lumber and Log Book..... 35
Scripture Lessons, A. T. S. 18mo., 96 pages..... 75
Scripture Lessons for Little Ones, A. B. P. S. 80
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermon by Moody. Cloth..... 10
Should Christians Fight?..... 10
Songs for Little Ones at Home..... 70
Spring Time of Life..... 65
Spurgeon's Sermons, per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 25
Summer on Peace..... 75
Sunshine for Rainy days, Board covers, 50 cents; cloth, 4to, 96 pages..... 1 00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 528 pages, cloth..... 1 60
Through Bible Lands, by Philip Schaff, D., LL. D., Prof. of Bible Learning, &c. 2 25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Eshleman..... 1 80
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece, 16mo., 238 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.

No. 1, Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 78. 100 reward tickets, 1 1/2 x 1 1/2 inches, with a wreath of flowers, ten cards..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 6 inches..... 85
No. 106. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Mennon Simon's Complete Works in English,—Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by
MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers for the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

ASTHMA CURE
GERMAN ASTHMA CURE
never fails to instantly re-
lieve the most violent attack
and insure comfortable sleep
and perfect health. It is a
trial will not cost you a cent.
Of course, if you do not like it,
it is returned to you. Call this out.
Dr. R. SCHIFFMANN, St. Paul, Minn.

16, 17, 84.

McShane Bell Foundry
Manufacture these celebrated Bells
and Chimes for Churches, Towers,
Clocks, &c. &c. Prices and cata-
logues sent free. Address:
H. McShane & Co., Baltimore, Md.

9, 84—8, 85.

AGENTS WANTED TO SELL
LEHMAN'S Indian Cough Balsam!
And Horse and Cattle Powder.

For Further Information Address
D. A. LEHMAN,
Nappanee, Ind.

Feb. 84—Jan. 85.

CENTURY PLANT REMEDIES
Including Dr. Peter's Magnetic
Blood Vitalizer, or Humor Cure,
and Dr. Peter's Stomach Vigor are
manufactured only by
Dr. Peter Fahrney,
Chicago, Ill.
Send for Pamphlet.

THE CALIGRAPH

Made and warranted by
American Writing Ma-
chine Co. The No. 2 is
the only fast double-case
writing machine; it has
a key for every character.
The Ideal Caligraph
stands at the head. I so-
licit correspondence.

J. M. Fairfield, 79 Randolph, St. Chicago.

THE HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.
The Oldest Mennonite Paper now Published
in America.

Its circulation extends to all the Mennonite settle-
ments throughout the United States and Canada.
It gives original articles on various religious sub-
jects, Sermons, News from the Churches, Reports of
Conferences, Marriages and Deaths, and a variety
of matters of interest to all our people.
It should be in every family, should be read by
every member of the Church.
It is cheap, reliable, orthodox, instructive, encour-
aging, and helps to pass many an hour pleasantly.
English or German Edition, per year, \$1.00
English and German Edition together to one
family, per year, 1.50
One Copy, Eng. or Ger. Edition, six months, .50
One Copy, Eng. or Ger. Edition, to Minis-
ters of the Gospel, one year, .50
One Copy to Germany, France, Russia, &c., 1.24
The Herald of Truth, Words of Cheer, and Christ-
liche Jugendfreunde, one year, \$1.30.
MENNONITE PUBLISHING CO., Publishers,
Elkhart, Ind.

DIE RUNDSCHAU,

A German weekly paper, published at the
office of the Mennonite Publishing Co., a 75
cents a year.

The paper is devoted to news from the Manno-
nite churches in all parts of the world. It is
not sectarian, or devoted to any one branch of
the church, but a paper of general news, pub-
lished from a religious stand-point.

Address MENNONITE PUBLISHING CO.,
Elkhart, Ind.

ROYAL
GLASS, WOOD,
CHINA, LEATHER
Inseparable Fastening
Patented, 20 cts. Sold by Druggists and Grocers
10, 84—9, 85.

BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material
and machinery that enable us to do all manner
of ordinary printing, especially books and pam-
phlets. We have already issued a large number of
the books used by our people, and are now en-
gaged on several important works, which will
appear in due time. We solicit the patronage of
the public, feeling confident that we will be able
to give satisfaction, both in quality and prices.
Our Bindery is also furnished with tools and
machinery which enable us to do good work
speedily and on low terms.
Estimates promptly furnished on application,
either personally or by letter.

WORDS OF CHEER.

A paper for the children, and young people.
Published monthly at the following rates: One
copy, one year, 25 cents; five copies, \$1.00; ten
copies, \$1.80. With the Herald of Truth, \$1.15.
The paper will be conducted in accordance
with the Mennonite Faith. Will be issued the
first of each month, and sent free of postage.
Sunday Schools supplied at ten cents per copy a
year, or five cents for six months, to one ad-
dress.

Menno Simon's Complete Works.

The Complete Works of Menno Simon, trans-
lated from the original Holland, good paper,
large type, bound in Leather, containing all
Menno Simon's writings, a large portion of
which was never before published in English,
by Express \$4.50

The same in two Volumes:
First part, containing Menno Simon's
Foundation (by mail) 1.50
Second part, containing the balance of
his works. 3.00
The first volume of this work is also published
in the German language, a new and revised trans-
lation, neatly bound, sent by mail for \$1.50.

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young
people. Edited by M. L. Wenger, and published by
the Mennonite Publishing Co., Elkhart, Ind. Single
copies 25 cents a year, 5 copies for \$1.00. Sunday
Schools, when ten or more copies are taken, 10 cents
per year, or 5 cents for 6 months. Sample copies free.
MENNONITE PUBLISHING CO., Elkhart, Ind.

BIBLE SCHOOL HYMNS & SACRED SONGS.

For Sunday Schools and other religious
services, by C. H. BRUNK, of Dale Enterprise,
Virginia. This little work contains an excel-
lent selection of Sunday School Hymns.
Price 25 cents per single copy, or \$2.75 per
dozens. Postage prepaid. By Express
charge to be paid by purchaser. \$2.50.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart
at Elkhart as follows new standard time, which
is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P. M.
No. 23, Special Michigan Express.....	12.35 "
No. 3, Special Chicago Express.....	3.50 "
No. 24, Mich. Accommodation.....	7.30 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	2.35 A. M.
Grand Rapids Express.....	4.30 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express	12.45 P. M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A. M.
Train 6 leaves Elkhart for Goshen	7.10 "
" F. ar. Elkhart for "	11.20 A. M.
" E. v. Elkhart for "	3.50 P. M.
" H " Goshen for Elkhart	6.03 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P. M.
" " " " " "	8.10 "
No. 25, Michigan Accommodation, 3.45 "	

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson.
At White Pigeon for Three Rivers, Kalamazoo
and Allegan. At Detroit with Grand Trunk
Railroad for Sarnia, Montreal, Quebec, Portland,
&c. At Salem Crossing, with trains for Lafayette,
New Albany &c. At Chicago to all points West
and South.

Tickets can be obtained for all prominent
points between Boston and San Francisco.

Jas. E. CURTIS, Supt. Mich. Div.

G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex	7 27 A. M.
No. 2, Ind. & St. Louis Express	4 00 P. M.
No. 10, Way Freight,	9 30 A. M.

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express	10 47 A. M.
No. 3, Michigan Express	5 43 P. M.
No. 9, Way Freight arrive.	6 25 A. M.
Nos. 1 2 3 and 4 connect with Boat Line be- tween Benton Harbor and Chicago.	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R.
R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
cago R. R., at Wabash with W. St. L. & P.
R. R., at Marion with St. L. & P. R. R., at
Anderson Junction with C. C. & I. Rwy. for
all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 17.

ELKHART, IND., SEPTEMBER 1, 1884.

Whole No. 281.

ANGEL VOICES.

I hear them, O, I hear them,
When I am sad and lone;
And my heart would count her treasures
Of the dear ones that are gone.
My tearful eyes sadness
Look round for them in vain,
And my trembling lip scarce utters,
"They will never come again!"
And then upon the silence
These angel voices came,
And bring my wandering spirit back
To scenes of love and home.
My mother's words so gentle,
In accents soft I hear;
My father's tones of kindly love
Fall on my listening ear;
And children's voices like the birds,
I hear so soft and sweet,
And the laughter from their merry hearts,
And the tread of little feet;
The silken curls of childhood,
The eyes of heaven's own blue;
The elder and the later friends,
The warm, the tried, the true—
I hear them, oh, I hear them,
And I know that they are near,
The forms so loved and cherished,
The treasured and the dear.
I hear them, oh, I hear them,
Nor is their mission vain;
They come to wipe their tearful eyes,
And ease the heart of pain;
They come in accents gentle,
To tell us not to fear,
For the great crowd of witnesses
Encompassing us here;
To aid our weak endeavors,
To comfort us they come—
To point us from our earthly joy
Unto our heavenly home.
—Selected by PHIBBE A. BEIDLER.

For the Herald of Truth.

LOVE.

"Hear O Israel, thou shalt love the
Lord thy God, with all thy heart, and
with all thy soul, and with all thy
might." Deut. 6:5.

To the above text Christ referred the
pharisaic lawyer when asked which was
the "great commandment," adding that
the second is like unto it, "Thou shalt
love thy neighbor as thyself." Have you
ever for a moment, sincerely considered
the greatness of the responsibility placed
upon you by these few words? These
two commandments represent the two
tables of stone written with the finger of
God on Mount Sinai. The first includes
the first four of the ten commandments

comprising the duty and love we owe to
God; the second, the last six comprehend
all our duty to man. This is the *golden
chain of love*, upon which "hang the
law and the prophets," and into which
are woven and linked together all our obli-
gations to God and to man. The an-
swers of Jesus to the tempting interroga-
tions of the scribes and Pharisees were
spoken in the highest attainments of
love, or were-love itself, with such crush-
ing power as to compel them openly to
confess that "never man spoke like this
man," which always perplexed and en-
tangled them in the meshes of their own
devices, and soon so completely con-
founded and silenced them, that they
dared ask him no more questions.

The Pharisees did not love him, but
were filled with hate, and their questions
were prompted by a malicious desire to
ensnare him, and gain a cause to give
vent to the malignant enmity which they
bore to him, as his purpose and manner
of teaching was repugnant to the doctrine
of their religion, which lacked the essence
of divine Love, and was mere show,
based upon external forms and ceremonies.

God is love, manifested in the flesh.
Christ came, who is over all a "stone of
stumbling, and rock of offence, even to
them which stumble at the word," who
said, "Blessed is he whosoever shall not
be offended in Me." But frequently his
own disciples were offended at him, ac-
cused him of hard sayings, and walked
no more with him; yet all his actions
and teachings were *love, love*. But as
with them, so it is with us; our concep-
tions of the operating power of love, the
mysterious magnitude of its greatness,
are too dim in the human mind to com-
prehend it in the full extent and true
light of its relative bearing to the spiritual
welfare of man.

The love of God, is an element of such
a holy, refining nature, sanctifying influ-
ence and resistable power against evil,
that language fails to express, and human
conception to appreciate its majestic mag-
nitude. To obtain possession of this and
its active virtual manifestations toward
God and toward man, is the noblest of
all objects man can aspire to, and upon
it depends our weal or woe through all
eternity. With it we are enabled to sur-

mount every obstacle and gain all, with-
out it all our accomplishments, through
the power of all other gifts, even all
faith, "shall vanish away," and will profit
us nothing. Nothing base or degrading
can associate or mingle in harmony with
love in the soul wherein it hath a dwell-
ing-place. It is an armor to the soul, and
a shield that will withstand all the fiery
darts of Satan, and all nature cannot
conquer or separate the possessor from it.
Rom. 8:35—39. No evil propensities,
such as guile, deception, passion or ar-
rogant ambitions, self-gratifying disposition,
which man so readily becomes entangled
with, are for a moment allowed liberty
there. But in the heart where love is the
ruling power, there is a manifest desire
for righteousness, in which it rejoices,
bearing, believing, hoping and enduring
all things so far as they harmonize with
it. There is no occasion for offense or
stumbling to the Christian, in love, like-
wise, "he that loveth his brother abideth
in the light, and there is no occasion of
stumbling in him." And in the heart
where love dwells, the thought cannot
endure that it is a just cause for offense,
because others do not believe or act as
we do, or think they should, in uncertain
and unsettled questions of doctrine, where
there is no method of procedure specified,
and where we can not all understand
alike, we should exercise all possible pa-
tience. But as it is a duty to adapt our-
selves as much as possible to the require-
ments of avoiding offense, so is it also
our duty to avoid violating the laws of
love to appease carnal gratifications; and
as injurious as the evils of so-called justifi-
able offense is on the one hand, much
more is unjustifiable offense pernicious
on the other. It is prudent to avoid either,
and "exercise ourselves to have always a
conscience void of offense toward God
and toward man." The apostle Peter
gives this excellent rule by which to be
governed in such instances, "Finally, be
ye all of one *mind*, having compassion
one of another; love as brethren, be pit-
iful, be courteous." But please notice,
he does not say, *be ye all of one under-
standing*. (It is nevertheless an im-
portant duty we owe to God, and to our-
selves to continually strive to gain a more
intelligent understanding of the scriptu-
res.)

No two persons living, however close their resemblance, are exactly alike in all their features, and just so unlikely is it that they will understand the scriptures exactly alike in every particular; yet they may be as Peter teaches, of one *mind*, and "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the bond of peace." But how sad to see how often we are disposed to find fault with actions of brethren, when perhaps the real cause of it all lies in our own failure to distinguish that which is from that which is not an occasion of offense in the light of the scriptures, and to discern between *love* and our own obstinate and perverted inclinations. As condescendingly as Paul was, in refraining from eating flesh and drinking wine, to avoid offense on the one hand, so firm and fearless was he on the other to preach the gospel in its true light, even if it was to the Jews a stumbling-block, or unto the Greeks foolishness. The former was a commendable act, the latter an imperative duty to God. By not eating and drinking he did not lose anything spiritually, perhaps gained much; whereas, if he had, he might not have gained anything, but lost much. But, in condescensions, self-sacrificing, and yet fearless to speak the truth, and with all boldness "make known the mystery of the gospel," regardless of temporal consequences, how sadly lacking often are these characteristics of *love* in the present manner of its ministrators? But then we may be, and in many instances doubtless are, as ignorant of the spiritual meaning of the scriptures, and as stubborn in yielding to unbiassed reasoning and sound judgment, as were the obdurate Jews who with their own ears heard the truth spoken in the power of its purity, and with their eyes beheld the miraculous and glorious achievements accomplished by Christ and the apostles; yet so deeply were they involved in superstition, and spiritual blindness of their doctrine of tradition, and so great was their hatred to them and their doctrine, that in compensation for these works of *love*, they persecuted them unto death. But these, through the unsurpassed power of *love*, endured it all as a sacrifice to redeem the world from sin, and "greater love can no man have than this." This was *love* in virtue, in substance and in reality; the shedding of blood, sacrifice of life, the price of redemption, and is that "strait gate" through which if occasion requires we must pass to enter the kingdom of heaven, the "narrow way" in which we sometimes encounter burdens, as we think, almost unbearable. But Paul says they are "light" and last "but for a moment."

There are different kinds of love, such as Balam's loving the wages of sin, lovers of themselves, of the chiefest seats, to wield power and sway authority in

high places, loving to be greeted and honored of men, and to be called Rabbi, &c. But that love which emanates from God, does not seek, neither do men who possess it cherish or accept the honors of such perishable folly. Peter says, "Love shall cover the multitude of sins," and "to love is to hide transgression." To accomplish this, love must be unfeigned—without dissimulation. And James clearly states the rule, "He who converteth the sinner from the error of his way, shall hide a multitude of sins." This implies removing the cause. But it sometimes happens, where there are difficulties in the church, the offending party, if I may illustrate, stands as a servant, in the same relation to it, as the hand or foot to the natural body, which by maltreatment of disease often only aggravates it, causes inveteracy, and often ruin. Whereas, if the actual cause had been properly removed, even to the painful operation of amputating the afflicted member, it might have been restored to health and prosperity. Precisely so is it in injudicious treatment of offending members in the church. Experience and observation doubtless proves to many that trying to heal difficulties by superficial coverings instead of rooting out the cause, is a shame; the result often a deplorable failure, while the festering core remains intact; and from the slightest provocation may relapse with perhaps greater malignity than ever: which, with the mountains of sin it causes, might, by unwarped judgment, all have been avoided. To love God is to hate sin, reprove and rebuke it; but to love it is as much a part of created nature and as essential to life, as to hunger and thirst. This is so in animal as well as in human beings, but this love is as inferior to the love of God as nature is to God; the former is an attribute of nature, while the latter is spiritual, and must be acquired; and can only be embraced in proportion to the talent provided by nature. But to be faithful in the least, is to be justified, and received "into the joys of the Lord," which those with the greatest proportions can not more than do. 2 Cor. 8:12.

True love may be distorted by evading or concealing truth, or the desire and gratifications of nature warped and blended into it by teaching or conduct from fear of popular sentiment, of suffering loss, censure or reproach, or from the fact that "my people love to have it so," in order that, with less restraint of conscience, they may love and serve created things more than the Creator. But to fear to dare speak and act the truth is not an attribute of true love. For "there is no fear in true love, it casts out fear; he that feareth is not perfect in love." Love is the bond of perfection, and as God is love, it is boundless. Solomon says, "The heaven of heavens can not contain thee." It is as high, and deep,

and broad as the universe, great enough to rescue all, everywhere from sin, who "put their trust under the shadow of its wings."

Love is not agreeable to the carnal mind, neither does it adapt itself to the will of the flesh; it cannot, because it is enmity to God, neither does it work by stated forms "in the oldness of the letter," in true religious worship, but adapts itself in spirit and in truth to the needs of circumstances and requirements of the people who seek to serve God, everywhere, as they emerge into existence. Though Paul speaks of a *form* of godliness, a form of knowledge, and a form of doctrine, but nowhere of a *form* to worship God. All religion founded on form only, such as that of the Pharisees, however pious and righteous it may appear, is simply vain, and will vanish. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." This is a solemn warning, and should bring us to a thorough examination of the nature of their religion, as well as that of our own, and forsake all our selfish ways of serving God, and with an humble prayerful heart seek to serve him in that true love as the text teaches. Surely love can not be the author of its own destruction, nor even found in the narrow sides of human wisdom, the main-spring of the deplorable, Christ-dividing, ever increasing divisions and subdivisions of church; and "by reason of which the way of truth shall be evil spoken of;" and in which, by endeavoring to enforce observance of the errors of misguided zeal, they hinder the work of love, detracting the world, the ever on-coming generation, and often their own off-springs, from the way of truth, causing them to seek the luring and false pastures of sin and destruction.

If all Christians, instead of these pernicious bickerings, would vie with each other in this sacred duty to inspire and infuse into the heart the love of God, with all their heart, soul and might, and all gospel preachers preach accordingly, as they should, would not these divisions cease and sectarianism vanish? Could it without nurture exist at all? If all selfish preferences were sacrificed, so as to enable all in love and honor to "prefer one another," how soon could these barriers to harmony be surmounted, and all in sweet communion mingle in worship, in that love of God and the Savior? If we do not strive to this end in this life, when or where will we? "Whatsoever a man soweth, that shall he also reap."

In the scriptures, this heretical spirit is generally imputed to ministers—teachers, of which we are sufficiently forewarned, even so of the woes which will befall the guilty. Friendly reader, would it be saying too much, that a great part of the

cause of the present discordant state of Christianity, lies at the door of the pulpit and the press? Is there not often too much love and attachment manifested by them for the doctrine of perishable forms and modes of sect and creed in their religious devotions and teachings? These are not found in the foot-prints of Jesus, nor given in the ways of the apostles.

Beloved reader, these may be unpleasant interrogations, but to all, nevertheless, they are important considerations. For where such things exist with the clergy, how can it be otherwise with the laity? I am not alluding to divine order and discipline of church government. This we must have. Form is good where it serves in harmony with *love*, but to the spiritless forms and customs, of which through the force of habit, we are so apt to entertain with too much zeal and veneration, such as the apostles rebuked, which detract rather than elevated the true standard of Christianity; of which history too, bears witness, that since the days of the apostle, there has nothing been more destructive to the peace of the church, and more enkerous to the *bond of love*, as the pernicious contentions and striving about "commandments and doctrine of men." Surely much of this could be avoided if ministers (not as barbarians in uncertain language), but in spirit and understanding, without fear of offending or asking forbearance, would teach men to "cleanse the inside of the cup or platter"—the heart—of its "ravenings and wickedness." For until this is accomplished, love will not, cannot dwell there, and all external adornment alone will not purify it, it remains as the "whited sepulchers, full of uncleanness;" and until *love* is ingrafted, "rooted and grounded" into it, its productions will be as the figure of the vines of the field of Gomorrah. "Their grapes were grapes of gall, their clusters were bitter."

"Thou shalt love thy neighbor as thyself." This love, too, is as unlimited as it is great. Its attributes are, benevolence, a charitable disposition, and good will to man generally; and where it is permitted full and free liberty in man, it creates in him all these, with a subservient will, the essential agent it needs, with delight to respond to the call for rescue, to aid oppressed and suffering humanity at home or abroad, in the east or the west, in the north or the south, or beyond the seas, even to the uttermost parts of the earth. But it does not literally, but spiritually, depend upon the amount donated, and the manner and motives through which it is given to gain divine favor. Jesus said the widow who cast a farthing (her all) into the treasury of the Lord, cast in *more* than all the rest; though "many that were rich cast in much." The millionaire may donate his tens of thousands of dollars, though perhaps reluctantly, were it not for the sake of ostentatious display,

while a dime from those in the humblest stage of life will add a brighter jewel to the crown of life, and better meet the approbation of God, than the gift of the former. All giving, to meet divine favor, be it much or little, must be from pure motives of love to God and man, without the spirit of rivalry. "Love worketh no ill to his neighbor" in taking advantage by driving sharp bargains, or defrauding him in dealings of any kind, in selling or buying, in exchanging goods or property, as neighbors from unavoidable circumstances are necessitated to do; because love, when the Christian virtually is what he professes, will restrain him, knowing that it is rather gain to suffer loss.

Paul says, "Owe no man anything, but to love one another." To do good to our neighbors is a debt we cannot free ourselves of, it is a standing obligation resting on us while life lasts, and is the second great commandment, in which is comprehended all we possibly can desire that he should be and do unto us. By this way of reasoning, we are enabled to measure the exact extent of our line of duty to him, and not to those who are kindly disposed toward us only, but even to those who ill-treat and persecute us. But this seems the hardest task (and is to the carnal mind impossible) to surmount. But "all things are possible to him that believeth," although it is not likely that man can arrive at a state of perfection so as not sometimes to feel the luring of enmity. But God does not require impossibilities, he freely grants the means—the power of love. If we accept and utilize this toward our enemies, we are then prepared to "heap coals of fire upon their heads," and may rescue them from the snares of Satan, and save their souls from hell.

"Owe no man anything." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers. At his day thou shalt give him his hire, for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and be sin in thee." Deut. 24:14, 15. In obedience to this we are under strict obligations to them, especially the needy, to promptly and satisfactorily compensate them for all just dues. But it is painfully grievous to see Christian brethren, who possess their tens of thousands of dollars, to withhold the hire of their laborers who are in daily need of it to support their families; and when humbly solicited for it, give them in return an indifferent, perhaps an insulting answer, and even allow themselves to be sued at law, and then stay it off from time to time. Now it can not be possible that such men desire to be treated in this manner, or do as they wish others to do unto them. "Whoso hath this world's goods, and seeth his brother (his honest creditor, or any other person, even) have need, and

shutteth up his bowels of compassion from him, how dwelleth the love God in him?" To possess the fullness of love is of greater worth than the whole world with all the alluring enticements, carnal gratifications and glittering wealth it contains or affords.

J. K. Zook.

Gunn City, Mo.

For the Herald of Truth.

WATCH AND PRAY.

The Savior and the apostles commanded their disciples and followers to watch and to pray. If it was necessary for the followers of Christ to watch and pray when Christ and the apostles were with them, it is quite as necessary for us at the present day. I have often thought it is a duty that is entirely too much neglected among Christian professors at the present day.

The command is first to watch and then to pray. We are to watch daily over our walk, conduct, and conversation. I have often thought that the neglect to do this is the reason our prayers are not more directly answered. We may pray, "Lead us not into temptation," and at the same time do and speak things willfully and knowingly that will lead us into temptation. We have a merciful God who is always willing to do his part, but he has laid the plan of salvation, and we have a work to do daily.

We should daily come nearer to God, crucify our carnal desires, and become more spiritually minded. "To be carnally minded is death, but to be spiritually minded is life and peace." The Savior says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Therefore let us have our hearts prepared, that the Spirit may dwell within us. Then and then only can we worship in spirit and in truth, and our prayers be accepted of him.

Let us deeply reflect upon our past life to see whether we have fulfilled the above command. If not, let us begin now, for now is the time to prepare for eternity. There is no repentance beyond the grave, and our time may be shorter than we think. Ere the morrow's sun may rise we may be called to eternity. Then what we have sown here shall we reap yonder. If our desire was earthly gain we have sown to the flesh, and shall of the flesh reap corruption. But if our desire was spiritual gain, and to build up Christ's kingdom, we have sown to the Spirit, and of the spirit shall reap life everlasting. "Watch and pray, that ye enter not into temptation."

LEVI A. BLOUGH.

If "contentment with godliness is great gain," then discontent without godliness makes one miserably poor.

A STERLING OLD POEM.

Who shall judge man from his manner,
Who shall know him by his dress?
Paupers may be fit for Princes,
Princes fit for nothing else.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden crushed and overthrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember
That your meanest kinds are men!
Men of labor, men of feeling,
Men of thoughts and men of fame,
Claiming equal rights to sunshine
In a man's ennobling fame.

There are foam—embroidered oceans,
There are little wood-clad hills;
There are feeble inch-high saplings,
There are cedars on the hills,
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vague distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of the nations wealth and fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right;
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression, with its titles,
But as pebbles in the sea.

For the Herald of Truth.

RETURN OF THE PRODIGAL SON.

Two things in connection with the return of the Prodigal Son are of special interest to those who have made a careful study of this one of the most touching incidents in all the teachings of the Savior: the manner in which he was received; the manner in which he came.

The leading idea in this parable is, no doubt, to show the relation of the Jews and the Gentiles in accepting the gospel of the new Dispensation. The elder son represents the Jew, who was dwelling in God's house, with all the privileges of the temple worship and had certain knowledge of God's direction and favor. The Jews had the first claim, and the first right, to the gospel, and he received the first offer to accept it. The father in trying to appease the sullenness of the elder brother used such arguments as these: "Son, thou art ever with me, and all that I have is thine." The younger

son (the prodigal) which represents the Gentile had asked the whole portion of goods falling to him, and had received it. He had no right to set up a claim for anything in his father's house, not even of sharing in the enjoyment of any of the plenty and the privileges of that house more than the veriest stranger. His whole claim was forfeited, he was entirely disinherited; and what was so distressing he had spent it all, and in a most humiliating way, so that he had nothing to bring with him. The Gentiles, though they were descendants of those who were in favor with God—of his household, were no more recognized as the children of God. They lived in idolatry and heathenism, and had sunk into degradation and wickedness until they had no more claim upon God as his children; all their substance was wasted. Yet when they returned through Christ they were accepted of God the Father and there was joy in heaven.

Let us, however, leave this idea of the parable, and make an application of another view of it to the present time. The father may represent God; the elder brother those who have been pardoned and have been received of him into his house—the church; and the prodigal, returning sinners who feel their lost condition and have a desire to be received into the family of God.

We cannot get the force of this parable more powerfully into our minds than by imagining it to have been an actual incident which it likely was.

The father has become aged, he has long had the care of his household with its joys and sorrows, and among the latter likely none was greater than the painful separation from his wayward son who would no longer bear the wholesome restraints of the family government. Into a far country he went, not eaning how utterly the home was forgotten, neglected, and disgraced. Long years of painful silence followed, the son reveling in riotous living, yet the father did not cease to think of him and love him.

One in a far country in those days was like one dead. There were not the means of communication then as now. There was no telephone, no telegraph, no fast mails if any at all, and no continual traveling of friends by whom word could be sent or received.

Even if he was like one dead there was some hope that he was still alive and might return to the father's house. The father must have been looking for him, for he saw him when he was yet a great way off. Sometimes when persons are looking for dear absent friends they find themselves looking again and again, even long before the time that they expect their friend to arrive.

Again and again the father's eye wanders to the distance. Now it sparkles with an unusual sharpness as it is fixed

upon the advancing form of one clothed in rags, yet bearing an outline that seems familiar. Quickly he thinks of his wandering son. Is his heart now filled with bitterness? Does he now feel a revengeful resentment that causes him to remember the humiliation and disgrace that the vicious son has brought upon the family? Does he think within himself, I will wait at my door, and if that is my son I will make him confess his sins to the satisfaction of all, before he can enter my house? Does he sullenly wait on the threshold and say to him as he approaches with weary step, You undutiful son! you cannot enter this house till you make due apologies to your elder brother whom you have disgraced by your shameful conduct? No thought of his erring son's crime seems to have entered his mind, and no feeling but love seems to have moved his breast. He loved him still, and his heart was filled with joy that the lost was found, and that his son which was dead was alive again. He did not wait for him, nor even walk leisurely toward him, but he ran to meet him. As he beheld the son in his loathsome condition—without shoes, tired, hungry, and ragged—he, he did not say, Come, son, be washed and clothed and fed, and then I will welcome you; but in all his wretchedness the father threw his arms about his neck and kissed him.

This is a faint representation of the great love of God for his erring children. After all their waywardness and sinful indulgence he loves them still. His words abound with the invitations, "Come," "come," "come," with the promise that "whoever cometh unto me I will in no wise cast out." He willingly receives them, and adopts them into his family if they will only come home to the Father's house.

There is a lesson to be learned from the rebuke which the father gave the discontented, sullen elder brother. The father was all love, while the elder brother obviously brooded over the wrongs committed by his younger brother and the ready favor of his father. When sinners come begging for admittance to the Father's house, how often does the elder brother—the church member—act in striking resemblance of the elder brother in the parable? Their lives are reviewed with the most searching criticism, accusations made, doubts expressed, and proposals made to put them on probation. Sometimes church members act much more like this pettish, envious elder brother than they think. If there is joy in heaven over one sinner that repents, should not the faithful on earth join in the rejoicing, and welcome him home with all the tender expressions of love that the father manifested toward the returning prodigal?

But it is also necessary to know that sinners are truly in earnest to get into

the Father's house. The prodigal made no conditions. He did not stop in the neighborhood and send terms to his father to find out whether he would be received in the manner that he desired. He came directly, expressed his unworthiness, and was perfectly satisfied to abide by his father's will, even to take the place of a servant.

Sometimes sinners manifest a compromising spirit. Their manner indicates that they would be pleased to become Christians if they could soften down some of the plain teachings of the Bible, that are not in harmony with their natures, to their own opinions. They complain of discipline and church rules, and refuse to conform their lives to scripture teaching, yet they wish to be accepted of the Father.

Let such learn of the prodigal, and come, saying, Father, I have sinned and am not worthy to be called thy son.

God received the returning sinner in love. Let every child of God take part in the joy over returning prodigals. And let every sinner come to God without conditions or a will of his own.

J. S. C.

For the Herald of Truth.

NO TIME FOR RELIGIOUS CERVICES

The above is a phrase not so often spoken as thought. The thought is something like this: "I can at some more convenient time lay aside my business cares and turn my thoughts to religious matters. I have no time now to attend to the great amount of labor that is required in those things."

This is the thought of them that have some insight into the duties of a Christian, but who do not realize the necessity of the work. As to having no time, it depends upon whether you have anything more important to do. We have always time to attend to the most important work and no time for the less important.

We do have a double labor here: first, sowing the seed for the eternal harvest; secondly, preparing the food for the nourishment of the natural body. The last, after a careful consideration, we find to be only an auxiliary to the first. As to which is the most important is plain, the one being the object, the other being a subordinate of the object.

All Christian believers admit that future joy will be far more perfect than the joy we have here, hence we can afford to give it more attention—can pay more for the same length of time only. This life, however, is but a moment compared with eternity; hence the still greater contrast.

And even more than this, the impatient have no promise except eternal torment. Therefore, if there is anything

that requires man's attention, so that he has no time for other things, it is to see after his eternal abode. In this we need not have any doubt as to the certainty of a just reward according to the deeds done in the body. Nothing is more sure than the word of God, and that repeatedly assures us that it is possible for every one to obtain eternal life if he chooses to do so.

The work of man is to do the will of his Master, that he may obtain eternal life. The body is the temple, erected by the hand of God to this purpose; and is to be nourished through the sweat of the brow, for the sole benefit of the immortal part of man. We see that this life is only the plan devised by the Creator for the working out of the soul's salvation, and the object of life is solely to this purpose. This is the all-important work. Then let all other labors be helps to the first in importance.

We must conclude that working to sustain our material bodies is only a secondary matter; and yet, looking over the civilized parts of the world, we find comparatively little done towards Christianity as compared to the work done to satisfy the cravings of this life.

By the world it is considered enough if the mind is withdrawn from the business affairs of life during one day out of seven, and even then it is seldom entirely concentrated upon religion. Perhaps worldliness is banished long enough to hear the minister through his Sabbath morning discourse and then resumed to let religion wait till next Sabbath morning. At any rate religion is generally touched very lightly.

Oh! man—image of God, your Maker, arouse quickly to a sense of your duty, your condition, the value of your soul; and, let the cost be what it will, be sure you obtain eternal life. In this short life you can not pay too much for it. Be not influenced by the world. Read the holy Word of God and consider it soberly and carefully. Think over it until you fully realize its value. Never, as sacred thoughts gently flit through your mind, cast them aside. If you fully realize the great importance of eternal life you will hazard anything mercenary for it. If necessary you would spend every moment of this life in solitary labor for Christ. You would repent in sackcloth and ashes. Remember that "the Lord will not despise a broken and contrite heart." Psalms 51:17. J. F. S.

For the Herald of Truth.

SNARES.

"Keep me from the snares which they have laid for me." Psalm 141:9.

This text is a part of one of David's prayers. It seems to me it would be a very suitable prayer many times for us. We see many snares set for us in almost

every conceivable way while on our journey through this world. Snares in which multitudes are caught exist in the form of drinking saloons, gambling rooms, theatrical entertainments, circus shows, fairs, lotteries, fashion bazaars, jewelry stores, photograph galleries. I will mention also news stands, where all kinds of trashy and ungodly literature is kept for sale, which is good for nothing but to corrupt the minds of the readers, especially the young.

These are but a few of the many snares which are laid in our way. If then the snares are so many, and the devices to draw us into them so cunning, should not our sincere and earnest prayer be, "Keep me from the snares which they have laid for me?"

There is another snare which is perhaps the main spring of many of the above named as well as of many other snares. Paul says of it, "The love of money is the root of all evil." 1 Tim. 6:10. Does it not follow that when men are caught in the snare of "love of money" or "covetousness" that they will set those other snares to catch their fellow men in order to get all the money of them they possibly can? Christ says, "Beware of covetousness." Luke 12:15. Judas, because of the "love of money" or "covetousness," sold his Lord. Let us take heed that we sell him not.

The land abounds with these and many other snares which the wicked one has set (as the hunter his traps, the fisherman his nets, and the fowler his snares), to catch the souls of men and plunge them into eternal ruin. It almost looks to me as if the snares of the present day were of the "gates of hell," which the Savior said "shall not prevail against his Church." Matt. 16:18.

Let our sincere prayer be, "Keep me from the snares which they have laid for me." BENJAMIN BRENNEMAN.

THE FRUITS of the carnal state of man, is tobacco, morphine, a little whisky toddy, or beer, for the stomach's sake; rail road and street car riding on Sunday, attending shows, theatres, festivals, base ball games; wearing gold shirt studs, sleeve buttons, finger rings, pins, fancy watch chains, necklaces, with a little of the handkerchief showing from the side pocket; flounced dresses, and flowered hats with dead birds, to set them off.

Bless God, the Christ life is clear of these; the desire for such things is removed, and they look not upon the things which are seen. The above things which are seen by this class are temporal and will be removed; but the things that are seen by the sanctified are eternal. The things that are seen, and practiced by the worldly minded, will be destroyed, while the things that are seen and practiced by children of faith, will remain forever.—*Crown of Glory.*

A MORNING PRAYER.

"In the morning will I direct my prayer unto Thee, and will look up." Psalms 5:3.

Father, before I lift my head
From this its peaceful resting place,
My faith would find the Savior near,
And look upon my Lord's dear face.
Before I clothe this form of clay
In earthly garments, soiled and worn,
Oh let my spirit's vesture be
Fairer and purer than the morn.

Before the busy cares of life
Shall press their claims upon my heart,
I sit at Jesus' blessed feet,
And choose as mine "that better part."
I shall not shrink from toil or care,
Or faint when dangers compass me,
If first I may behold the stream
Which flowed on Calvary for me.

Choose Thou my burden, and my work;
Select each joy, and weigh each care;
Appoint the paths my feet shall tread,
And Thou, my Lord, walk with me there.
I take with joy "the shield of faith."
The "breast-plate of thy righteousness;"
I'll praise Thee as I walk in light,
And say, "Yes, all his paths are peace."
—Gospel Expositor.

For the Herald of Truth.

IN MEMORY OF THE DEAD.

I visit our Mennonite grave-yard near Chambersburg quite frequently. Never did I enter its gate with such a feeling as I did a few days since when a young sister came from a distance to see the graves of her departed friends.

We walked along slowly from grave to grave, stooping to read the names of the departed on the marble slabs and head boards. Some were in the grave only a few days, some a month, some a year, others a number of years. We paused longest at the graves of those we had known best. Looking at their graves memory brought back the words they spoke when they were with us, especially their dying words. The latter are words we shall never forget. They touch the coldest hearts who n mentioned at their funerals by our ministers.

Standing by the graves of our beloved ones, their remembered words seemed as just spoken. So powerfully were we impressed that our departed ones seemed very near us, their forms and features appearing as distinctly in the imagination as if they were still going in and out with us at our places of worship.

I thought of the many tears that are shed and of the heart-breaking sobs that are heard over those graves.

When I go to the grave-yard I always take a look at Father's grave, and read on his tomb stone "ein Lehrer der Mennoniten Gemeinde." When he was called home I was too young to realize our loss, yet I still have a faint recollection of him.

We all have graves somewhere that fill our hearts with tender memories. We

feel that those sleepers are near to us in love as we stand by their resting places, and it seems as if the very quietness of the grave was whispering to us. It tells us of that rest beyond the grave. Can any one stand by a grave without being impressed that this will soon be his lot? We know there is no repentance beyond the grave; then let us work while it is called to-day, so that we may meet our departed friends who return to us in memory by night and by day. When all is quiet around us, they seem to be nearest. We are daily reminded that we, too, must sleep with the dear ones gone before.

"Hold thou thy cross before my closing eyes
Shine through the gloom and light me to the skies;
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide in me."
KATIE HORST.

For the Herald of Truth.

A WORD TO THE MEMBERS.

Having been a constant reader of the HERALD these many years, from its beginning, and having observed almost every article, nothing that has ever appeared in its columns has caused me to sympathize more with the ministering brethren than the many accusations or fault-finders that have been brought against them by their hearers.

My dear brethren and sisters, I would caution you to be careful; you are not helping the cause by your accusations. There is a far better way, more consistent, more Christ-like. Tell your ministers of their faults if you are near enough to hear and see them. This will be less trouble than to write out your complaint and have it published and sent all over America.

How many young ministers have become discouraged by hearing that older and more experienced ones have been accused of faults in their preaching. Others may feel vexed, and possibly some offended.

We should not find fault with others or their ways until we ourselves can put something better in the place of what we consider their errors. Ministers are God's servants sent out to preach the glad tidings of salvation. He tells them to preach the Word, and does not state how long or how short the sermon or the prayer shall be; neither does he tell them to preach or pray to suit the people, but to preach His word and pray through the Spirit, and that "without ceasing."

There never was a time, neither will there be when all can be pleased. When Noah preached, prayed, and prophesied, he could not suit all; neither could Moses, yet he was chosen of God. Neither Christ nor his apostles could suit their hearers. They preached too sharp, too

long, and in fact there was fault found with all their doings. Our ministering brethren should not expect to give better satisfaction than their Master did.

We have heard complaint against long sermons, loud sermons, sharp sermons, and pointed preaching. I will admit that there are extremes in these things; but if a sermon is lengthy for good, then it is not an extreme. It is the work of the Spirit and we shall not quench the Spirit.

I have often thought that if some of our brethren who are most apt to find fault with their ministers were to take their places the sermons and prayers would be short. I fear the work would not be as they look upon it.

I feel for the "Brother" who has offered a few thoughts in the HERALD of August last, under the title of "A Word to Preachers." If some young minister who is not well gifted in preaching or prayer, reads that criticism will it not have a tendency to discourage him? I think so.

I am slow to think that the ministers are not doing about as well as they can; and I sincerely believe if the brethren and sisters do as their preachers advise them it will be well with them. When we send up our petitions to God, be they long or short, let us not forget our ministers. They have a laborious work.

In the same No. of the HERALD, August last, see the article, "A Sabbath Day's Work," written by Bro. Funk. He says he has not chosen that day as an unusual one, and I am well aware that many ministers have such days to spend frequently far away from home and their families. Many long, tiresome journeys do they make, and sleepless nights do they spend, all for the conversion of sinners, and the encouragement of the members, while the latter are so apt to find fault. In conclusion I would say to my co-laborers,

"Yet a little while try to bear,
God is just for you to care."

And to all the brethren and sisters, pray daily for your ministers. Written in love by your sincere brother. K.

What are we to think of professed gospel ministers who sanction such public exhibitions of damnable idolatry, and support a system that offers salvation without the blood of Christ! Does your money pay such a preacher?—Vanguard.

KNOWLEDGE is said to be power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in the stones or stars which you know, unless there be a spirit and life in the knowledge which give it energy.—Alexander McKenzie.

TRUST that man in nothing who has not conscience in everything.

GOD'S FORBEARANCE.

Thy mercy, Lord, do Thou extend,
Thy judgments yet apace suspend;
And tho' there's slumber so profound
Let still thy mighty trump resound.

Nor longer let the sleepers sleep,
The sleep of death this awful sleep;
Thy Holy Law is cherished not,
Thy righteous judgments all forgot.

Continue, Lord, to stay thy hand,
Thy final call. Thy last demand;
Have pity, Lord, and stay Thy sword
That some may wake and be restored.

For the Herald of Truth.

WISDOM AND HUMILITY IN LEADERS.

"As the teacher, so is the school," is a saying often quoted by those who give instructions in the art of teaching. This saying embodies a great truth that shows itself in the family, the school, and the church. Precisely in proportion as one possesses the qualities of a wise leader will he succeed in bringing up a family, training a school, or building up a church.

Neither sheep, nor children, nor men and women are so constituted by their Creator, as to take kindly to any one who has the ways and methods of a driver, but they quickly know and lovingly follow a good leader, even if the path be steep and narrow. Let him, however, with the whip and the love of authority get after them, and how little he can do. The loving confidence and the cheerful obedience will vanish, and fear, dislike, disobedience, and dispersion will follow. Then what folly for that driver to stand and rail at them, and overlook his own faults, his own want of wisdom and the obstinacy that caused the trouble.

When an unwise driver sees that things are not going right, he too often attributes the fault to those he attempted to drive, and accuses them harshly, forgetting to ask himself whether any of the fault might have been on his part.

When a wise leader sees something going wrong he is sure to feel humbled thereby, because, fearing that in some way, either directly or indirectly, the fault may be his own, and, instead of hurling accusations at his followers, he renews his efforts to get them to follow him, he himself going before to show the way and draw them after him by winning their confidence and love. "A wise leader may often find it best to give up his own notions and plans in deference to others, knowing that men will lead better than they will drive."

Dear brethren and sisters, parents, teachers, and ministers, let us "think of these things," and "Prove all things and hold fast that which is good." **

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.

For the Herald of Truth.

AS YOUR LABOR, SO YOUR REWARD.

It is a great pleasure for friends living at distances from each other to meet and talk of the mercies of God, and consult how we may do the most good in the world. It should be our constant aim to spend the precious time allotted to us in the best possible way.

Our minds are continually employed, either in some good work, or something that is not so profitable. Every earthly thing is passing away, and only that which is spiritual is enduring; yet this ever active mind is inclined to dwell most on the fleeting things of earth. A little worldly gain, a little honor, is valued more than God. Having the mind fixed mostly on earthly things, and leading the way to shape our actions, we leave many things undone that we should do, and do many things that might profitably remain forever undone.

Looking over life as a preparation for a better life we conclude it must be a solemn thing to have this life close, and all things be fixed for eternity, yet it is still more solemn to be judged according to the deeds of the body. The poet gave expression to this idea when he wrote,

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?

How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here!"

Account must be strictly given, and that not as man sees, but as God beholds us. Men may hide their faults from one another, making a good appearance before the world, gaining honors of which they are not worthy. These may do to live by, but not to die by. To stand in righteousness in the judgment, and receive honors that are worth striving for, we must be upright at heart, and let the good character outwardly shown be a true index to the inward man.

God's love to man is such that he will fulfill all his promises to save us from the judgments that shall pass upon the wicked. But man must have confidence, and exercise a living faith. If parents love their children and use all diligence to reward their obedience, how much more will the heavenly Father bless those who trust and obey him.

Our heavenly Father loves his family; and that family is composed of all that are born of God in the regeneration, and every child needs the sympathy and care of the rest of the family. Each member finds his duties to perform, from the least to the greatest. We need one another's help to lighten the burdens that each one has to bear. If each member would stand to his post and work faithfully, how pleasant everything would be

in the family. Labor would be so light, and the work so well done. Each individual member will get his own reward for the work which he himself did.

"Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
To all I speak or do."

SISTER A. N. B.

For the Herald of Truth.

LIFE A DREAM, A VAPOR.

We set out in life with bright dreams and high hopes of what we expect to accomplish in life. Such is the picture before the eyes of the young; they intend to gain much, to learn much, become somebody, and make a mark that they may be seen and known by others. Such are the anticipations or dreams of mankind, but alas! Very often to be disappointed. It is but a dream, a vapor.

Thus the child passes to manhood with hopes, fears, and disappointments. He begins to learn that many of his plans have been frustrated, and to realize the need of a help through Christ Jesus. He sees that all has been but a dream. Thus he passes along, perhaps, half the days allotted to man. He turns for once to see what has become of his companions, to find that many are gone. Death has overtaken them, and he keenly realizes that life is but a dream, a vapor, or "as a tale that is told." Since we find this to be the case in life, let us apply our hearts to wisdom, for we begin to learn that this frail body is going to fail, that death is following and soon will overtake us, that we have need of a support of some kind. Christ invites us. In this hour of need He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." JOHN GODSHALK.

PUBLIC RECANTATION.

It is not often that a distinguished scientific atheist who has found that he was in the wrong, makes his recantation so candidly and so publicly as has done Professor Hegard, of the University of Copenhagen, Denmark. Professor Hegard was the leader of scientific atheism in his country; but recent events have broken down his infidelity, and now, according to a Continental journal, he has issued this notice, in the introduction of a new edition of one of his works, with reference to his change of belief. "Full of faith," he says, "in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is gone; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of, I sought and found peace in God, since then I have certainly not abandoned science, but I have assigned to it another place in my life."

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THIS label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MENNONITE FAMILY ALMANAC for 1885 will be out in a short time.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

THE ENGLISH PULPIT OF TO-DAY is the title of a new periodical intended exclusively for ministers, the first of which has been sent us. The paper is a neat sixteen page monthly, printed on good paper, stitched and cut, and is made up, clear of advertisements, of sermons and extracts of sermons by the ablest ministers of the English pulpit. Subscriptions \$1.00 a year; 10 cts per single copy. Address Editor of the English Pulpit, Westfield, New York.

ON A JOURNEY.—The Editor left home on the 26th to spend a few weeks in Dakota, and accompany his wife and daughter on their return to Elkhart. He will likely do considerable visiting and preaching before he returns. We refer the readers to the interesting letter which he wrote on the way, published in another column.

ANOTHER CONSTANT READER CALLED.—The obituary notice of Martin Keagy was sent to us, as will be seen in the proper place, clipped from one of the papers of his county. Martin Keagy was a subscriber and reader of the Herald from its very beginning nearly twenty-two years ago. One by one those who start with us in the march of life are discharged from the ranks, having served out their time, their places to be filled by others.

THE MOST IMPORTANT DUTY FIRST.—In one of the reports of the Harvest Meetings there is a suggestion that some may have been prevented from attending on account of farm and household duties. This was only very modestly hinted at and no complaint offered on the part of the correspondent. But it has caused us to question in our own minds whether numbers of our readers in different places have not permitted farm and household duties to prevent them from attending these harvest thanksgivings.

Farm and household duties come nearly every day in the year (except Sundays?) and it certainly does look as if they could be abandoned one day to give thanks to God for the blessings of all the year. There may be instances when persons would be justifiable on account of farm and household duties in neglecting to be present at the Harvest Thanksgiving, but it might be to the spiritual good of all our readers if each one would prayerfully consider whether he has attended to the most important duty first.

It is a beautiful custom and an exercise that is good for the soul to set apart one day in the year to give thanks to the Lord for the fruits of the earth, but it is much to be regretted that these services are, at least in places, so sparingly attended. C.

WAR IN CHINA.—The news from across the Atlantic during the last week confirm the report that war is imminent between

France and China. The Chinese ambassador has left Paris, and hostilities have begun in China. The first gun was fired by beginning the bombardment of Foo Chow on Friday, Aug. 22d. The (London) Times correspondent characterizes the action of the French during the engagement as an example of barbarism unworthy even of savages. The French allowed no quarter, and shelled the disabled Chinese vessels as long as they remained above water. Two of the Chinese gunboats were blown up by French torpedoes while they were sinking.

It must seem very unfortunate to all thinking Christian people that war should occur in China just at a time when special efforts are made to christianize these people who have so long been without the light of Christ. War, which cultivates and gives vent to feelings and dispositions so utterly unchristian, cannot otherwise than be a great hindrance to conversion to Christ.

CHURCH NEWS.

BRO. C. B. STEINER, of Orrville, Wayne county, Ohio has recently returned from his ministerial trip to Oregon.

VISIT TO SOUTHERN INDIANA.—Bro. George Brenneman of Putnam Co., Ohio, started from his home on the 11th of August for a visit to Du Bois Co., Ind. It was his intention to stop a few days in Hocking County, Ohio.

VISITORS TO VA.—About the middle of August, the following brethren from Bucks County, Pa., made a visit to Virginia: Samuel Godshalk and John Walters, ministers; John Godshalk, George Walters, John Gross, and Isaac Culp. We hope they may have had a pleasant visit, and held some profitable meetings in the Virginia churches.

FAYETTE CO., PA.—To-day, August 16th, we held our Harvest Meeting at Masontown, where we expressed the thankfulness of our hearts to God for the bountiful harvest he has blessed us with the present year. There were not very many present on account of another harvest meeting near by, and likely some were prevented from attending by farm and household duties.

LOWRY JOHNSON.

A POINT OF DIFFERENCE.—The Amish churches extending over part of the south end of Somerset Co., Pa., and a part of Garret county, Maryland have built a number of houses of worship, which has caused a disunion between them and some of their brethren in the churches of Lancaster Co., Pa., and Holmes county,

Ohio. The ministers of the latter churches have decided not to serve with the first named in the communion.

HARVEST MEETING was held by the brethren in Stephenson Co., Illinois, on the 16th of August. Harvest meetings were also held at the Yellow Creek Meeting-house, in Elkhart Co., Ind., on Thursday, August 7th. Nearly all the ministers in the county were present; there was a fair attendance and the meeting was an interesting one. Harvest meeting at Holdeman's meeting-house, in the same county, was held one week later and at the Clinton Church it was held on Saturday, August 16th.

CONFERENCE.

CONFERENCE IN MO.—The Annual Conference for the State of Missouri will be held this year in Shelby county, on the fourth Friday (26th) of September. We extend an invitation to all the brethren in the district, and would like if some of the ministers from other districts would be present. The nearest station is Clarence, on the Hannibal and St. Joseph R. R., where some of us will be with teams on the day before Conference. If any should come sooner we will gladly meet them if they will let us know.

JOHN BRUBAKER.

THE SEMI-ANNUAL CONFERENCE for Kansas and Nebraska will be held on the first Friday in October (3d), in Roseland Meeting-house, Adams county, Neb. Brethren and sisters with the ministers from far and near are heartily invited to be with us on that occasion. The nearest station is Ayr on the Burlington and Missouri River Railroad, where brethren will be with conveyances the day before conference. Any desiring to come earlier will please write to Samuel W. Lapp, Ayr, Adams Co., Neb.

ALBRECHT SCHIFFLER.

ON THE WAY.

Traveling in our day is no new thing; in fact to read the dry details of an ordinary journey by rail or steamboat is in the highest degree tiresome and uninteresting. Almost everybody travels, and is perfectly conversant with its tiresomeness and its many annoyances, and yet, both in Europe and America, a considerable portion of the population, are constantly moving about on the public thoroughfares, in other words, traveling.

We have often wondered where all this multitude, this mighty throng of busy humanity are all hastening to, and yet it is a question easily answered when we look for a moment. Here are men of business, to and from the great marts of trade, plying the calling they have chosen for the purpose of securing for themselves and their families a livelihood, and if possible accumulate, at least, a competency if not a fortune.

Here again are the pleasure-seekers, a large class, especially during the summer season, bent on enjoyment, either at the home of friends or relatives, at the various places of public resort, at watering places, by rivers and lakes, on hunting-grounds, in city and country, indeed in every conceivable place we find the pleasure-seeker.

Then, like at the pool of Bethesda, in Jerusalem, there are the thousands upon thousands seeking after health for their broken down, over-taxed bodies and minds. Then there are those who are going on missions of mercy to comfort the mourner, to console the sad, to weep with those that weep; going to perform the last kindly act to the sick and suffering, or perhaps follow the remains of the dear ones to the last resting place. Besides all these, we have yet mingling with the great crowd ministers, missionaries, evangelists and those engaged in the interests of the Church and religion generally, in pursuit of the calling to which they have been chosen, and to which they have consecrated themselves. But whatsoever their earthly destination may be, in whatever direction they may go, and whatever mode of conveyance they may travel, one thing is certain; they are all traveling on the great journey of life; they are all bound for eternity, and soon the destination will be reached, the journey to and fro will end, and the reward, whether it be the one sought or not, will be given them by the great Dispenser of eternal justice and mercy.

In the present time men are differently situated. There are the rich and the poor, the high and the low, and many other distinctions may be made. Some travel in the palace cars, in reclining chair cars, in first class cars, in second class cars, and in even third and fourth class. On the water some travel first cabin, others second and many in the

steerage class; but in the great journey of life all these distinctions fall away.

The Bible tells us of two ways, one by the strait gate, a narrow road that leads to eternal life; the other a broad and easy one that leads to destruction, and on these two the whole human race are traveling. For those that would be made heirs of the Grand Royal Palace of the King of Glory there is but one way, and that way is Christ; "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

While traveling has its annoyances and unpleasanties, it has also many enjoyments, and affords us abundant means for observation and food for reflection, and often while sitting in the crowded car and surrounded by the busy hum of life and activity, the mind is led to dwell upon noble and blessed things.

I am sitting this morning (Aug. 27th) in a little room, in a hotel, in the city of Milwaukee, where I have enjoyed a refreshing rest, and, being awakened by the noise and tumult about the house, I arose, and after toilet and devotion I took paper and pencil, and the reader has followed me partly through the wanderings of my mind; I said partly, for it would hardly be advisable for any one to put down on paper all that passes through his mind only in one short hour, even if it were possible.

It is now nearly breakfast time, and I will close. As time and opportunity present themselves, I may write more.

CORRESPONDENCE.

WATERLOO, ONTARIO.—Dear friends, it will be a pleasure to you and the readers of the Herald to learn that the Lord in these last times is still awakening souls out of their sleep of sin and making them willing to obey the teachings of Christ and his apostles. On Sunday, Aug. 10th, nine young men and eleven young women were baptized by Bishop Martin at Martin's Meeting-house. One aged person, I understand, who also attended the instructions, was not able to be present at the baptismal service. That the Lord may richly bless them and make of them faithful members of his church is the prayer of your brother.

ELIAS SNYDER.

EXTRACT FROM A LETTER.

The following extract is from the letter of a Christian yet young in years, written in answer to a friend who had written an earnest admonition to consecration to God and steadfastness to purpose:

Dear — in Christ, by the aid of divine grace I will endeavor to answer your kind letter. It was indeed a welcome message to me—encouraging and refreshing. I could compare it to a gentle shower of rain, reviving the drooping plants in the Summer's heat. I felt thankful indeed for the prayerful admonitions you have given me; may the Lord reward you.

It seems to me my spiritual infirmities are so great that I am not worthy of the least of God's mercies which he bestows on me continually, yet I know I would fain desire more; but God knows best.

"O for faith that will not shrink
Though pressed by every foe,"

and a willing mind to bow at all times in meek submission and full surrender to the will of God. This seems easy, as you stated, "so long as there is no sacrifice to make, no cross to bear, no pleasure to give up." But our life on earth is composed of many trials and sorrows as well as joys. It is required that we bear the cross daily in order to "become meet to be partakers of the inheritance of the saints in light." If we are truly the Lord's we can, as Paul says, "do all things through Christ which strengthens me." Baxter says, "If our dear Lord did not put these thorns under our heads, we should sleep out our lives and lose our glory.

Among the beautiful expressions your letter contained there was one which especially touched my heart, and is indeed the sentiment of my soul. It is this, "May you have sweet spirit communings alone with your God." With this I could not dispense. Were I to abandon it, I would be like one hedged into a barren field. "For the world can never give the bliss for which we sigh."

You asked me if I have the boldness to speak of the love of Jesus to my unconverted friends. I must acknowledge that I know that I have not done as much of this as I should, and often felt that I have not done my duty. Will you pray that I may from henceforth be stronger and endowed with power from on high, yea, that His love may fill my heart to "overflowing" that I may "impart it to others"? O how needful that we exert all our efforts to help "rescue the perishing!" And how necessary that we let our "light shine," that we prove by our walk and conversation that we are what we profess and believe what we advocate. Sad, sad, have I often thought would it be if a "soul on life's ocean" would perish or "sink in the waves" for want of me not

letting my light shine as I should. May God keep us all to a happy home in heaven through the Lord Jesus. Amen.

THE HEAVENLY CITY.

1. There are many gates to heaven, but only one way.

Many gates, because many are to enter. They are to come from the East and the West, from the North and the South, from every nation and every clime. So many gates will be needed for the entrance of a great multitude whom no man can number.

But there is only one way. Christ is the way. "Every several gate was one pearl." Christ "is the pearl of great price." Through him alone can any enter.

2. How infinitely superior must heaven be to earth.

This creation is worthy to be God's work. But sin has marred it sadly. But heaven is as much more glorious than earth, as earth without sin would have been more glorious than it is now.

3. There will be no temple in heaven, because there will be no sects there.

It will be one temple, one Church, one congregation, one communion. Earth would be a more blessed place, if in this it were like heaven.

4. Heaven is not to be a desert, but a crowded place.

The dimension of the Heavenly City, literally computed, would provide ample accommodation for the population of many worlds like this, giving to each a hundred thousand years of existence, with an average population of a thousand millions.

When the census of heaven is taken it will be found to contain "a great multitude which no man could number, of all nations and kindreds and people, and tongues."

5. Christians should travel through the world as sailors steer across the sea—by light from heaven.

6. Find heaven in your heart here, or you will find no heaven hereafter.

7. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

8. Any life which does not end with heaven is but a lost life!

9. In heaven we shall see God.

But those who do not see him here will never see him there.

"Blessed are the pure in heart; for they shall see God."

10. No sea, no night, no pain, no parting, no death in heaven!

Jerusalem, my happy home,

Would God I were in thee:

Would God my woes were at an end,

Thy joys that I might see."

—New York Observer.

WAR ON CHRISTIAN PRINCIPLES.

One of the conditions of the treaty with Mexico, it is said, was any future war between the two countries should be conducted on Christian principles. Now we know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is certainly the latest, and if it be carried out, we think it will prove the greatest of them all. Just imagine it; we think we can see the two armies drawn out in battle array. A fair field before them; the ranks are formed, the positions are taken, the great guns are unlimbered. General Scott is just about to give the order to fire, when an aide comes up and respectfully reminds him that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the Commander-in-chief, "but what are they? I have read Vauban and Schöffer and Turenne and Coehorn. I have read the lives of old conquerors, but I never happened to come across these principles in any work upon the military art. Do you know anything about it Colonel?"

"No."

"Nor you, Major?"

"Nor I either."

"I really don't know how to begin; I suppose it would be wrong to shoot. Suppose we send for the Chaplain."

The Chaplain arrives. "Do you know anything about fighting on Christian principles?"

"Oh, yes: it is the easiest thing in the world."

"Where are the books?"

"Here;" and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr Chaplain?"

"Thou shalt not kill; thou shalt love thy neighbor as thyself."

"But these are not neighbors; they are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that spitefully use you. If a man smite you on one cheek turn to him the other."

"But while we are praying for the Mexicans they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into plowshares, and your spears into pruning hooks."

"Then I don't see as there is anything for us to do here."

"Nothing unless you send over and ask Santa Anna if he needs anything in the way of medicine, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand that they are a shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. *Both sides conquer*, and there are never any killed or wounded."—Selected.

THOUGHTS ON THE ETERNAL
GOSPELS AND THE FALL-
ING BABYLON.

LOVE OF MONEY.

We read in the Scriptures about a man in Samaria, by name Simon, who was a sorcerer and hearing the preaching of the gospel by Philip, he believed, and being baptized in water he continued with Philip. Simon had heard the outward history of Christ, and got a water baptism, which the outward Christendom owns, but he was in reality a sorcerer just as well afterwards as before; as every one is a sinner, and under condemnation, who is not in the faith of which Christ is author and finisher, and not baptized with the Spirit and with fire, which is the only saving baptism.

"Now when Simon saw that by the laying on of the apostles hand's the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whosoever I lay my hands he may receive the Holy Ghost. But Peter said unto him, Thy silver perish by thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this word—for thy heart is not right before God. Repent, therefore, of thy wickedness, and pray the Lord if perhaps the thoughts of thy heart shall be forgiven—for I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said: Pray for me to the Lord, that none of these things which ye have spoken come upon me." Now this Simon is a fair type of a common speculating professor in the great Babylon. Simon believed and was baptized in water, and wanted to buy the Holy Ghost to start a trade with. Peter told him that his heart was not right before God, and told him to repent, and after he had repented, pray to the Lord if perhaps the thoughts of his heart might be forgiven; but Simon wanted the Lord's apostles to pray

for him. Repent seems to have been a hard word for Simon, the type of the modern dwellers in Babylon.

Our Redeemer said: "That the birds under heaven have nests, and the foxes have holes, but the Son of man has nothing to lay his head on." O, how far is not his holy and meek Spirit departed from some of those who profess his name, but whose chief striving is to have money and do well in a worldly sense! From the time that popery sold indulgences down to this very day, it is mammon that is loved by the worldly Christians. It seems to be the god of mammon who carries on the whole Babylonian concern, and animates its inhabitants almost more than the outside people called profane. The outward professor seems almost crazy to put on style and live in the vanity of life—in the pride and lust of life. What a mockery of our meek and lowly Redeemer, who humbled himself and gave his life for us, setting us an example that we should follow his footsteps. O, how is the Gospel of Christ, which is the power of God unto salvation from sin and vanity, unknown among many of those that say Christ is their Savior! But no wonder, when the Light of Christ, which should manifest the darkness, is despised, ignored, rebelled against and rejected.

It is often a saying of a young man who is living fast, that he will be all right after having sown his wild oats, and professors of Christ say so. Why shall a young man live fast? It is better to be wise than a fool; and the fear of God is the beginning of wisdom. I don't deny that a fast young man can be reclaimed to wisdom, but it is right the farther we go astray; and the deeper wounds, the deeper scars. It sometimes happens that such a young man, who never gave his thoughts to something serious or how to fight the battles of life, begins to think that he must do something to get along in the world, and when he don't feel himself inclined to do hard work, but is a natural talker, he concludes to study for the ministry of Christ! He believes, and is baptized like Simon the sorcerer; he goes on, and he goes into the pulpit, as it is called. He may be successful, be of account in Babylon, and make rivals by his eloquence. O, how much is it easier to be an eloquent preacher, than to be brought into reverence and silence before the Lord and hear his voice! But such a preacher, however good a talker, is only a hireling, and a Simon after all; he never can turn the people to their inward Light and Grace of God by Christ—for he never possessed it. He can only use holy men's words, stealing them and making a trade of them, and therefore he can only bring people to believe and be baptized like himself, and live in pride and vanity of life. And if the people succeed in mak-

ing money, they may give some to Jesus, as they say, who they think wants their money to extend his dominion on earth; though the kingdom of God, which is in righteousness, peace and joy in the Holy Spirit, is extended only when the people repent of their vain ways and forsake them and follow Christ, the Light of the world. O, has not Babylon the Great, extended itself over the earth; its mighty towers and domes and bastions, seem often to hide the Sun of Righteousness. When Babylon is fallen the people will walk in the Light of the Lamb!

I once attended a camp meeting of Methodists to see how they acted there. I was much surprised to see a minister step forward and ask for a collection of money. He said that they had taken so much pains to come there and get up a meeting in good style, and they wanted money to pay all the expenses. Remembering how my Master speaks to his disciples, how Peter said to Simon the sorcerer, and how Paul worked with his hands, I was grieved, but stopped. One collection was taken up but was insufficient. Now the minister began to address the people, and I have heard auctioneers with flying tongues, but this minister was a match for them. He told, in fine, the people, how they were working for Jesus, they wanted money to do something with, and said what a good sermon they would get in return if they would pay up in full. He said they had a young brother who handed out the very best sermons, &c., &c. The collection was, after a heap of babbling, taken again, and proved satisfactory. After this the good sermon was preached which was as vain and airy as the preacher himself. The whole transaction at that meeting was abominable: I left, a sad but wiser man. I have never been to a camp meeting before or after, though I have met with preachers of that persuasion, and other members too, that were good men.

For money, the Babylonish priest offers his wares for sale; but disgrace and sin rest over people who let such babblers captivate and lead them; for, if they did but feed the Divine Light in themselves, they would see the falsehood of priestcraft. It is the most sad consideration that people can be so thoughtless through all their lifetime, that they hire a man, who never has handled the word of Life, to be a teacher and minister, and hear him, and never come to the knowledge of truth.—The Friend.

WESLEY'S DECLINATION OF
THE LIQUOR TRAFFIC.

In his sermon on "The Use of Money," Mr. Wesley says: "Neither may we gain any hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is

eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true that these may have a place in medicine, they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskillfulness of the practitioner. Therefore, such as prepare and sell them only for this end may keep their consciences clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these; but all who sell them to any that will buy are poisoners in general. They murder his majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then, would envy their large estates and sumptuous places? A curse is in the midst of them; The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, oh, thou man of blood, though thou art clothed in scarlet and fine linen and farrest sumptuously every day, canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed body and soul thy memorial shall perish with thee."

Miscellany.

WHAT POISONS.

An extract from Dr. Dio Lewis' new book, "In a Nutshell," "Or Advice to Students." It is full of practical hints on health, and should be read by everybody. Dr. Lewis is an old physician of wide experience and is an able writer; his word is authority on all questions pertaining to health and hygiene. Let the tobacco chewer, read and consider.

PLUG TOBACCO A POWERFUL POISON.

Tobacco is playing an important part in the morbid development of our nervous systems. I wish to discuss this question frankly. I used tobacco several years. In college I smoked a short, black pipe and was proud of its color. Having tested the weed, I will now tell you what I now think of it.

Tobacco in the state of an ordinary plug is a powerful poison. I do not now speak of a certain extract from tobacco, a single drop of which put upon the tongue of a cat will kill her in three minutes, three drops of which on the tongue of a dog will kill him so quickly he will hardly get out of your arms in his struggles, and ten drops of which will kill a cow inside of ten minutes. I am not

speaking of this extract, though found in tobacco, but I am speaking of the common plug.

WE MAKE AN EXPERIMENT.

Here is a boy, ten years old, who has never used tobacco.

"Charles, will you help us make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it in your mouth, chew it. Don't let one drop go down your throat, but spit every drop of the juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, he will lie here on the platform in a cold, deathlike perspiration. Put your fingers upon his wrist. There is no pulse. He will seem, for two or three hours, to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, but if not very careful you will kill the calf too. These experiments show that tobacco in its ordinary state is an extremely powerful poison.

Gentlemen, go to your drug-stores begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare one) which, taken into the mouth of that ten-year-old boy and not swallowed, will produce such deadly effects.

THE WISKEY BUSINESS.

"It is a business which is opposed to every clergyman in the country.

"It is a business which every merchant and business man hates and detests.

"It is a business which is the standing dread of every mother.

"It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

"It is a business which makes ninety per cent. of the business of criminal courts.

"It is a business which keeps employed an army of policemen in the city.

"It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold, and rage.

"It is a business which fosters vice for profit and educates wickedness for gain.

"Drunkenness comprises all other vices. It is the dictionary of vice; for it includes every vice.

"Drunkenness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes."—Selected.

WIDOWS IN INDIA.—There are in India six hundred thousand widows under nineteen years of age, who ought never to have married, and who are doomed to perpetual widowhood, or worse, by the

cruel custom of child marriage. Of these seventy-eight thousand are less than nine years old, and over two hundred thousand between ten and fourteen. Here is a hint to the cause of the degradation which the natives of India have suffered.

GERMAN ARMIES.—Fifteen thousand men have recently been tried and sentenced in Germany for attempting to emigrate to avoid drafting into the army. One hundred thousand have refused to report for military duty according to law, or to give any reason for not enrolling themselves. They must bear the penalty. Such are some of the consequences of keeping up a standing army of enormous proportions.

Hundreds in Germany mutilate themselves to avoid military duty.

THREE REASONS FOR NOT BEING AN INFIDEL.—"I once met a thoughtful scholar," says Bishop Whipple, who told me that for years he had read every book he could find which assailed the religion of Jesus Christ. And he said he should have become an infidel if it had not been for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all that such books can tell me. They shed not one solitary ray of light upon the darkness. They shall not take away the only guide, and leave me stone-blind.

"Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Thirdly" (and he said it with tears in his eyes), "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world, if you should blot out from it all the teachings of the Gospel."

OBITUARY.

Kagey.—At his home in Millin twp., Ashland Co., O., August 8th, 1884, of paralysis, Martin Kagey, aged 82 years, 7 months and 24 days.

Martin Kagey was born in Shenandoah Co., Virginia, December 14th, 1801. His parents, Christian and Catharine Kagey, were born and died in Virginia. His mother died only a few years ago at the advanced age of 96 years. He was the oldest of nine children, four of whom are yet living.

He came to Ohio in 1825 to what was then Millin twp., Richland county, and located on his farm in 1827. But a small clearing of a few acres had then been made on the large and beautiful farm that he owned at the time of his death.

On January 8th, 1829, he was married to Nancy Charles with whom he had eight children, named Mary, Anna, John, Christian, Samuel, Daniel W., Martin V., and Henry. He had 21 grandchildren and 9 great grandchildren. His wife died March 16th, 1869. Daniel W. died while yet a young man in the army at Tullahoma, Tenn., and Martin V. died only a few

months ago at Ashland, O., in the prime and vigor of manhood.

Mr. Kagey's life was marked by the strictest integrity and uprightness of heart. He was of a very kind and cheerful disposition, and of him it could be truthfully said that he had not an enemy in the world. He was never idle for a moment, for when not at work he was constantly reading, which was a great source of pleasure to him; especially did he delight in reading his Bible which has been his study for many years. He had the full possession of his mental faculties and was in full enjoyment of perfect health up to within two days of his death. His funeral on Sabbath was largely attended by relatives, friends and neighbors who held him in high esteem.

The funeral services were conducted by M. L. Kunkelman assisted by Benj. Bally. A very appropriate sermon was preached from Job 14:10. "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

"Asleep in Jesus; peaceful rest,
Whose waking is supremely blest,
No fear, no woe shall dim the hour
That manifests the Savior's power." R.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Died.

Hoffman.—In Wayne county, Ohio, of old age, Jacob Hoffman, aged 93 years, 6 months and 22 days. Funeral services were held by J. M. Trifitt.

Strohm.—On the 7th of August, near Oxford, Furnas Co., Neb., Jacob A. Strohm, aged 71 years, 3 months and 3 days. Bro. Strohm was born in Canada, 1813, married Barbara Lehman, who died in 1842. He afterwards moved to Lebanon Co., Pa., where he resided until 1840, when he came to Elkhart Co., Ind., where he resided until 1878, and then removed to Neb., where he died. In 1848 he married Hettie Kenegy, who died in 1868. While residing in Neb. he married Nancy Whip, who survives him. He was buried on the 9th. Services by B. M. Allen, from Matt. 27: 3, first part of verse. He was a member of the Mennonite church.

Landes.—Near Pipersville, Edminster twp., Bucks county, Pa., on the 22d of July, Sarah, widow of the late Isaac Landes, aged 85 years, 8 months and 17 days. Interred at Deep Run Mennonite Meeting-house. Peace to her ashes.

Landes.—Near Pipersville, Edminster twp., Bucks county, Pa., on the 22d of July, Sarah, widow of the late Isaac Landes, aged 85 years, 8 months and 17 days. Interred at Deep Run Mennonite Meeting-house. Peace to her ashes.

Leatherman.—On the 28th of July, in Campbell twp., Ionia county, Mich., of consumption, Sister Angeline (Bentler), wife of Henry Leatherman, aged 55 years, 11 months and 19 days. Services by George Long and Peter Keim.

Shrock.—On the 19th of August, in Goshen, Elkhart Co., Ind., of cholera morbus, Christian Shrock, aged 68 years, 4 months and 14 days. Brother Shrock was one of the most generally known citizens of the county on account of his extensive connection with business and his unusually active life. By his death the county has lost one of its most honored citizens, society one of its most useful members, and the Church one of its most active workers. He was for many years a member of the Amish Mennonite Church, and faithfully attended the services, seldom failing to fill his place in the Sunday School where he took a

Harvey Keemer, aged 33 years and 6 days. Funeral on the 9th. Text, 1 Pet. 1: 24, 25.

Greenevald.—July 13th, near M. H. Moore's mill, Lancaster Co., Pa., Emma, daughter of Peter and — Greenevald, aged 5 years, 3 months and 21 days. Funeral on the 15th. Text, Mark 10: 13-15. Buried at Silver Spring Cemetery.

Balmer.—July 19th, in Manheim, Lancaster Co., Pa., of dropsy, Sister Mary wife of Bro. Jacob Balmer, aged 69 years, 3 months and 25 days. Funeral on the 21st. Text, Rev 14: 12, 13. Buried at Kauffman's meeting house. A large congregation of people met on this solemn occasion.

Greenevald.—July 28th, at M. H. Moore's mill, Lancaster Co., Pa., Barbara, youngest daughter of Peter and — Greenevald, aged 1 year, 1 month and 12 days. Funeral on the 30th. Text, Psalm 16: 6. Buried at Silver Spring Cemetery.

Stauffer.—August 3rd, in Mount Joy Lancaster Co., Pa., Kate, wife of Henry S. Stauffer, aged 38 years, 6 months and 10 days. Funeral on the 6th. Text, 1 Cor. 15. Buried at Mount Joy Cemetery. A sorrowing husband and children follow her remains to the grave.

Rohrer.—On the 5th of August, near Florin, Lancaster Co., Pa., of dropsy, Bro. Martin S. Rohrer, aged 62 years, 5 months and 4 days. On the afternoon of the 7th, a funeral service was held at the house of the deceased from Isa. 38: 1, and the following day at Strasburg from Phil. 1: 21. A deeply bereaved family and friends accompanied the remains to the grave.

Kornhaus.—On the 17th of August, near Morrison, Whiteside Co., Ill., an infant son of Joseph and — Kornhaus, aged 1 month and 8 days.

Oberholtzer.—On the 28th of July, in Lederachville, Montgomery Co., Pa., of consumption, Michael A. Oberholtzer, aged 37 years, 10 months and 27 days. Buried at Salford Mennonite burying-ground, where Isaac Clement and C. Allebach held services; and the services at the Meeting-house were held by A. K. Bean and H. H. Johnson.

Funk.—On the 12th of August, in Hatfield, Montgomery county, Pa., John Charles M. son of John and Elisabeth Funk, aged 17 years, 9 months and 4 days. This is a sad affliction, but we should always try to say, "Thy will be done."

Landes.—Near Pipersville, Edminster twp., Bucks county, Pa., on the 22d of July, Sarah, widow of the late Isaac Landes, aged 85 years, 8 months and 17 days. Interred at Deep Run Mennonite Meeting-house. Peace to her ashes.

Leatherman.—On the 28th of July, in Campbell twp., Ionia county, Mich., of consumption, Sister Angeline (Bentler), wife of Henry Leatherman, aged 55 years, 11 months and 19 days. Services by George Long and Peter Keim.

Shrock.—On the 19th of August, in Goshen, Elkhart Co., Ind., of cholera morbus, Christian Shrock, aged 68 years, 4 months and 14 days. Brother Shrock was one of the most generally known citizens of the county on account of his extensive connection with business and his unusually active life. By his death the county has lost one of its most honored citizens, society one of its most useful members, and the Church one of its most active workers. He was for many years a member of the Amish Mennonite Church, and faithfully attended the services, seldom failing to fill his place in the Sunday School where he took a

leading part up to the last Sunday of his life. Funeral services in Clinton township by John S. Coffman and Daniel Johns.

Keister.—On the 19th of August, near New Erection, Rockingham Co., Va., Elizabeth wife of James Keister, and daughter of John P. Good, deceased, aged 36 years. Sister Keister united with the Mennonite Church just as the years of childhood ended, and has been an exemplary, devoted Christian ever since. The remains were interred in Weaver burying-ground in the presence of many sympathizing friends. Services were held by Daniel S. Heatwole, Samuel Coffman, and Samuel Godshalk, the latter of Pa.

Furney.—On the 20th of August, in Locke, Elkhart Co., Ind., of cholera infantum, Elmer, son of Silas and Laura Furney, aged 1 year and 1 day. The funeral sermon was preached in the U. B. Church. Buried at the South Union Cemetery. Services by David Burkholder.

Buzzard.—On the 25th of August, near Yellow Creek Meeting-house, Elkhart Co., Ind., very suddenly, Anna, wife of John Buzzard, aged 74 years, 3 months and 7 days. Buried at Yellow Creek where the funeral services were held by John S. Coffman and Jacob A. Beutler. She was married in May, 1847, to Bro. John Buzzard, who survives her; her maiden name was Weldy. Sister Buzzard was one of those mothers in Israel whose quiet, unassuming life was a living testimony of faithfulness to the religion of Jesus whom she professed in early life. She was much beloved by her neighbors and highly esteemed in the Church, which was testified by the unusually large attendance at the funeral. May the Lord bless our brother and the children in their bereavement.

Simons.—August 19th, in Rapho twp., Lancaster Co., Pa., George Simons, aged 76 years, 5 months and 22 days. Funeral on the 22d. Text, Heb. 9: 27, 28. Buried at "Green Tree" Meeting-house.

Letters Received.

WITHOUT MONEY.

J. K. Hartzler, J. F. S.

WITH MONEY.

A—Joseph Augsburger, Jacob Augsburger.
B—C. H. Bomberger, Samuel Beachy, Tobias Brubaker, Joseph Bureky, P. A. Blough, Joseph S. Baer, Jacob Base.

C—Alm H. Cassel, J. R. Cripe, G. F. Clark.
D—John M. Dentsinger, Peter L. Dueck, Bernhard Dueck.

G—Susanna Gohbart, N. M. Geil.
H—Samuel Helmrich, J. K. Hartzler, David Hershey, Sara A. Hostetter, Jacob Hershey, E. Hostetter, Abm. Harns, Henry Hertzler, John K. Hostetter, John H. Hess, Mary M. Hess.

K—Amos R. Kurtz, Jacob Kraus Jacob H. King.
L—L. Logron.

M—John Martens, Daniel H. Mellinger, J. M. T. Miller, Charles Meyers.

N—Jos. Naefziger, John Nickel, Abraham K. Newcomer.

P—Ray Phillips.
R—Ella B. Rank.

S—John Schroder, Daniel Schrag, Sarah Snucker, Jacob Sharp, Rudolph Sheuk, I. & P. Smith, John S. Steiner.

T—David Unger.
W—Fred Wagner, Hannah Wambold.

Y—Hiram J. Yoder, J. H. Yoder, C. H. Yoder.
Z—Andreas Zehr, Israel Zinner, Andreas Zehr.

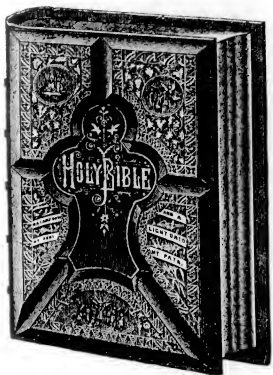
MISSION FUND.

Mrs. Lantz \$1.00.

BRETHREN IN ASIA.

Collections by David Hershey, Lancaster Co., Pa., \$15.00, B. Loewen \$3.00, Spring City, Pa., \$5.00.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.

One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.

It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.50

For fuller particulars send for descriptive Circulars.

Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate 24 mo. in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 176..... 50
Agate, Reference, 18mo., leather binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 1063..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 32mo., agate..... 15
Testament and Psalms, Rev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Adler's English and German Dictionary, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5 00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, GRIER, C. F., English German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00
OXFORD'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academic, bound in cloth, 560 pages, 2 20
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 65
Pocket Edition, cloth..... 75

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospel, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
3 volumes on the Psalms, per volume 1 50
2 " on Job, 8vo. " 1 75
2 " on Isaiah, 8vo. " 1 75
1 " on Daniel, " 1 75

These volumes sold separately if desired

Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 6 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00

Family Testament and Psalms, super royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00

Jacobus' Notes on Genesis, 2 vols. in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.

Notes on Genesis, by Rev. E. H. Browne..... 1 50

Notes on Genesis, by Murphy..... 1 00
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alleine's Alarm to the Impenitent..... 35
Alphabetical Index of New Testament, cloth 50
" " " paper 20
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 263 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, by Daniel S. Leatherman. 32mo., 32 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps, binding, gilt edge..... 60
" " new Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 50
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 15c
Catechism (Mennonite) 50 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings. Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1 50
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edges..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairymen's Daughter..... 40
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2 25
Dictionary of the Bible, the A. T. S., Cloth, 634 pages..... 1 00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home. 40
Elisha the Tishbite..... 30
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brennenman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Halloch, A. T. S..... 1 25
Family Prayer Book, McDufl..... 60
Family Prayers, Willberforce..... 35
Fire-side Readings, Paper, 30 cents; cloth, 40
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
Mystic Tye, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 50
Frost's Letter Writer..... 25
Gems, by Spurgeon..... 1 00
Gems of Truth, by H. B. Brennenman, with illustrations. Cloth..... 30
Gospel Sunbeams..... 45
Gospel Workers..... 25
Haberman's Prayer Book..... 25
Heaven and How to get there. D. L. Moody..... 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 30
Horseman's Friend, A Pocket Counselor..... 10
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 62 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
" " per doz..... 6 50
" " Pocket edition, per copy..... 75
" " per doz..... 8 40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
Jephthah, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jessica's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Geikie. 826 pages, cloth upon the earth, by Samuel J. Andrews..... 3 00
Line upon Line..... 60
Little things, a book for Children..... 50
Man in Genesis and in Geology..... 1 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mennonite Church and her Accusers, bound in half leather and cloth. 200 pages..... 60
Mind and Words of Jesus by McDufl..... 50
Morning by Morning, by Spurgeon..... 150
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning Thoughts..... 50
Moses' Ecclesiastical History, by exp..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherck, of Preston, Ont..... 10
Per dozen..... 90
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Earthly House and its builder..... 60
Our Heavenly Father..... 50
Our Sympathizing High Priest..... 50

Peace Manual, or War and its Remedies..... 50
Persuasive to early Piety..... 70
Peep of Day..... 40
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 82 full page cuts, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 70
Plain Teachings, by J. M. Brennenman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top..... 30
Precept upon Precept..... 40
Primer, English and German (Am. T. S.)..... 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 63 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger..... 25
Recent Travels and Explorations in Bible Lands, by Frank S. Delfass, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul..... 75
Saint and his Savior, by Spurgeon..... 1 60
Saint's Rest, by Baxter..... 30
Sander's English and German Primer, illustrated..... 70
Scribner's Lumber and Log Book..... 85
Scripture Lessons, A. T. S. 18mo., 96 pages..... 10
Scripture Lessons for Little Ones, A. B. P. S. 85
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermons by Moody. Cloth..... 10
Should Christians Fight?..... 60
Songs for Little Ones at Home..... 70
Spring Time of Life..... 65
Spurgeon's Sermons, per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 75
Summer on Peace..... 25
Sunshine for Rainy days, Board covers, 60 cents; cloth, 40c, 96 pages..... 1 00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 625 pages, cloth..... 1 50
Through Bible Lands, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c. 2 25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety. Non-Conformity to the World, by M. M. Ebleman..... 1 00
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.
No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/4 x 1 1/4 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 8 inches 85
No. 106. Reward of Merit, ten cards, 8 1/2 x 7 inches, gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German,—Mennon Simon's Complete Works in English,—Mennon Simon's Foundation in German, (new translation.) and the Philharmonia (tune book) are kept in stock and for sale by
MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH.

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

ASTHMA GERMAN ASTHMA CURE
never fails to instantly relieve the most violent attacks and insure comfortable sleep. Used by inhalation, this cure relieves the system, facilitates free expectoration and restores the lungs to their normal condition. It is a safe, reliable, and sure remedy. Trial package free. Of druggists or by mail from Dr. R. SCHIFFMANN, St. Paul, Minn.

161784.

McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Town Clocks, &c., &c. Prices and catalogues sent free. Address J. McShane & Co., Baltimore, Md.

9,84—8,85.
AGENTS WANTED TO SELL
LEHMAN'S Indian Cough Balsam!

And Horse and Cattle Powder.

For Further Information address

D. A. LEHMAN,
Nappanee, Ind.

Feb. 84—Jan. 85.

CENTURY PLANT REMEDIES
including Dr. Peter's Magnetic Blood Vitalizer, or Humor Cure, and Dr. Peter's Stomach Vigor are manufactured only by
Dr. Peter Fahrney,
Chicago, Ill.
Send for Pamphlet.

THE CALIGRAPH



Made and warranted by American Writing Machine Co. The No. 2 is the only fast double-case writing machine; it has a key for every character. The Ideal Caligraph stands at the head. 100-licet correspondence.

J. M. Fairfield, 79 Randolph, St. Chicago.

The HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.
The Oldest Mennonite Paper now Published in America.

Its circulation extends to all the Mennonite settlements throughout the United States and Canada. It gives original articles on various religious subjects, Sermons, News from the Churches, Reports of Conferences, Marriages and Deaths, and a variety of matters of interest to all our people. It should be in every family, should be read by every member of the Church. It is cheap, reliable, orthodox, instructive, encouraging, and helps to pass many an hour pleasantly. English or German Edition, per year, \$1.00 English and German Edition together to one family, per year, 1.50 One Copy, Eng. or Ger. Edition, six months, 50 One Copy, Eng. or Ger. Edition, three months, 25 The Herald of Truth, Words of Cheer, and Christliche Jugendfreund, one year, \$1.30. MENNONITE PUBLISHING CO., Publishers, Elkhart, Ind.

DIE RUNDSCHAU.

A German weekly paper, published at the office of the Mennonite Publishing Co., at 75 cents a year.

The paper is devoted to news from the Mennonite churches in all parts of the world. It is not sectarian, or devoted to any one branch of the church, but a paper of general news, published from a religious standpoint.

Address MENNONITE PUBLISHING CO., Elkhart, Ind.

GLUE'S EVERY THING SOLID AS ROCK
GLASS, WOOD, CHINA, LEATHER.
ROYAL
Inseparable Fastening. 200, Bottle (Break and Tin Cover) 10, 21—9, 85.

BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material and machinery that enable us to do all manner of ordinary printing, especially books and pamphlets. We have already issued a large number of the books used by our people, and are now engaged on several important works, which will appear in due time. We solicit the patronage of the public, feeling confident that we will be able to give satisfaction, both in quality and prices. Our Bindery is also furnished with tools and machinery which enable us to do good work speedily and on low terms. Estimates promptly furnished on application, either personally or by letter.

WORDS OF CHEER.

A paper for the children, and young people. Published monthly at the following rates: One copy, one year, 25 cents; five copies, \$1.00; ten copies, \$1.50. With the Herald of Truth, \$1.15. The paper will be conducted in accordance with the Mennonite Faith. Will be issued the first of each month, and sent free of postage. Sunday Schools supplied at ten cents per copy a year, or five cents for six months, to one address.

Menno Simon's Complete Works.

The Complete Works of Menno Simon, translated from the original Holland, good paper, large type, bound in Leather, containing all Menno Simon's writings, a large portion of which was never before published in English, by Express \$4.50 The same in two Volumes:

First part, containing Menno Simon's Foundation (by mail) 1.50 Second part, containing the balance of his works — 8.00 The first volume of this work is also published in the German language, a new and revised translation, neatly bound, sent by mail for \$1.50.

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 25 cents a year, 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per year, or 5 cents for four months. Sample copies free. MENNONITE PUBLISHING CO., Elkhart, Ind.

BIBLE SCHOOL HYMNS & SACRED SONGS.

For Sunday Schools and other religious services, by C. H. BRUNK, of Dale Enterprise, Virginia. This little work contains an excellent selection of Sunday School Hymns. Price 25 cents per single copy, or \$2.75 per dozen. Postage prepaid. By Express charge to be paid by purchaser. \$2.50.

MENNONITE PUBLISHING CO., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.50 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 23, Special Michigan Express.....	12.35 "
No. 3, Special Chicago Express.....	3.50 "
No. 24, Mich. Accommodation.....	7.30 "

GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.30 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express.....	12.45 P.M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A.M.
Train 9 leaves Elkhart for Goshen.....	7.10 "
" F. R. Elkhart from.....	11.20 A.M.
" E. V. Elkhart for.....	3.50 P.M.
" H " Goshen for Elkhart.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P.M.
No. 8, Atlantic Express.....	8.10 "
No. 25, Michigan Accommodation.....	3.45 "

CONNECTIONS.
At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.
JAS. E. CURTIS, Supt. Mich. Div.
G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 7 27 A. M.	
No. 2, Ind. & St. Louis Express 4 00 P. M.	
No. 10, Way Freight, 9 30 A. M.	

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express 10 47 A. M.	
No. 3, Michigan Express 5 43 P. M.	
No. 9, Way Freight arrive 6 25 A. M.	
Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.	

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at Wabash with W. St. L. & P. R. R., at Marion with St. L. & P. R. R., at Anderson Junction with C. G. & I. Rwy, for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 18.

ELKHART, IND., SEPTEMBER 15, 1884.

Whole No. 282.

HE WILL COME.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Matt 24: 44.

He will come; perhaps at morning,
When to simply life is sweet;
When the sun is strong, unwearied
By the noon day toil and heat;
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

He will come, perhaps at noontide
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh.
Then through all the full orb'd splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.

Or it may be in the evening—
Grave and sombre is the sky,
Clouds around the sunset gather,
Far and dark the shadows lie,
When we long for rest and slumber,
And some tender thought of home
Fills the heart with vague and yearning,
Then, perhaps, the Lord will come.

If He only find us ready
In the morning's early light,
In the strong and fiery noontide,
Or the coming of the night—
If he only find us waiting,
Listening for his sudden call,
Then his coming when we think not
Is the sweetest hope of all.—Sel.

For the Herald of Truth.

ANOTHER WAY OF LOOKING AT IT.

In the HERALD of September 1st there appeared an article entitled "A Word to the Members," which seems to have been prompted by the few words in the HERALD of August 1st, under the title of "A Word to Preachers." The "Brother" in his word to the preachers pointed out what he thinks to be a fault in them in this that some seem to forget themselves in their prayers after sermons and funeral services, and instead of praying, speak to the people, making the service long, wearying the congregation while in a kneeling posture. Brother "K" in his word to the members, appears to consider the "Brother's" remarks a severe criticism, and his first remarks would lead one

to think that he felt considerably grieved and sympathized very much with the ministers that were called upon to endure another accusation from one of their members.

Brother "K" certainly meant to do "A Brother" no injustice, and his remarks may serve as a wholesome caution to those who are disposed to be finding fault with their ministers who are trying to do about all they can in the good work. But it seems to me there is another way of looking at this matter, and the remarks I shall offer I hope may be as charitable as I know my feelings to be toward all.

In the first place the remarks of "A Brother" certainly do not censure many of the ministers, or it is at least to be hoped they do not; and then the question arises whether it is not fervent charity to call the attention of those who are addicted to such a practice to the fact, that they may consider whether it is profitable for them to do so. It seems to me I know the verdict of every reader, including the preachers. They all agree that when a congregation kneels to pray it is no time for the one who leads in prayer to get to preaching. How could "A Brother" have called attention to this imprudence more modestly than he did, and at the same time benefit so many? It is not to be presumed that the ministers as a class need this caution, but there may be one here and another there who will read it to their benefit. This, I think, is sufficient argument that it is better for the one Brother that has the boldness to call attention to the matter to "write it, have it published and sent all over America" than to tell it simply to a single individual.

Bro. "K" thinks it is very discouraging to young ministers to see that the older and more experienced are faulted. He fears too, that some might become vexed or even offended. Here there is also another way of looking at it. As for the last, charity will certainly enable those innocent of the charge to ascribe no evil intention till they are certain that there was one; and if guilty, meekness will enable him that is justly accused to profit by it and think no evil. Young and inexperienced ministers should be encouraged by the friendly hints they so modestly get from the writers, time after time, instead of discouraged.

I am willing to give due deference to the opinion of Bro. K. who calls himself a co-laborer, and is likely one of our dear aged ministers. But my experience, as a young minister, has been directly opposite to Bro. K's ideas. Instead of being discouraged by fault findings and criticisms, there was not another thing, from the first attempt to speak to the people, that was so discouraging as the utter silence that it seemed to me was studiously preserved by the members, including the older ministers. Young ministers are inexperienced, and if they wish to become useful have a great desire to learn; and then to be left entirely to themselves without one word of instruction or criticism from their hearers is almost too much to endure. Every young minister makes mistakes, (and older ones too, for that matter), and will without knowing it acquire habits that are unbecoming, sometimes imprudent and very un-edifying, and it will certainly be very encouraging to those who are willing to learn in meekness to have their faults kindly pointed out. It seems to me that any young minister who has read "A Brother's" remarks will see that he has found fault very justly and will feel encouraged with the thought that he will avoid that fault.

When I speak for myself I say that I was not instructed and criticised enough, and will gladly receive any suggestion, or have any fault pointed out through the paper or personally, and will receive it all very thankfully. Some one might ask, "What will you do if some one comes and offers a criticism on something that you believe to have been just as it ought to be, and believe the critic to be wrong in his views, and yourself right?" Hear him patiently and thankfully, yet never adopt views that you do not see clearly to be for the good of the cause and the glory of God. When we are filled with the love of God, we can instruct one another in many things, and have grievous faults plainly told without offending one another; we can even exchange views on points that are not understood alike in all their details, and increase our love thereby.

No minister should "shun to declare the whole counsel of God" in order to please men or to escape criticism. We should take example of Noah, the preacher

of righteousness, of Moses, John the Baptist, Christ and his apostles, and speak God's truth whether men are pleased with it or not. But it is not necessary to preach and hold religious services in a way that is tiresome and unpleasant simply because we are commanded not to be men pleasers. We may learn a good lesson in this direction by studying the actions of Paul at Athens. He preached to those heathen idolaters in a manner that interested them and made it pleasant for them to be in his audience. It is certainly wrong to preach to sinners in a way that *pleases* them to feel content in their sins, but to hold services in a way that, especially the aged, have bodily comfort, and in a spirit that seems to bring a breeze from Calvary or honey droppings in the sanctuary as we feel that our spiritual enemies are vanquished, is certainly pleasing to God and his faithful children.

I fear Bro. K., though I believe he did not intend it, wrote one sentence that was more of a discouraging character to young ministers, than anything in the remarks that so abundantly called forth his sympathies. It was this: "I have often thought that if some of our brethren who are most apt to find fault with their ministers were to take their places their sermons and prayers would be short." Was not this a kind of reminder to the inexperienced that an effort from them would be accompanied with much difficulty and be of little consequence?

Let us help one another, not only by our prayers, but by exhortations, teachings, and even if necessary, criticisms, doing all in love. Let us as ministers exercise prudence, and keep a good report from them that are without, and, as the Savior taught, "Be wise as serpents and harmless as doves."

A YOUNG MINISTER.

For the Herald of Truth.

LOVE.

Love is a word that is very frequently mentioned in the Bible. The apostle says, "Love is the fulfilling of the law." The Savior says, "Love thy neighbor as thyself," and many more passages could be quoted in which the word love is mentioned. We will try and reflect deeply on love as a virtue, considering when it should be practiced, and what its effects will be.

Love should be practiced in the family circle. What a pleasant place is home where love reigns among parents and children. It is the duty of every father and mother to teach their children to love one another. They should practice love, that they may be bright examples for their children, for if love is wanting the result is strife and disunion, and a very unpleasant home it will be. Well does the Proverb say, 17:1, "Better is a dry

morsel, and quietness therewith, than a house full of sacrifice with strife."

Love should be practiced in the church of God; for if love is wanting, speaking evil of one another and trying to ruin one another's character is the usual result; and instead of helping the poor, weak members, who are, perhaps, in their ignorance, easily led into temptations, out of their difficulties by admonishing and encouraging them, their faults are made known to the world and they are made known to be degraded. "Brethren, these things ought not so to be." What does the Apostle John, 4:20, say in reply to this? "If a man say, I love God, and hateth his brother, he is a liar." etc.

We are commanded to love our neighbors as ourselves, and we are even commanded to love our enemies, and to pray for them which despitefully use us and persecute us. This may be one of the hardest positions in which to practice love, because, in order to do this, we must strive hard against the will of the flesh.

But is this all we are to love? No; the Savior says, Matt. 19:37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." So we see that however dear our father and mother, sons or daughters may be to us, we are still to love God above them all. We are also commanded to love the Lord our God with all our heart, soul, mind and strength.

However trying it may be, let us practice love under all circumstances. The Apostle James says, 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So we see that one command is as binding as the other. Let us then try so to live in love and all righteousness, that when we are called hence, we may there dwell in love with God in that heavenly Jerusalem. God is love.

LEVI A. BLOUGH.

For the Herald of Truth.

FRUITFUL TO THE END.

Our Savior says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In this text he gives us a lesson to show us the relation in which we stand to him. When we see then the relation in which Christ has placed his disciples (and this relation they must have, else they are not disciples), it becomes interesting work for us to examine ourselves whether we are in this relation and occupy the place of disciples.

Fruitfulness is the condition on which we are allowed to keep our relation to

Christ, for as soon as that fails our connection with him is severed. "Every branch in me that beareth not fruit he taketh away." Then if we are fruitful in Christ we may expect the Father's purging. This is not to heap upon us sorrows and suffering; but that we may bear more fruit, and glorify God more. It is not enough to do simply our duty and keep that duty as light as we possibly may. Our talents must be put to usury, and kept in a continual increase.

The Christian's fruitfulness is dependent on a continual warfare. There must be a continual yield all the way through the battle of life. The fight must be pressed forward, enemies must be subdued, victories must be gained, and good results must not cease until the eternal rest in heaven is obtained. The last battle must end only when we are discharged from duty, and marched out of the ranks to answer the call that takes us away from earth.

Looking on the weak side man might think it impossible to be fruitful, but God has prepared the remedy. What man cannot possibly do of himself God has promised to enable man to do through Him. "If ye shall ask anything in my name, I will do it." We can trust his promises. If we have a full desire to increase our talents and continue fruitful, he will give us strength to do it if we ask him.

I have found our heavenly Father a true friend indeed to me. I have learned that if our prayers for power to shine in a fruitful life are not answered immediately as we might expect them to be we must not despair. This should only have the effect to drive us to greater earnestness and to pray with more faith and a fuller resignation to his will.

How shall we young members prove ourselves fruitful branches? The field lies open before us. We may consider ourselves but babes in Christ, unable to endure strong meat or to perform the heavy labors of the vineyard, much to be cared for and looked after lest we turn aside in the narrow way, but all these reasonings do not excuse us from our Savior's instruction to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us keep at work on our lamps—trimming and pouring on oil—they will shine brighter and brighter. We must not look to older ones who are not as faithful as they should be and excuse ourselves, hiding our lamps under their faults. This will add no fruit to our work. We must work to accomplish our own duty even if others appear unfaithful.

What shall the sinner find to his comfort when he considers the conditions upon which one may abide in Christ? Every branch that beareth not fruit he taketh away. There must be fruit. Your

life undoubtedly is fruitful, sinner; but fruitful of what? Is it the fruit of a life in Christ? Christ is the only way. The only conditions to be in Christ is to be fruitful. Your only fruit is carnal, worldly, (not spiritual). Where is your hope? How can you endure the weight of a guilty soul for a moment without crying, "Lord, save, I perish?"

CHARLOTTE GARBER.

For the Herald of Truth.

CHARITY.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4:8.

Charity is a word well worthy our consideration. It is our acts of kindness or benevolence shown towards our fellow man. When we read the Word of God we find much has been written concerning charity or love, without which no man shall see the Lord.

Paul, in writing to the Colossians 3:14, in laying down many commands, says, "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts." This peace is love, joy, peace, and happiness, both in this life and in the world to come.

God is not willing that any should perish, but that all should come to repentance and live, walking in the footsteps of our blessed Lord and Savior who shed his precious blood for a lost and ruined world. Had not God looked down from his lofty throne into this lower world, and with pity beheld the condition of the creatures which were created in his own image, and had fallen therefrom, we today would be of all as creatures most miserable. But through his great unchangeable love He has fulfilled the law by offering up his own dear Son in our stead.

Love is the fulfilling of the law. Then, as God so loved us, we ought also to love and obey him; and, as we grow in years, grow also in the knowledge of the truth as it is in Christ Jesus. Charity is one of those amiable qualities of the human heart which imparts pleasure to its possessor and those who are influenced by it. It is of a modest and retiring nature. Charity is like the dew from heaven which falls gently on the flowers in the stillness of night; its refreshing and reviving effects are felt, seen, and admired. It flows from a pure heart, and looks beyond the skies for approval and reward. Charity envieth not, but seeks to heal the wounds inflicted by misfortune. It strives to calm the troubled mind. The true and upright in heart go about doing good for the sake of goodness. True love to man and purity of heart toward God requires the joys and pleasures of life and looks into the future world for

that final resting place where saints and angels dwell in still higher bliss.

O, for that love that will enable us to overcome all the trials of this life, and enable us to land in that glorious country where we shall be forever happy. Charity is the golden chain that reaches from heaven to earth; it is another name given to us for unadulterated love, and is the brightest star in the Christian's life. Charity is the foundation and chief stone in the temple of Christian graces. Without it our religion is of no avail.

Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Without charity our friendship would only be shadows of a shadow, our alms simply the offspring of pride, our humanity a mere iceberg on the ocean of time. Withdraw charity and we would be unfit to discharge the duties of life and derange the design of our creation.

The prophet tells us that hatred stirreth up strife, but love covereth all sins. But how often are we as professed followers of Christ out of the plain path of duty, denying our profession by our daily actions? Were our civilized nations more charitable in all their actions, no doubt a new and blissful era would dawn upon our world, and Satan could not drift so many poor souls into the eternal burnings. Wars and rumors of wars would cease. Envy, jealousy, and revenge would not be seen. Falsehood, slander, and persecution would be unknown. The household of faith would become what it should be—one united harmonious family in Christ. Infidelity, vice, and immorality would cease, and happiness would become the crowning glory of man. Pure and undefiled religion would then be honored and glorified in all the majesty of its native homeliness.

Oh, dear readers, could an angel bear a balm of such charity with our hearts, then earth would be a happy place, where friends with smiling faces would cheer us on our way through this life, always lending a helping hand in all times of need. The thought of ever landing with the infidel in that dark world of woe would become a fable. Then let us endeavor to follow after charity, and, desiring spiritual gifts, walk in love, as Christ also hath loved us, and has given himself for us, an offering and a sacrifice to God.

"Oh happy state when saints each other draw, When love is liberty, and nature, law; All then is full possessing and possessed, No craving void is aching in the breast."

JACOB R. HORNING.

You know that to give alms is nothing unless you give thought also; and that therefore it is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor."—Ruskin.

For the Herald of Truth.

LET US DO WHAT WE CAN.

All the laborers in the Lord's vineyard expect sometime to be released from their toil to enter that blissful abode where sickness and death cannot enter. All should then feel to be faithful workers. Let us do what we can to build up the church and at the same time the cause of Christ.

It is the duty of the laity to stand by the ministers. Let us ever pray for them that they may have the help of God to preach the gospel in its purity. "How beautiful are the feet of them that preach the gospel of peace."

My mind was much impressed concerning our duty and work by the article in a recent number of the paper entitled "In Memory of the Dead." It brought to me recollections of a dear sister in Christ who died years ago while her faithfulness still lives in the memory of those who knew her. She was loved by all for her pure life and her kind heart. I was by her bedside through the short time of her sickness till her dying hour came. I heard her words of instruction and warning, her songs of praise to God, the prayers she offered through all her suffering. I have reason to believe that she "did what she could," and went to the beautiful home where there is no more death.

We sometimes hear Christians say, "I would like to do something for Jesus if I knew what." If we can do nothing more, we can pray for the conversion of souls and the prosperity of the church. If we cannot do as much as we see others doing, let us still be willing to do what we can.

We have a blessed promise in John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Savior said also, "Ye are my friends, if ye do whatsoever I command you," verse 14. We may be friends of Jesus on these easy terms. Let us then trust that he will help us in our labors. Let us so labor that he can say of us as he did of Mary, "Let her alone, she hath done what she could." L.

Upon God's holy mountain, all is peace. Of clanging arms and cries and wail, no sound

Goes up to mingle with the gentle breeze That bears its perfumed whispers all around. Beneath its trees that spread their blooming light

The spotted leopard walks; the ox is there; The yellow lion stands in conscious might Beneath the dewy and illumined air. A little child doth take him by the mane And leads him forth, and plays beneath his breast.

Naught breaks the quiet of that blest domain; Naught mars its harmony and heavenly rest.

Picture divine, and emblem of that day — When peace on earth shall hold unbroken sway. —T. C. Upham.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray.
And bent with the chill of the winter's day.
The street was wet with a recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long.
Alone, uncared for, and the throng
Of human beings that passed her by
Heeded not the glance of her anxious eye
Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep.
Hailing the snow all piled white and deep
Past the woman so old and gray.
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir
Lest the carriage wheels or the horses' feet
Should trample her down in the slippery street.

At last came out of the merry troop
The gayest boy of all the group;
He paused beside her, and whispered low,
"I'll help you across if you wish to go;
Her aged hand on his strong young arm
She placed, and so without hurt or harm,
He guided the trembling feet along,
Proud that his own were young and strong;
Then back again to his friends he went.
His young heart happy and well content.
"She's somebody's mother, boys, you know,
For all she's aged, and poor and slow.
And some one, some time, may lend a hand
To help my mother—you understand?—
If ever she's poor, and old and gray,
And her own dear boy so far away."
"Somebody's mother," bowed low her head,
In her home that night, and the prayer she said

Was: "God, be kind to that noble boy
Who is somebody's son and pride and joy."
Faint was the voice, and worn and weak,
But heaven lists when its chosen speak;
Angels caught the faltering word,
And "Somebody's mother's" prayer was heard.

For the Herald of Truth.

TRUE HAPPINESS.

True happiness is alone with God. By bringing self into full submission to God's will, man comes to Him, and finds a place in that realm of true happiness. This brings about a very near relation to the Deity. Man becomes an adopted child in the spiritual family, an heir of the glorious estate of heaven, and a joint heir with Him who once prayed for the glory he had with God before the world was, and soon afterward went to realize a full answer to his prayer.

In this relation the pangs of suffering are accompanied with so much spiritual joy, and such blessed anticipations of what shall be that even the pains of death lose their terror. "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." This was the comfort that God gave to one who had secured true happiness in God.

This heavenly glory is revealed in the faithful already here; they need not wait for heaven to have joy that the world can neither receive nor understand. This joy, however sweet, is still hindered to

such a degree by the circumstances surrounding the Christian, that he lives in expectation, of something better than he can have here on earth. We live in expectation, and say with Paul, "It is better to depart, and be with Christ."

Having come into this blessed relation, dwelling in God, our happiness cannot be taken from us. A holy consciousness of God's presence and favor attends us everywhere. Alone in the darkness or surrounded by friends, encouraged by loved ones or persecuted by enemies, full of life and health or languishing upon a bed of suffering God is with his faithful ones crowning their lives with true happiness that cannot be destroyed by the grave nor end while eternity lasts.

J. D. HERSHEY.

For the Herald of Truth.

THE SPIRIT LEADS US.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:33.

These words were spoken by Peter on the day of Pentecost after the disciples were all filled with the Holy Ghost. The Word says "the multitude came together and were confounded and amazed that they marveled and were in doubt, saying, What meaneth this? Others mocking, said, These men are full of new wine; but Peter lifted up his voice and said, These are not drunken, but this is that which was spoken by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, * * * and on my servants and hand-maidens I will pour out in those days of my spirit." "Jesus, a man approved of God among you by miracles and wonders and signs," "ye have taken, and by wicked hands have crucified and slain." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ," "and being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, he hath shed forth this, which ye see and hear."

Some might think this was said to the Israelites, and does not concern us, as we did not crucify Jesus. But if we feel ourselves lost sinners, and in need of a Savior, realizing what Jesus suffered to redeem us, we feel and see that we helped to pierce him with our sins, and that we did not want his Holy Spirit to rule over us. We see that it is the marvelous love of Christ that draws us to him, that he became a sacrifice for our sins, and opened the way to salvation. Through him we may have eternal life if we let go every

reliance for salvation and lay hold of the crucified Son of God.

True faith enables the soul to trust Christ by a constant clinging to him for help. Oh! how much is lost by following our own imaginations, going contrary to the life of Jesus, and speaking and working without the spirit of God. Where there is real knowledge of God he will be left to judge, manage and control our spiritual affairs. Christ alone is the foundation of our hope. If we are not interested in him we may perish with the words of prayer on our lips like the foolish virgins, saying, "Lord, Lord, open unto us."

It is alone by the Savior's free grace and everlasting love that we are saved. We must not trust in our prayers, but in our Savior. Jesus said, God is a spirit, and they that worship him, must worship him in spirit and in truth. Can we say like the Samaritans to the woman at the well, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world?"

We cannot expect to receive a fuller measure of grace by simply praying the Lord to send his Holy Spirit into our hearts, without making an effort on our part to obey the condition on which the Holy Spirit is promised. Let us not rest content with water baptism merely, but seek with all our hearts that the Lord Jesus Christ baptize us with the Holy Ghost. If we are not endued with power from on high, we will speedily falter and fall. We are not to believe every spirit. The Spirit of God leads strictly in accordance with the word of God. The Holy Spirit is able and willing to lead every soul that chooses to be led by Him.

The promise belongs to all who have repented of sin, have believed on the Lord Jesus, have been baptized in his name, and remains steadfast, immovable and faithful.

In proportion as we transfer our thoughts and affections to our Savior, so will our aversion to a mere earthly life be strengthened. We will have neither time nor inclinations for vanity and folly. The cross of Christ, seen by faith, will enable us to be crucified to the world. It will bring us pardon and victory. The meritorious death of the Savior will fix our hearts on him, produce hatred of sin, reconcile us to reproach, deliver us from the fear of man, and make obedience delightful.

Let us ever look to Jesus, and not to our own effort and precaution; and our only regret will be that we allowed ourselves to be burdened so long with all these cares which a loving Savior was all the time willing and anxious to bear for us.

A. M. C.

Union with Christ and communion with God in Christ are everlasting life begun.

For the Herald of Truth.

THE HEAVENS DECLARE THE GLORY OF GOD.

When the heart is moved by the grace of God—the gentle, easy, graceful workings of the Holy Spirit, and we gaze into the clear, starry heavens at nightfall, we may, in a measure, appreciate the words of the sweet Singer of Israel when he said, "The heavens declare the glory of God; and the firmament sheweth his handywork."

The airy heaven is not without "language or speech" in demonstrating the glory of Him that "did fly upon the wings of the wind." The driving tempest that heaps up the waters like mountains, and carries terror and destruction in the whirling cyclone, tells of the power and majesty of God in ruling the elements. The gentle zephyr as it fans and cools the fevered brow, or whispers a song of praise in the waving grain or the rustling leaves, declares the workings of an omnipotent Creator. There are many things in the laws that govern the winds that man cannot understand. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Yet we may understand enough to see the wisdom of God in the aerial heaven. While the storm does frequently destroy life, it is generally acknowledged that a want of high winds would result in a poisoned atmosphere that would cause a mortality many fold greater. "He commandeth, and raiseth the stormy wind."

The watery heaven gives its testimony in praise to the great Ruler of the universe, "who layeth the beams of his chambers in the waters." The dew of heaven, the gentle droppings from the rain-cloud, the dashing hail of summer, and the silent snowflake of winter all come in richest blessing to earth. His lightnings and thunders from out his cloudy chariot illumine the earth with his glory, and speak in majestic tones of his mighty power. "His pavilion round about him were dark waters and thick clouds of the skies."

The upper or starry heaven, with its multitude of distant, shining suns and less distant planets; the still nearer moon, the queen of night, with her reflected light so gentle that it disturbs not the unconscious dreamer on his couch of rest; the great orb of day, larger than a thousand worlds like ours, streaming forth the fires of the heat of his own bosom to bring all the forms of life into action and crown the earth with blessings, all speak the glory of Him that made them. When we follow the planets in their orbits at unequal distances from the sun, completing their revolutions in corresponding unequal periods; the moon in her circuit of 28 days around the earth, waxing or waning as her sun-

ny or shaded sides are turned toward the earth; the sun, as our own sphere, completes her circle of 365 days in the equilibrium between the centrifugal and centripetal forces, presenting her poles and equator at different angles as she proceeds causing the changes of season—lovely Springtime, heated Summer, fruitful Autumn, snowy Winter; all in the same latitude, the heart breaks forth in a song of praise—Wonderful order, majestic harmony, inexpressible beauty, infinite wisdom, almighty power are revealed in the works of the Most High. "The heavens declare the glory of God"

J. S. C.

For the Herald of Truth.

GOD'S GREAT MERCY.

I have just been reading some of the sacred truths of God's holy word, which had the effect of drawing my mind up to our merciful Father. The apostle places before us a blessed condition of His grace when he says, 1 Cor. 2:12, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God." What a great mercy that, while we have been so bountifully supplied with the fruits of the earth for our natural support, we have also been so richly favored with the blessings of that Spirit which is not of the world.

God has revealed himself in temporal blessings, which we have not learned to understand fully, but how much greater is the "mystery of godliness" when the Spirit of God declares his presence in our souls? We need only to behold the earth covered with the fruits of the year and the fields dressed in their beautiful green to know that these are all the work of some designer; we are at once convinced that there is a higher power and a greater wisdom than that of man. He has given us that spirit which is not of the world that we may understand that all blessings, temporal and spiritual, are from a higher being than man.

When I think of his precious promises and his abundant mercies it makes me feel that I am indeed unworthy of his great blessings. But God has chosen to make us worthy and has promised to be with us to the end. We have this promise if we remain under the influence and power of that Spirit which is not of the world and receive not the spirit of bondage again to fear. We have received the spirit of adoption, whereby we cry, Abba, Father. By this we may know the things that are freely given to us of God.

SUSANNA HYGEMA.

A LESSON FOR BOYS.

In the thriving little village of P., on the Pennsylvania Railroad, lived a gen-

tleman whose family was dear to him. He was a conscientious man, and tried to train up his children in the way that they should go, having faith to believe, when they were old they would not depart from it. The oldest boy was a fine manly little fellow, and good, except when he got into bad company.

On one occasion he had arranged to go with the village boys to rob a farmer's orchard. They proceeded stealthily and shook the tree until the fairest apples had fallen as they always do before imperfect ones. Just as they had commenced to fill their pockets, they saw the old farmer wending his way slowly toward them. They hurried into an adjoining corn-field; but unfortunately for our little boy, he dropped a nice whip that his kind father had given him with which to drive his cow to and from the aforesaid farmer's pasture field.

When evening came he started forth with fear and trembling to perform the usually pleasant duty of bringing home the cow. He thought of course the whip would tell where he had been,—

Feathers show how the wind blows,
Straws, how the current flows.

The old farmer found and picked up the whip with the intention of giving it to the owner, presuming some of the boys had come by it as they did by his apples, dishonestly. On meeting our little hero, he said pleasantly, "I found thy whip under the apple trees. Those bad boys have been there again, I don't know what we are to do, there will be no apples left; and as he talked was taking some fine ones from his ample pockets, remarking, "There can go and get as many as thee wants."

To the abashed little boy it was a never-to-be forgotten lesson; and, truly "the heaping of coals of fire on his head." His early training had been such, that he felt the greatest contempt for himself, to be receiving all this commendation when he had been really worse than his comrades, having had advantages superior to theirs. The father of the boy to whom this refers, held the reins of government with a firm and steady hand, but he was one of the kindest men, his children obeyed him more from a feeling of love than fear; he conversing with them on topics of interest, as an elder brother.

Though children are frequently a great comfort, there are times when we look upon them with feelings of sadness. When the father feels his strength failing, and, in spite of the means employed, he falls from the ranks of labor to lay his head on a bed of sickness, is indeed a moment of sadness; and poor indeed is he, who at this moment has no strong arm to lean upon, and hears not the promise of him who says, "Leave thy fatherless children unto me, I will preserve them alive; and let thy widows trust in me."

FAITH ILLUSTRATED.

Several years since, being at a small sea-port in Massachusetts, one of those easterly storms came up which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the beginning of the north-easter, lying off and on the bay, apparently without any decision on the part of her officers which way to direct her course, and who had once or twice refused the offer of a pilot.

On the following morning, an old weather beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass, while others listened with trembling to his remarks upon the apparently doomed vessel. She was completely land-locked, as sailors say (that is, surrounded by land), except in the direction from which the wind blew; and as between her and the shore extensive sandbanks intervened, her destruction was inevitable, unless she could make the harbor.

At length a number of resolute young men, perfectly acquainted with the intricate navigation of the bay and harbor, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbor, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging down into the trough of the sea was lost from our view, not even the top of her mast being visible, though probably twenty feet high; and a "landsmen" would exclaim, "She has gone to the bottom!" Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal the "skipper" put his little vessel about and stood in for the harbor, when a gun was discharged from the laboring vessel, and the signal for a pilot run up to her mast head.

The little schooner was laid to the wind, and as the ship came up she was directed to follow in her wake, until within range of the light-house, where a smoother sea would allow them to run alongside and put a pilot on board. In a few minutes the vessels came side to side, passing each other, and the pilot springing into the ship's chains was soon on her deck.

The mysterious movements of the vessel were now explained. She had taken a pilot some days before who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner, the captain was below, but

hearing the first pilot return the hail, went on deck, and deposing him from his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about the working of the ship, requested the captain and his trustiest man to take the wheel, gave orders for the stations of his men, and charged the captain for the peril of his ship not to change her course a hand breadth but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked to each other and said, "That is none of your land sharks," it was evident that confidence and hope were reviving within them.

All the canvas she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard directly towards the foaming breakers. On, on she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron just under her bows. In another moment the same calm, bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off upon the other tack.

"He knows what he is about," said the captain to the man by his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another; and the trembling passengers began to hope. The ship now neared two sunken rocks, the place of which was marked by the angry breaking and boiling of the sea; and she seemed driving directly on them. "Full and steady," was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order of turning on the other tack was given, and again she stood toward the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved, amid the raging elements. The vessel labored hard, as the broken foaming waves rolled around her, and seemed just on the verge of striking, when "About ship," in a voice like thunder, arose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbor and cast anchor in safety. One hour later she could not have been rescued, for by the time she had reached the anchorage no vessel could have carried a rag of sail in the open bay. Ship and crew, and passengers, more than one hundred in all, must have perished. When the order was given to "back their fore top sail,

and let go the anchor," a scene ensued which might baffle the description of the painter or poet. The captain sprang from the wheel and caught the pilot in his arms, the sailors and passengers crowded around. Some hung around his neck, others embraced his knees and tears streamed down the face of old seamen who had weathered many a storm, braved untold dangers. All were pressing forward if only to grasp the hand of their deliverer in token of gratitude. And now for the application.

The ship's crew had faith in their pilot.—Their faith amounted to confidence. They gave up the ship to his direction. It was obedient confidence. They did not say, "He will save us," and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction.—*Baptist Register.*

TRY THE SPIRITS WHETHER THEY BE OF GOD.

One of the sure marks of the leading of false spirits is manifest in this: The person or persons so led suddenly become wise in their own estimation above all their brothers and sisters, their former teachers, and even above what is written in the Word. They soon get beyond being instructed by any one, and are ready to pronounce all without the light who do not see things as they do. They appear to think the Lord has made special favorites of them, giving a revelation to them of things withheld from others, and often assume to be special oracles of God to all the rest. Another is, they scarcely ever refer to what God saith in his Word as a reason why they do or do not believe or disbelieve this or that; but the Spirit has revealed to them this or that, or they have been impressed to do or not do thus and so, without any or but little regard to what is said about the matter in his Word. Another mark; they are indisposed to listen to advice from others, and soon have no fellowship for those who differ from their views, pronouncing them in the dark and are offish towards those with whom they hitherto had the closest communion in the fellowship of the spirit. Another mark: they are unwilling to acknowledge they are wrong no matter how great or manifest the mistake they have made.

Never was there a time when Satan was more busy than now, with all power and signs and ying wonders and with all deceitfulness of unrighteousness in them that perish because they received not the love of the truth that they might be saved. Selected by an old brother.—*Good Way.*

DEATH-BED REPENTANCE.

Some people act very religious when they think they are going to die. They are rarely ever burdened with it at any other time. Those who are religious in life, are not so apt to take on a large amount extra at the approach of death. They are no more religious when they think they are going to die, than when they think they are going to live.

Religion is intended for life, rather than death. It is to fit men for this life, as well as the next. He who regards the religion of Christ as simply a means to save men from hell, has no just conception of what it was intended to do for men. Godliness has the promise of the life that now is as well as that which is to come. A religion that does not control one's life, is a poor dependence as a preparation for death. A religion that prepares us for afflictions, for misfortunes, that broke out in song of praise to God in the jail at Philippi is the religion of life; not that sought only in the hour of death.

We do not deny that there may be genuine repentance on a bed of death. We only assert its unreliability. Mr. Spurgeon has a very large observation of those who have recovered after "repentance" on what they supposed to be their death-bed. Out of hundreds of such cases, he says he has known but one or two that resulted in a reformed life. This accords also, with the general observation of men.

Christianity was intended for man in a normal state. It is to subdue and control him when all his faculties and passions are in a healthful condition. It is intended to "keep the body under," while there is a body to keep under; to conquer the flesh, while there is flesh to conquer. Even Paul had a constant conflict with the flesh. The spirit lusted against the flesh, and the flesh against the spirit. This is the experience of every Christian; and we are on the side of salvation only while the spirit holds the mastery.

But when the body has wasted, and the propensities of the flesh have become dormant by disease one is too apt to be deceived in supposing that the flesh has been conquered by the spirit, when it has been conquered only by disease. Men imagine that they have gained a mastery over the propensities of the flesh, when they have only ceased to contend for the mastery because of the failing of strength. When their sinful propensities have forsaken them, they imagine that they have forsaken their sins. In other words, they attribute to the Spirit of God, that which is due to disease. Consequently, when health is restored and the inclinations of the flesh again assert their powers, the deluded soul finds that his religion was fit only for warfare in which there was no enemy to fight.

The element of fear enters too largely into death-bed repentance, for it is not reliable. The fear of death and the judgment has much more influence in such cases than the love of God and faith in the Savior. While the fear of God is necessary to arouse men from their slumbers of sin, and they are not made to realize it as much as they should, it is not fear only, but the goodness of God that leads to repentance. Only when fear is subservient to love, can results be satisfactory. When we are driven to repentance by the fear of death, the element of fear predominates; hence the results.

The time to seek salvation through Christ is when we may do so through the exercise of healthful faculties, and with a prospect and purpose of co-operating our lives to his service. He who fails to do this, fails of the leading purposes of Christianity, of its richest promises and its highest blessings.—*Old Path Guide.*

PEACE ATTITUDE OF OUR LEADING MEN.

At the National Democratic Convention at Chicago, Hon. Thomas A. Hendricks, afterwards nominated for Vice-President, in the course of an eloquent address, remarked:—"It would be a beautiful spectacle if this Republic, so strong, so secure, should lead the nations in a movement for permanent peace and for the relief of every people from standing armies and wasteful war."

In his letter accepting the Republican nomination for President, Hon. James G. Blaine says:—

"We are at peace with the world—at peace upon a sound basis, with no unsettled questions of sufficient magnitude to embarrass or distract us. Happily removed by our geographical position from participation or interest in those questions of dynasty or boundary which so frequently disturb the peace of Europe, we are left to cultivate friendly relations with all, and are free from possible entanglements in the quarrels of any. *The United States has no cause and no desire to engage in conflict with any power on earth, and we rest in assured confidence that no power desires to attack the United States.*

With the nations of the Western hemisphere we should cultivate closer relations; and, for our common prosperity and advancement we should invite them all to join with us in an agreement that, for the future, *all international troubles in North and South America shall be adjusted by impartial arbitration, and not by arms.* This project was part of the fixed policy of President Garfield's administration, and it should, in my judgment, be renewed. Its accomplishment on this continent would favorably

affect the nations beyond the sea, and thus powerfully contribute at no distant day to the *universal acceptance of the philanthropic and Christian principle of arbitration.* The effect even of suggesting it for the Spanish-American States has been most happy and has increased the confidence of those people in our friendly disposition. It fell to my lot as Secretary of State, in June, 1881, to quiet apprehension in the Republic of Mexico, by giving the assurance in an official despatch that 'there is not the faintest desire in the United States for territorial extension south of the Rio Grande. The boundaries of the two republics have been established in conformity with the best jurisdictional interests of both. The line of demarcation is not merely conventional. It is more, it separates a Spanish-American people from a Saxon-American people. It divides one great nation from another with distinct and natural finality.'"

We seek the conquests of peace.

Hon. John A. Logan writes, in his letter accepting the Republican nomination for Vice President, as follows:—

"The best method to promote uninterrupted peace between one and all (the American States) would lie in the meeting of a general conference or congress, whereby an agreement to submit all international differences to the peaceful decision of friendly arbitration might be reached. I do not consider it necessary that our government should construct enormous fleets of approved iron-clads and maintain a commensurate body of seamen in order to place ourselves on a war footing with the military and naval powers of Europe.

"An appeal to the right by such a government as ours could not be disregarded by any civilized nation. In the Treaty of Washington we led the world to the means of escape from the horrors of war, and it is to be hoped that the era when all international differences shall be decided by peaceful arbitration is not far off."—*American Advocate of Peace.*

The closet is the great battle-field of faith. Let the foe be met and conquered there, and then shall we be able to stand firm ourselves, and to comfort and build up others also, in the hour of outward conflict. He who had already slain the lion and the bear in the desert, was the only one unfrightened by Goliath, in the valley of Elah.

Mr. Spurgeon says that the reasons which a good woman presented for objecting to a certain preacher were striking ones. She said that, in the first place, he read his sermon; in the second place, he did not read it well, and in the third place, it was not worth reading.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send our books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 84," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MENNONITE FAMILY ALMANAC for 1885 is in press and will be out in a short time.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From J. Weaver, Bishop of the United Brethren Church, Lisbon, Iowa, Sept. 1884.—Mennonite Publishing Company. Gentlemen: I have read with peculiar interest the book, entitled "The Journeys of Jesus," by Dr. A. D. Crabtree. I consider it a work of rare merit, and will be instructive and profitable to all who will read it with proper care. The style of the author is easy and pleasing. The facts brought out are in perfect harmony with history and chronology, and presented in such chaste language, that it cannot fail to be both instructive and profitable. I therefore most cheerfully and heartily recommend it to all who are interested in studying the life and labors of the world's Redeemer, "Jesus of Nazareth." J. Weaver.

ARTICLES NEEDED.—Our worthy correspondents will please have patience with us if we remind them once more that we are in need of original articles. It is our purpose to give the readers as much original reading as possible, and we need the help of those who have the ability and the inclination to write for the paper. Through the winter months we usually get a good supply of articles, some of which are not published till summer, when but few articles are sent in. Our copy is exhausted, and we are eagerly looking, with each mail, for manuscript from those who have so kindly remembered us in the past.

FROM EMIGRATING RUSSIAN BRETHREN.—From Bro. L. E. Zimmerman, of Beatrice, Neb., we have information that the brethren from Khiva, Asiatic Russia, who have been on the way for some time were on the way to America on the Steamer Ems, due in New York Monday, Sept. 8th, 45 of them going to Nebraska and 25 to Kansas. Pre. J. H. Zimmerman and Bro. J. G. Wi-be from Beatrice, went to New York to receive them. We hope they may have had a safe arrival.

BAPTISM AT WEAVERLAND.—On the 31st of August twenty-seven young persons were baptized and received into membership at the Weaverland church in Lancaster county, Pa. In the last few years a large number of accessions to that church have been reported. The membership must be large, and the inside or church influence very strong in their community. Let not these dear brethren and sisters forget that there are places where only a few souls take the cross, separate themselves from the world, and stand bravely against the opposition of sin and formal christianity. This takes a consecration and steadfastness that is sometimes not understood by all in churches of very large membership. Let all the faithful hope and pray and labor that all the young converts everywhere may be fully consecrated to God and walk in that new life that comes only through regeneration by the power of God and shine before the world in "holiness to the Lord."

THERE will be a grand excursion from Chicago and other points East and West to Los Angeles and other points in California, leaving Chicago the 29th of Oc-

tober, and Kansas City the 30th. Low rates and through sleeping berths. For further particulars address B. A. Halsell, colony agent, 164 Market St., Chicago, Illinois.

CHOLERA.—Recent reports show that the cholera plague is losing some of its force in France in the districts where it first broke out, but rapidly spreading in portions of Italy and several cities of Spain. The American people should thank God that thus far they have been spared a visitation of this dread disease in its recent outbreak.

THE CONTRAST.—On the morning of September 7th, 1883, there was a killing frost which extended over the most of the northern part of the United States. The corn, which on account of the late season, was still green, and vegetation generally was much frozen. On the corresponding date one year later the heat was oppressive night and day, the mercury registering about as high as any other time this summer. Why this great difference should occur may not be clearly understood by man, yet we trust it is pleasing to Him that rules the seasons according to His will, and in some way will result in blessing to the creatures of His care.

DROUGHT.—Generally speaking there has been a lack of rain the entire season up to this writing, Sept. 10th. There are places, however, portions of Kansas for instance, that reported plenty of rain all Spring and Summer. In many sections the growing crops have fallen short of an average yield, yet the occasional local rains have been of great benefit. The corn in this county, while it is not a full crop, has given a much larger yield than would seem possible with so little rain.

The present dry weather is very favorable to destructive fires, and all should exercise the greatest care in handling this element that sometimes causes so great destruction in so short a time. On the 7th of this month the city of Cleveland had a fire that burned over about ten acres of lumber yards, manufactories, &c., causing a loss of about one million dollars.

It is said that Christians should look to God for protection from every form of calamity, fire, as well as storm and pestilence, yet it is our duty to use every pre-

caution against these things that He has given us understanding to foresee.

We have abundant reason to thank God that, notwithstanding the dry season, we have been blessed with a fair portion of the fruits of the earth, and that as yet there has been comparatively little destruction by fire.

CONFERENCE.

CONFERENCE IN MO.—The Annual Conference for the State of Missouri will be held this year in Shelby county, on the fourth Friday (26th) of September. We extend an invitation to all the brethren in the district, and would like if some of the ministers from other districts would be present. The nearest station is Clarence, on the Hannibal and St. Joseph R. R., where some of us will be with teams on the day before Conference. If any should come sooner we will gladly meet them if they will let us know.

JOHN BRUBAKER.

THE SEMI-ANNUAL CONFERENCE for Kansas and Nebraska will be held on the first Friday in October (3d), in Roseland Meeting-house, Adams county, Neb. Brethren and sisters with the ministers from far and near are heartily invited to be with us on that occasion. The nearest station is Ayr on the Burlington and Missouri River Railroad, where brethren will be with conveyances the day before conference. Any desiring to come earlier will please write to Samuel W. Lapp, Ayr, Adams Co., Neb.

ALBRECHT SCHIFFLER.

THE SEMI-ANNUAL CONFERENCE of Virginia will be held on Friday and Saturday, the 3d and 4th of October in the Trissel Meeting-house in Rockingham County. Ministers and members from other places are cordially invited to be with us on that occasion. Those coming by railroad will stop at Broadway on the Baltimore & Ohio R. R. Valley Branch, where they will be met by the brethren.

ABRAHAM SHANK.

THE ANNUAL CONFERENCE of Indiana will be held the second Friday of October (10th), at the Yellow Creek Meeting house, Elkhart county. A general invitation is cordially given to members everywhere to attend.

JACOB A. BEUTLER.

CHURCH NEWS.

APPLICANTS.—Seven applicants are reported from Hershey's Church, Lancaster county, Pa.

FRANCONIAVILLE, PA.—On Sunday, Aug. 31st, the Church at Franconiaville, Montgomery county, Pa., was favored with a visit from the brethren Jacob Moyer of the congregation at Salford, and Abel Horning of the congregation at Gehman's. Brother Moyer introduced the service, Bro. Horning taking the main part of the discourse. May God richly bless them both in the good work and give abundant increase to the seed they sow to His name's glory.

OREGON.—While Bishop Christian Steiner of Orrville, Wayne Co., Ohio, was laboring in the Swiss Mennonite Church in Murion county, Oregon, he ordained Christian Geiger to the bishop's office, John Behr to the ministry, and Peter Neuenswander to the office of deacon. Four persons were received into the church by baptism. Brother Steiner earnestly entreated the members to live in peace and unity, to labor faithfully in the spiritual work, and remain steadfast in the profession they have made. May the Lord richly bless them.

DANIEL D. MILLER.

DISOWNED.—From the Church in Juniata Co., Pa., which has been in the charge of Bish. Jacob Graybill, for many years, we have the sad intelligence that Preachers Thomas Graybill, Solomon Graybill, and others have been disowned, through and with the counsel and direction of the bishops of the Lancaster Co. Conference, in which connection this Church stands. Thomas Graybill and his adherents went so far as to bring suit against the Church for the use of the Meeting house.

ON THE WAY.

(Continued.)

After a weary night in a crowded car, we welcomed again the cheerful daylight. We were now in Western Iowa on the line of the Chicago, Milwaukee & St. Paul R'y. Some rain had fallen during the night and a considerable fog hung around us, which, after a while, disappeared, and the sun shone forth clearly again. The temperature was very warm. Our train made good time, so that by 12 o'clock we had reached Parker, Dakota, where our train stopped for dinner.

On the train, previous to reaching Parker, I met with Detrich Neufeldt, who lives in the neighborhood where I wanted to go, and who with his wife was on his way home from Canton. While the train waited at Parker, Neufeldt went out to see if he could find a team going in that direction. Fortunately Pre. Christian

Kauffman, a near neighbor, was there, and had room in his wagon to take both them and myself. We were glad to avail ourselves of the opportunity and rode with him.

While riding over the beautifully undulating prairie, now dotted with newly opened farms with patches of corn, flax, &c., and here and there a village or town along the line of the railroad, our minds were carried back to the immigration of our Russian brethren ten years ago, and very naturally the conversation turned to this subject, and many interesting reminiscences were referred to.

We had 18 miles to go, and while we endeavored to pass the time pleasantly conversing on different subjects, we observed a thunder-storm slowly gathering in the west. About five o'clock we reached Bro. Kauffman's home, and there met our old friend, Andreas Schraag, with whom so many pleasant hours had been spent while traveling with the Deputation in 1873. I need not say that our meeting was a pleasant one. He, with three others, had just purchased a threshing machine, and he was busy in getting it ready to commence threshing. The threatening aspect of the sky warned us of an approaching storm, and, leaving the machine, we mounted his wagon and hastened to his home, about a mile distant, as rapidly as possible.

While on the way, I observed, northwest of us, a small funnel shaped cloud, pointing toward the earth. Soon a stream of whitish color, reaching from the point of the cloud to the earth, appeared. This stream of white appeared to us like a stream of water pouring to the earth, and we concluded it must be a water spout. In this, however, we were mistaken. It gradually widened and moved first northward a little distance and then southward, and then again northward a little and rolling and tumbling as though it were falling to the earth, finally dropping down like a long weird serpent it disappeared.

We afterwards learned that this was one of those much dreaded cyclones, which of late years have become so frequent in different parts of the country. This, however, was a small one, and it came to the earth some seven or eight miles from where we were, about one and a half miles west of Freeman and did but little damage.

The man living on the farm where the storm struck the ground was at his stacks, some distance from the house, and had his three small children with him. His wife was alone in the house. When he saw the cyclone coming his first impulse was to run to the house so as to be with his wife; but it was now so near that he could not get there with safety, and so he decided to remain with the children. The cyclone came to the earth a little north of the house, swept a

clean track about a yard wide, and struck in its way four wheat stacks, which it whirled together into one heap like a stack of threshed straw. After passing the stacks some distance it suddenly turned and moved toward the south in a semi-circular line a little west of its first track. If it had moved in a straight line it would have struck the house where the woman was alone, but, bending its course a little to the east, it went round the house and moved toward the stacks where the father was anxiously waiting with the children. When within about ten rods of the stacks it suddenly changed its direction again and moved northward, its last track being round the house, and soon disappeared. Its track was marked on the ground by a dark beaten path about a yard wide.

Previous to this a much larger and more destructive cyclone appeared some eight or nine miles farther to the northwest. This one left terrible destruction in its path. It struck the earth within the limits of the Hutter Church under care of Bishop Paul Tschetter, who was also one of the deputation, and lived in Elkhart, Indiana, during the winter of 1874-75. This settlement is located on Wolf Creek, McCook Co., from five to six miles south of Bridgewater. The storm struck the house of one of the brethren, taking away a part of the roof and tearing two stables to pieces. A little distance further on, is the farm of

Wipf. The family consisted of the husband, wife, four children and the husband's father and mother. Bro. Wipf had married his second wife some fifteen months ago. She was about 21 years old and the mother of a child several months old. She, with the husband's father and a little boy about six years old, went out for a load of either flax or hay with a yoke of oxen hitched to the wagon. The husband, the old mother and the three remaining children were about the house.

The husband, seeing the danger, by calling and motions tried to gain their attention and have them return, but in vain. The storm struck them in its greatest force. The woman was carried some distance and killed, the scalp having been stripped almost entirely off her head and every shred of clothing torn from her body. The old father was found a short distance from her, also dead, his nose torn off, his eyes gone, and otherwise bruised and torn. The child was carried full three quarters of a mile and the body terribly mangled and torn. The wagon was broken to pieces; of the four wheels not a spoke was left, every one being either broken off or drawn from its socket. We saw the four hubs, also one tire which was badly bent and twisted. We saw nothing of the fellows. The pole, it is said, was thrust with the point downward into the earth. The

oxen were dead, the carcass of one we saw lying on the prairie many rods from the place where they were struck; the head of one ox was torn off. A herd of 13 other cattle was all killed. A self-binder was carried away, so that only a small portion of it was found lodged in the creek. A plow-share was said to have been rolled together like a cigar: this last, however, may have been exaggerated; we did not see it.

The husband, when he saw that he could do nothing more, took his old mother and the three children into the cellar for safety. When the fury of the storm had abated, he went out to see the general destruction. His house was about half torn away, and the balance partly unroofed; stables and sheds were torn to pieces and stacks of hay, flax and wheat scattered, some of them carried away so clean that no trace of them was left.

As we passed by a few days later and saw the terrible desolation, the house closed and the family gone, it seemed sad indeed. But such are the ways in which a kind heavenly Father still manifests his mighty power and shows unto the world that to Him belongs all power in heaven and in earth; and this as a warning that men should turn unto the Lord in the accepted time and the day of grace.

(To be Continued.)

THE LOST DRUMMER.

When Napoleon was leading his army across the snowy Alps, the drummer of Macdonald's corps was suddenly shot off by a descending avalanche of snow into a frightful gulf. He must have sunk some hundreds of feet, and yet he still lived. For some hours he kept sounding his drum at intervals, to let it be known he was there and alive in the bottom of that abyss. The roll of the drum as they moved on awoke pangs of desire in his old comrades' hearts; but he was far beyond the reach of their help, and they were obliged to leave him to perish, far from home, friends, and country.

Is it possible a soul may know that it is in a lost state, be deeply affected by this consideration, bewail it, seek to escape from it, and yet perish after all? Quite possible—as possible as that this drummer should perish, in spite of his awful feeling of the gulf around him, and his most earnest advertisement to his fellows of his hourly approaching doom. You may be full of convictions; you may desire, day and night, to be delivered; you may yourself beat the drum, crying day and night for mercy, and you may ask the prayers of others—and yet you may perish.

Conviction is not salvation. Desire is not faith. Seeking is not the same as

finding. Knocking is not opening. Sore crying out about your sin is not believing. All this is but the roll of the drum, while you realize the horrors of the crevasse through which you have sunk.

But think what would have saved that poor soldier. He needed some one to descend, or to let down means of rescue. And so you need help like that—One from above to lay hold on your soul. In all real conversion the Holy Spirit does this by sending in the Gospel to the sinner's soul. Has the Gospel of Christ taken a firm grasp of you?—as firm as your convictions—as really as your sense of danger? Has not Christ's glorious work for sinners, finished on Calvary, stirred your soul? Then it seems you are still at the bottom of the abyss. How awfully forlorn? And crying out about your guilt, your corruption, your lost state, will not save you. You must listen with open ear to Christ's cry, "Look unto me." (Isaiah 45:22).—*The Christian Herald.*

A MILLION MILLION.

How much is it? In England a billion. In France and the United States, a trillion. In England, six places make a period: in France and the United States three places. By the shorter method, each period extends to hundreds; by the longer, to hundreds of thousands. The English method is vastly more expressive, but the French has power enough, since that far out-strips the utmost capacity of comprehension.

A million million seconds are equal to about 32,000 years.

A million million dollars laid in a string would reach about 1,000 times round the world, or in weight would make 30,000,000 tons, which, at 30 tons to the load, would load one million cars, which would make a train long enough to reach 30,000 miles, or 1½ times around the globe.

One million million sheets of tissue paper would make a pile more than 15,000 miles high.

To count a million million at the rate of one hundred in a minute, twelve hours in a day and six days in a week, would take about 45,000 years.

A million million silver dollars piled upon one another would make a column six and a half times as far as from here to the moon, or (about) one and a half millions of miles.

A million million silver dollars would cover a mile square forty-six feet thick.

To coin one million million dollars in silver at the rate of 25 million dollars a year, would require about 40,000 years.

A million million people would require about 800 times as many as there are now in the world. Thus a million million makes truly a large number.—*Morning Star.*

A THOUGHTLESS BOY PUNISHED.

I shall never forget an incident of my childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of my school children were playing by the road-side one Saturday afternoon, when the stage-coach drove up to the neighboring tavern and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

Thoughtlessly shouted, "Look at old Rattle Bones!" while the poor man turned his head, with an expression of pain which I shall never forget. Just then, to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook hands warmly, and assisted him to walk to our house, which was but a short distance.

I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself; but I knew it would be in vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father, as he introduced me:

"Such a fine boy is surely worth the saving!"

How the words cut me to the quick! My father had often told me the story of a friend who plunged into the river to save me, as I was drowning when an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule, and a laughing-stock for my companions!

I tell you, boys and girls, I would give a great deal to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a lifetime.—*S. in the (London) Christian.*

SPEAK FOR GOD.

"I have yet to speak on God's behalf." Job 36.

We ought not to court publicity for our virtue, or notoriety for our zeal, but at the same time it is a sin to be always seeking to hide that which God has bestowed upon us for the good of others. A

Christian is not to be a village in a valley, but a city that is set upon a hill. He is not to be a candle under a bushel, but a candle in a candle-stick, giving light to all.

Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others and an offense against God. If you are of a nervous temperament and of a retiring disposition, take care that you do not indulge this trembling propensity, lest you should be useless to the Church. Seek in the name of Him who was not ashamed of you to do some little violence to your feelings and tell to others what Christ has told to you. If thou canst not speak with trumpet tongue use the still small voice. If the pulpit must be thy tribune, if the press may not carry on its wings thy words, say yet with Peter and John: "Silver and gold have I none; but such as I have give I thee." By Sychar's well talk to the Samaritan woman; if thou canst not on the mountain preach a sermon, utter the praise of Jesus in the house, if not in the temple; in the field, if not in the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of man.

From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it, and thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring the Savior. Dumb children are an affliction to their parents. Lord unloose all thy children's tongues. "Open thou my lips, and my mouth shall show forth thy praise."—*Spurgeon.*

SENT OF THE LORD.

One night a party of men found themselves on a battle field in charge of a great many wounded soldiers, who, by sudden retreat of the army, were left wholly without shelter or supplies. Having done their best for the poor fellows—bringing them water from a distant brook, and searching the haversacks of the dead for rations—they began to say to themselves and one another, "These weak and wounded men must have food, or they will die." The army is out of reach, and there is no village for many miles. What are we to do? "Pray to God to send us bread," said one. That night in the midst of the dead and dying they held a little prayer-meeting, telling the Lord all about the case, and begging Him to send bread immediately; though from whence it could come they had not the remotest idea.

All night long they plied their work of mercy. With the first ray of dawn the sound of an approaching wagon caught their ears; and presently through the mists of the morning appeared a great Dutch farm wagon, piled to the very top with loaves of bread. On their asking the driver where he came from and who sent him, he replied: "When I went to bed last night I knew the army was gone, and I could not sleep for thinking of the poor fellows who always have to stay behind. Something seemed to say to me, what will those poor fellows do for something to eat? It came to me so strange that I waked up my old wife and told her what was the matter. We had only a little bread in the house, and while my wife was making some more, I took my team and went around to all my neighbors, making them get up and give me all the bread in their houses, telling them it was for the wounded soldiers. When I got home my wagon was full, my old wife piled her baking on top and I started off to bring the bread to the boys, feeling just as if the Lord himself was sending me." Selected by ELLEN PLANK.

SOLDIERS' MEMORIAL SERMON

The following is an extract from an able sermon preached before a Grand Army Post, by Theodore J. Holmes, of West Newton, Mass.

"This is an age of arbitration. The spirit of it runs into practical life everywhere. Boards of Trade, in our great cities, refer their disputes to arbitration. Employers and employees are learning to employ the same method with excellent effect.

"In England, the coal owners and an association of miners have jointly appointed a barrister with a salary of \$1500, who shall act as umpire. The same sensible method has begun to be successfully employed in labor troubles in our own country. In 1874, the British Parliament passed, without a dissenting voice, a resolution recommending Arbitration as a national substitute for war, urging that in future treaties, provision be made for this method of keeping the peace."

John Stuart Mill has said, "An International Tribunal is the great want of civilized nations." In 1874, Congress adopted a joint resolution authorizing and requesting the President "to negotiate with civilized powers in regard to international arbitration, for the establishment of a system whereby matters in dispute, between different governments, may be adjusted without recourse to war."

For this better mind, which has been coming to the most enlightened nations, we are indebted to those organizations that have, for their special aim, to foster the peace sentiment.—*American Advocate of Peace.*

WHAT BECAME OF DEMAS?

BY I. M. PINES.

Demas is represented as a co-laborer with the Apostle Paul, and, no doubt, occupied a position of confidence and usefulness. Without any comment the fact is simply stated by the apostle, that Demas had forsaken him. "having loved this present world." A cloud of sadness is thrown over the career of the once useful disciple of the Lord.

Some men's histories are given at full length and in minute detail, while those of others are given in a few short sentences. The Lord would teach us how a man, step by step, may attain to the highest state of enjoyment and usefulness, or warn us by the solemnity of the future to act our part well in life.

The fate of Demas reminds one of the wreck of a man-of-war gone to the bottom of the deep, with only a few bubbles on the surface to mark for a moment its burial. On the smooth surface of an innocent and useful life one spot marks the place where sank an immortal spirit, who had set sail for the heavenly port—the love of this present world.

There is no divine law against the love of this world as such, but against this love taking the place of that of the Father. It is right that we love our families, our friends, our occupations, &c., but in no case are we justifiable in allowing our interest in these things to divorce our ardent affection from God and his service.

Of necessity we have to do with the affairs of the present world—to obtain an honest livelihood brings a man face to face with the world and its pursuits, from Monday morning to Saturday evening; but to be "fervent in the spirit, serving the Lord," is not inconsistent with that other injunction, namely "not slothful in business."

What a solemn warning is the fate of Demas to all whom God has called to the office and work of the Gospel ministry!

It requires no special foresight to predict the result when Christians begin to neglect secret prayer, family worship, and the meeting for prayer and religious experience, because their temporal occupations are allowed to crowd these duties out of the programme of their lives. Neglect in these marks the spot where many have made shipwreck of faith.—*Evangelical Messenger*.

THE TEACHER'S EXAMPLE.

Need I do more than remind you, brethren, that above all other preparations you need to be led by the Spirit of God yourselves? A man can teach only what he knows. He can not impart an influence to which his own heart is dead. Very

keen, although superficial—very just, although not very merciful, is the discernment of children; none will more subtly detect the ring of the true and false metal, none more clearly tell whether there is reality and fervor of faith in the teaching of him who guides them to Christ. There is a magic in personal example; there is a yet more wonderful spell in that personal influence which a man sheds forth through intellect and heart, through every pore, so to speak, of his spiritual being. More, then, really depends on what you Sabbath-school teachers are, than on what you say or do. It would be enough to urge you, for your own sakes, to accept the atonement of your Savior, to drink in the grace of God to your souls. It is still more to appeal to you for the sake of God, in the name of the mercy of the Father, the atonement of the Son, the consistent pleading of the Holy Spirit. And yet, side by side with these general appeals, there comes another of special power. For the sake of those who are Christ's little ones, those whom you can lead to him only if you know him, whom you can raise above the earth, only when you so rise yourselves—for their sakes seek earnestly to be "in the spirit" more and more to the likeness of Christ. It was to John, when he was "in the spirit on the Lord's day that the secrets of heaven were opened; so it shall be to you when in your measure you follow his apostolic steps. You shall be made ready, you and the little ones whom God has given you, for the heaven where shall be all rest and at peace forever.

CHANGED A SIGN-BOARD.

An old man was dying in the poor-house. He said there was one thing he most deeply regretted. When he was a boy he saw some men putting up sign-boards at the cross roads to show travelers the right way. After they were gone he went and changed one of the boards, so that it pointed in a wrong direction. How many travelers he sent wrong he knew not, but he was sorry to think he had misguided any. God wants us to be way-marks to direct people to the heavenly country. He has set many a young Christian in our midst to point the traveler through this world to the city of endless day. Have you ever turned one of these way-marks to point in a wrong direction? Is there any young Christian in your knowledge, who has lost his first love, and fallen from grace? If so ask yourself the question, "Have I, by word or deed, turned him away from the Lord?" If so, you may thereby lead others into the way of death! It is bad enough to direct people wrong in the interests of this life, but how much sadder to think that we have directed them wrong in the interests of the life to come!

DRESS AND SHOW.—We live in an age of dress and show. The church and the world vie with each other in the display of finery, and the spiritual senses of multitudes of professed Christians are smothered in silks and satins. The wearing of costly apparel, the display of fine ribbons, gold ear-rings, frizzes, and bangs, that hide the beauty of womanhood, an apology for a bonnet propped on the back of the head, and flashy gew gaws, steal away the affections from God, send leanness into the soul, and, instead of a full, round, deep and abiding experience, a shallow, sentimental utterance is substituted in the class and meetings. Is it any wonder that hundreds of our people backslide? Even the children imbibe this spirit. Said a little girl to us last Sabbath, when interrogated as to her absence from Sabbath school, "I hadn't my spring bonnet." There are hundreds of professed Christian parents who not only do nothing to check this growing tendency among their children, but cultivate it both by example and precept. That such indulgences are baneful to our church, needs no argument. Poverty toward God, and forfeiture of eternal life, are the inevitable and final results.—*Conference Worker*.

Miscellany.

LAW-DEFYING.

Saloonists and liquor dealers claim that they are carrying on a legitimate and respectable business, and yet they are ever hiding it behind screened doors and painted windows so that no one from the outside can know their business. If they are law-abiding citizens why is it that the strongest laws cannot govern or regulate their traffic on week-days or Sabbath? Why is it that the saloonists of Cincinnati and other places have banded together to defy the law? Why is it that almost every saloon in the land that does not openly violate the Sunday law, has its back-door or private entrance for Sunday customers? Law-abiding? No, never! There is not a more law defying or God-defying business in all the land, and one that is the closest league with every thing disreputable and bad.—*Morning Star*.

THE SPREAD OF MORMONISM in Arizona has aroused public sentiment in that territory. The United States Grand Jury has found seven indictments for polygamy, the first ever found in Arizona. A brief telegram by the Associated Press states that great excitement prevails, and both Mormons and "Gentiles" are watching the proceedings with profound interest. It has been one of the favorite projects of the Mormon leaders to establish colonies outside of Utah, and they have succeeded to some extent in Idaho and Ne-

vada. It may be hoped that this action of the Grand Jury will prevent a settlement in Arizona.

CHOLERA CURES.—There are numberless panaceas and cures offered for cholera. But it will be well to let them all alone. People who live temperately, eschew beer and whiskey, observe habits of cleanliness and moderation will not likely be troubled by cholera when it does come. Besides dosing, there are offered and recommended disinfectants to be used about houses, streets and public places. Most of these so-called disinfectants are merely something having a bad smell which, it is claimed, will kill other bad smells and disease germs. To cover or mask one bad smell with another is not always or often, to destroy it. The most dangerous or germ breeding gasses are frequently the least disagreeable to the smell. If people will be temperate and careful and cleanly they will need no disinfectants.—*Farm Journal*.

In the days of the apostle Paul the silver shrine makers of the Goddess Diana from the mercenary motives, made a great outcry against Paul at Ephesus, because their craft was in danger, and so they gathered a howling mob, and for the space of two hours made themselves hoarse crying, Great is Diana of the Ephesians.

There was no argument in it but a great deal of noise.

To-day the devotees of Gambrinus (the god of beer) and Bacchus (the wine god) are making a similar howl, prompted by the same motive.

They have no arguments to give in favor of their ruinous business, but they howl all the same.—*Mess. of Peace*.

ON THE DEATH OF ELI W. CULP.

By his sister, Lizzie Smeltzer.

O brother dear, you've left us here,
In this cold world to roam;
But thou hast gone, yet seem'st so near,
To thine eternal home.

Farewell, dear brother, must I say
Farewell so soon to thee?
Yes, thou hast gone from earth away
With God in heaven to be.

For two long years you suffered pain,
But meekly bore it all;
You did not murmur, nor complain,
But waited God's last call.

Yes, God knows best, his name be blest,
He doeth all things well:
He took you to your heavenly rest
In highest joys to dwell.

Then farewell brother till we meet
At home in heaven above
To sing God's praise in music sweet
And dwell in Jesus' love.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

ROTH-SCHLEGEL.—On the 24th of August, in the Amish Church, near Seward county, Neb., by Joseph Schlegel, Joseph Roth and Anna Schlegel, both of Seward county, Nebraska.

WITMER-BOWER.—On the 31st of August, at the residence of the bride's parents in Elkhardt Co., Ind., by Jacob A. Beutler, John H. Witmer and Julia A. Bower, all of Elkhardt county.

HESS-CHARLES.—On September 2d, at the residence of the bride's parents, by Jacob N. Brubacher, Bro. Christian H. Hess, of Willow St., and Christiana F. Charles, of Manor twp., Lancaster Co., Pa.

Died.

WINGERT.—On the 31st of August, in Cambria county, Pa., of cholera infantum, David, infant son of John and Susan Wingert. Funeral services by P. A. Blough. Text, Mark 5: 39.

THOMAS.—On the 7th of July, in Cambria county, Pa., Eve Thomas, aged 84 years and 10 months. Funeral services were held by Jonas Blough and P. A. Blough. Sister Thomas was a widow over forty-nine years, and was for many years a member of the Mennonite Church. A few days previous to her death she sent for a minister and in her conversation with him said her desire was to depart and be with Christ.

ROHRER.—On the 28th of August, in Chester Co., Pa., Martin H. son of brother John and Sister Susan Rohrer, aged 2 years, 6 months and 21 days. Funeral services were held in Lancaster county, Pa., at Beyerstown, Hershey's Church, by David Buckwalter and Isaac Eby, from Romans 5: 18. Buried at Hershey's grave-yard.

SINGER.—On the 28th of August, in Chester county, Pa., Howard Clayton, son of Bro. John and Sister Magdalene Singer, aged 11 months and 21 days. Services by Isaac Eby. Rom. 8: 28.

DETWEILER.—On the 26th of August, in Columbiana county, Ohio, Samuel L. Detweiler, aged 79 years, 8 months and 20 days. Buried at Oberholzer's Meeting-house, where services were held by Jacob Stauffer and Brubacher.

WENGER.—On the 6th of June, near Milford, Seward county, Neb., Catharine, daughter of John Wenger, aged 23 years and 7 months. A few months ago she was baptized and received into the Amish Mennonite Church. Funeral services by Joseph Schlegel and Joseph Gascho.

HUNSBERGER.—On the 19th of August in South Cayuga, Ont., of consumption, Amelia, daughter of Henry Hunsberger, aged 33 years, 3 months and 8 days. She began the service of the Lord in her youth, and remained faithful to the end. We will miss her here, but we believe it is well with her. Services by N. Snyder, from Heb. 4: 9.

HECKADON.—In Lincoln county, Ontario, of dropsy and heart disease, Anna, wife of Henry Heckadon, aged 49 years, 1 month and 20 days. Deceased was a faithful member of the Mennonite Church. She leaves a husband and fifteen children. Services by Abraham Hunsberger and C. Gehman. Text, Rev. 14: 18.

SMITH.—On the 6th of September, in Elkhardt county, Ind., of fever, Jacob R. Smith, son of Preacher R. J. Smith formerly of Holland, aged 25 years, 10 months and 15 days. The funeral was held at Yellow Creek, and was largely attended, especially by the young people who had been his associates and school-mates from childhood. The services were held by J. S. Coffman and David Burkholder. Jacob Smith was a young man of more than ordinary intelligence, was very decided in his opinions, contended earnestly for the right, and was highly respected by all. He professed to have peace with God, and died trusting in Jesus. On the 31 of August he was united in marriage with Hannah Christophel; five weeks later she followed his remains to the grave. May she faithfully hold to the promises that the Lord has made to those that trust him.

HALTEMAN.—On the 1st of July, in North Coventry, Chester Co., Pa., of brain and spinal affection, Catharine Halteman, aged 63 years, 6 months and 1 day. She was a prominent member of the Mennonite Church at this place. She was buried at East Coventry Mennonite Church. Services by Jacob Conner at the house and Jacob Hunsberger at the meeting-house.

BARE.—On the 4th of September, in Elkhardt county, Ind., Rosa Jane, daughter of John Bare, aged 6 months and 14 days. Services at Yellow Creek by the brethren Jacob Wisler and John Weaver.

CHRISTOPHEL.—On the 1st of September, near Nappanee, Elkhardt county, Ind., of consumption, Elizabeth, wife of Noah Christophel, aged 24 years, 9 months and 18 days. The funeral services were held at Yellow Creek Meeting-house, by David Burkholder and Jacob A. Beutler. Sister Christophel bore her sufferings with much patience, was a bright light in her profession, and left a good hope that she was at peace with God.

DISSINGER.—August 26th, near Salungo, Lancaster Co., Pa., Lizzie J., wife of Aaron Dissinger, aged 33 years, 9 months and 3 days. Funeral on the 30th. Text, 2 Cor. 5: 1. Buried at Landisville Meeting-house.

MINNICH.—September 1st, in Landisville, Lancaster Co., Pa., Jonas Valentine Minnich, aged 6 months and 17 days. Text, Mark 10: 13-16. Buried at Landisville Meeting-house.

MANUEL.—September 2d, in Columbia, Lancaster county, Pa., Isaac Manuel, in his 60th year. Funeral on the 6th. Text, Psalm 90: 12. Buried in the Columbia Cemetery.

Letters Received.

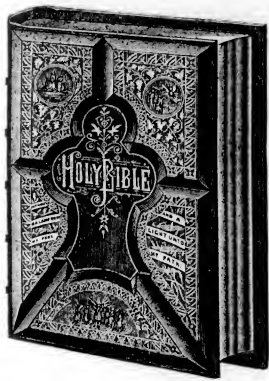
WITH MONEY.

A—John I. Amstutz.
B—David Bowman, Peter J. Brenneman.
D—Jacob Dreck.
G—David Garber, Francis Good, John Grant.
H—H. Hochstetler, John Hertzler Sr., J. R. Hoffer, Hieb & Seydel.
K—Samuel Kauffman, A. K. Kirts, John W. Kennell, Joel King.
L—Isaac Leatherman, Joseph Litwiller, B. Loewen.
M—Isaac A. Miller.
N—Ephraim N. Nissley.
P—Mary Peachy.
R—Jonas Ramer.
S—D. J. Schmucker, David Shenk, D. Stutzman, John D. Showalter, J. E. Suntheimer.
T—Noah Troyer, Abraham Tschetter.
W—Welly & Sprunger, Jacob Welly, William Wulpe.
Y—Anna J. Yoder, Thos. D. Yoder.
Z—S. B. Zook, Wm. Zimmerman.

MISSION FUND.

David Garber \$1.00.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.

It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.00
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible. Agate. 24 mo. in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129..... 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 176..... 50
Agate, Reference, 16mo., leather binding, No. 148..... 75
Union, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 32mo. agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc. 1374 pages, bound in half morocco, by express..... 5 00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, 50
Gries, C. F. English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10 00
Oetzel-Schlagler's English and German Dictionary, 24 mo., 700 pages, half leather, an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academic, bound in cloth, 560 pages 2 20
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 65
Pocket Edition, cloth..... 75

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
—3 volumes on the Psalms, per volume 1 50
—2 " on Job, 8vo. " " 1 75
—2 " on Isaiah, 8vo. " " 1 75
—1 " on Daniel, " " 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols., in one..... 1 50
On Matthew and Mark in one volume..... 1 50
On Luke and John, in one volume..... 1 50
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne... 1 50

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, maps, &c. for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alleine's Alarm to the Impenitent..... 35
Alphabetical Index of New Testament, cloth 60
" " " " paper 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 268 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, by Daniel S. Leatherman. 32mo, 32 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover, 32mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps..... 60
" " " " new Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 50
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 15c
Catechism (Mennonite), 50 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Christ and Adornments, a Price Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1 50
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edges..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Dairyman's Daughter..... 40
Day by Day, a compilation from the sayings of modern and ancient Friends..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2 25
Dictionary of the Bible, the A. T. S., Cloth, 534 pages..... 1 00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home. 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brenneman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Hall, A. T. S..... 50
Family Prayer Book, McDuff..... 1 25
Family Prayers, Willberforce..... 35
Fireside Readings. Paper, 30 cents; cloth, 60
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
Mystic Tye, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 50
Gems, by Spurgeon..... 1 00
Gems of Truth, by H. B. Brenneman, with Illustrations. Cloth..... 30
Gospel Sunbeams..... 45
Gospel Workers..... 25
Haberman's Prayer Book..... 25
Heaven and How to get there. D. L. Moody..... 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 60
Horseman's Friend, A Pocket Counselor..... 10
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
" " " " " " per doz..... 50
" " " " " " " " per doz..... 8 40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
J. sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jessica's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Line upon Line..... 50
Little things, a book for Children..... 50
Man in Genesis and in Geology..... 1 00
Maps (pocket) of different states, separate of each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Mennon Simon's Complete Works, by express..... 4 50
Mennonite Church and her Accusers, bound in half leather and cloth. 200 pages..... 60
Mind and Word of Jesus by McDuff..... 150
Morning by Morning, by Spurgeon..... 40
Morning Star, or Childhood of Jesus, finely illustrated..... 50
Morning Thoughts..... 50
Mosheim's Ecclesiastical History, by express..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherck, of Preston, Ont..... 10
Per dozen..... 90
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Heavenly Father..... 50
Our Sympathizing High Priest..... 50

Peace Manual, or War and its Remedies..... 50
Persuasive to early Piety..... 70
Peep of Day..... 70
Pictorial Narratives..... 35
Pictorial Tract Primer..... 35
Picture and Stories of long ago. A. T. S. By Faith Latimer. 4 col. pictures, 82 full page cuts, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 70
Plain Teachings, by J. M. Brenneman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top..... 30
Precept upon Precept..... 40
Primer, English and German (Am. T. S.)..... 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 63 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger..... 25
Recent Travels and Explorations in Bible Lands, by Frank S. Delfass, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 04
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul..... 70
Saint and his Savior, by Spurgeon..... 1 50
Saint's Rest, by Baxter..... 70
Sander's English and German Primer, illustrated..... 30
Scribner's Lumber and Log Book..... 35
Scripture Lessons. A. T. S. 18mo., 96 pages..... 30
Scripture Lessons for Little Ones, A. B. P. S. 10
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermons by Moody. Cloth..... 60
Should Christians Fight?..... 10
Songs for Little Ones at Home..... 70
Spring Time of Life..... 65
Spurgeon's Sermons per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 25
Summer on Peace..... 75
Sunshine for Rainy days. Board covers, 50 cents; cloth, 4to., 96 pages..... 1 00
Sweet Story of Old Thak. A. T. S. 18mo., 64 pages..... 35
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 528 pages, cloth..... 1 50
Through Bible Lands, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c..... 2 25
Tobacco, Influence on life and health..... 50
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Esleman..... 1 00
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.

No. 1, Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack..... 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/4 x 1 1/2 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 6 inches..... 85
No. 106. Reward of Merit, ten cards, 3 1/4 x 7 1/4 inches, gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German, Mennon Simon's Complete Works in English.—Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by
MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

Instead of success in getting these into the ark of God, it is to be feared men have worked themselves out of it. They will never go in till God gives such commandment. According to the in-

structions of the New Testament there is not room in the ark for these things of the world. The ark has not been arranged for them by Him that gave commandment how it was to be built, and man cannot make any improvements.

Many things which the Bible condemns appear harmless to great numbers of Christian professors, but in every case where an attempt is made to take them and religion into the same ark they are found to be hurtful and dangerous. Those amusements in which the world delights, and in which lukewarm professors can see no harm, are certain to turn the affections away from God to the "beggarly elements of the world." It will be to the Christian's sorrow and eternal hurt to sear his conscience into an allowance of anything that the word condemns. He is warring against his own soul, and piercing himself through with many a dart when he attempts to reason away any of the (unpleasant to the carnal mind) truths of the gospel. The faithful Christian will thankfully and willingly accept the plain teachings of the Scriptures, knowing that, just as they are without any improvement, they will lead to the highest blessing of earth and heaven, even if it costs humiliation, self-denial, and crucifixion to believe and obey them.

J. S. COFFMAN.

CHRISTIAN PLEASURES.

My friend, can you not leave the world with all its vanities? These will all very soon pass away however fondly you chase them or closely you may hold to them. Will you not set your affections on something that is enduring, and find a home with the people of God? Do you think they do not want you in the church? Do you think you could have no more pleasures if you became a Christian?

Let me tell you that it was my opinion before I was entirely willing to serve God, that to become a Christian was to deny all pleasures and live a life of misery, but I have learned to see my mistake. The Lord in his infinite mercy still kept calling to me, "Leave all your sinful pleasures and follow me, you have a work to do for God." Once when I had made up my mind to live for Jesus, I was persuaded to wait awhile on the plea that I was still very young. I indulged in worldly pleasures more than ever but my kind heavenly Father was still pleased to spare me and show me my folly. Over three years ago I was made willing to give up all sinful pleasures and take part with those who bear the cross for the sake of Christ.

I have learned to my joy how much more pleasant it is to live for Jesus than to have the greatest earthly joy. How true to me have been these words, "How pleasant are His ways."

O sinner, turn to the Lord, and seek to walk in his holy ways. You can take nothing with you when you die. How dear to me is the truth that the things I once loved I now hate. We hate them because God hates them. Once you come into the happy service of the Lord, the sinful things that you now love will afford you no more pleasure. You will look upon them as vanity.

Let us not rest satisfied till we have the fruits of the kingdom, "righteousness, and peace, and joy in the Holy Ghost."

CHARLOTTE GABER.

THE REBELLION OF KORAH.

No doubt the rebellion of Korah, Dathan, and Abiram, and their destruction with all their company, as recorded in Numbers, 16, is written for a warning to us, that we envy not others' services in the church; but be content to labor with the gift we have received, and improve our opportunities to do good. It was enough for Korah and his company "to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them." They need not seek the priesthood which belonged to Aaron and his sons, viz. the ministering in the sanctuary. Now if we should seek the ministry in the sanctuary, or to become preacher without being called of the Lord Jesus, we would be no better than Korah.

But now suppose if Moses would have forbidden them to serve in their place, lest they should exalt themselves, would he have been any better than they? But not so with Moses, he was very meek, he was the type of our great Leader through this wilderness of the world, our Lord and Savior whom we should hear and obey rather than man.

A question comes up right here, and it is this: Who will take care of our ministers, that they exalt not themselves, since they are so very careful about us, as if Jesus does not help to keep us humble? As an excuse to the above questions allow me to say that I have heard the assertion made that it is not best to venture too far into the fountain of God's love lest we exalt ourselves, and fall away from grace. God have mercy upon such.

I cannot help writing a little more about the meekness of Moses. In the 11th chapter he complains of his charge, saying, "I am not able to bear all this people alone, because it is too heavy for me." And God divided his burden unto seventy elders, and took of the spirit that rested upon Moses, and gave it to the seventy, and they all prophesied. "But there remained two of the seventy men in the camp, the name of the one was Eldad, the other Medad: and the spirit rested upon them, and they prophesied in the camp. And there ran a young man, and told Moses, and said, 'Eldad and

Medad do prophesy in the camp.' And Joshua, the servant of Moses, answered and said, 'My lord Moses forbid them. And Moses said unto him, 'Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them.'

"This is perfectly beautiful. Moses was far removed from that wretched spirit of envy which would let no one speak but himself. He was prepared, by grace to rejoice in any and every manifestation of true spiritual power, no matter where or through whom. He knew full well that there could be no right prophesying save by the power of the spirit of God; and wherever that was exhibited, who was he that he should seek to quench or hinder it.

That this may redound to the honor and glory of God and the upbuilding of his Zion is my prayer. S. J. YONKES.

ON THIS SIDE—SINGING.

'God has given me a song—
A song of trust;
And I will sing it all day long,
And sing it I must.'

And yet it is a sweet, most blessed compulsion. For when the heart is full of song it is perfectly natural and easy for it to flow out upon the tongue in praises to God. Then indeed when the heart triumphs and is exceeding glad, the lips will sooner or later declare it. When verily the whole life flows out in ceaseless song, who shall restrain the heavenly and blessed impulse? Then "let everything that hath breath praise the Lord! Praise ye the Lord!" For "the name of the Lord is to be praised from the rising of the sun to the going down thereof."

Time was — it is so with you now, beloved,—when I dwelt on the other side of Jordan among the Amorites, the Moabites and numerous other foes to my spiritual life and happiness. Then it was all fight and but little of song and gladness and victory. But now, thanks be unto God, I dwell on this side of Jordan — on the Canaan side, if you please, where the enemies have all been subdued and cast out. Now I dwell in perfect peace and have but little severe and continued warfare, compared to aforesaid, when foes engaged my sword and shield perpetually. Now rather it is "rejoice evermore" in the Lord and break forth into songs of joy and numerous triumph! Hallelujah! Now

"All my path is bright and clear,
The heavenly land seems very near,
And I almost do appear
To walk by sight!"

Newark, N. J., Sept. 1884.

I. N. KANAGA.

CONTENT is the philosopher's stone that turns everything it touches into gold.

KIND WORDS.

Have a kind word for your father and mother; have a kind word for your sister and brother; have a kind word for the servants who wait; have a kind word for the poor at your gate.

Kind words cost us little—or nothing, indeed; they are taught us by Him who felt sorely their need.

When injured, insulted, for our sins condemned
'T was Jesus who spoke to each man as a friend.

Spoke—acted—He gave his pure life for us all—

For us who were lost by our first parents' fall. Then let us all love, and be kind to each other, For Christ gave command that ye love one another."

* John 13:34.

NIGHT AND ITS CARES.

Darkness has again gathered over the wide world. In the great cities the people are rushing to and fro, each one attending to his own permits. Many are gathering into the saloons, some to have a social time, others to spend their hard-earned money for whiskey, while their wives and children are starving for want of food. There they sit all night gambling, drinking, lying, swearing, fighting till their money is gone. Then they start for home drunk, and when they reach it many of them abuse their children and wives, by swearing at them and knocking them down with chairs, etc., sometimes destroying their little property which they could so much need. Such is the life of a drunkard.

The old Adam must die, must be cast out, must be buried not to be resurrected again. Many a poor soul is deluding himself with a strong desire and a faint hope that this has been accomplished when the heart is still full of sin and the old man is simply under moral control. Satan is not very uneasy when he has a person in this condition, and will likely allow him to hold inbred sin in measurable restraint. Let such a person attempt to cast sin out and he will be filled with the Spirit, and he will find Satan giving him more trouble than he thought it possible for him to do. Attempt it, reader, if the old man of sin has not been cast out, and see how easily you may find some indwelling sin that you love, and are not willing to be separated from.

Persons are apt to keep their attention entirely on particular acts of sin instead of the sinful disposition within. To pray for pardon of particular sins while the heart is full of the love of sin which the petitioner is unwilling to give up, looks like an unreasonable exercise. If a person has committed some great crime because he had the inclination to commit it, and after seeing the results of his wickedness prays to be forgiven, can he expect pardon so long as he has undergone no change of heart? Certainly not. He may repent of his act because it has brought him into disgrace and suffering, but this is not repentance from the heart, repentance that comes from a hatred of

Orrville, O.

FREE FROM SIN.

To profane the name of God, to kill, to steal, to bear false witness, to covet, to commit adultery—even if it be only in the

heart, and many other things that persons do but should not, and that they should do and refuse to do, are well known to be sin. Thousands of persons, and likely some who read this, subject themselves to a kind of Pharisaic examination no better than that which the rich young man had made when he said to Jesus, "Good Master, what shall I do to inherit eternal life?" He had kept all the law, and thought himself very good; yet when Jesus revealed to him the actual condition of his heart by asking him to part with his riches, he went away sorrowful. These good "young" men of to-day who keep only the outward forms of God's commandments know themselves no better than this rich Pharisee did. He thought himself free from sin, while he was just sinful enough to selfishly enjoy his riches, leave Jesus and refuse to obey him.

How many thousands of professed Christians think themselves free from sin when they are only holding their sins in restraint! They may stand the test upon a self-examination on all the particular sins named at the head of this article, and still have a heart defiled and polluted with sin to such an extent that the terrible day of the Lord, if they do not get light before then, will reveal to them that they have only reformed, and were never born again. This will be to miss heaven.

The old Adam must die, must be cast out, must be buried not to be resurrected again. Many a poor soul is deluding himself with a strong desire and a faint hope that this has been accomplished when the heart is still full of sin and the old man is simply under moral control. Satan is not very uneasy when he has a person in this condition, and will likely allow him to hold inbred sin in measurable restraint. Let such a person attempt to cast sin out and he will be filled with the Spirit, and he will find Satan giving him more trouble than he thought it possible for him to do. Attempt it, reader, if the old man of sin has not been cast out, and see how easily you may find some indwelling sin that you love, and are not willing to be separated from.

Persons are apt to keep their attention entirely on particular acts of sin instead of the sinful disposition within. To pray for pardon of particular sins while the heart is full of the love of sin which the petitioner is unwilling to give up, looks like an unreasonable exercise. If a person has committed some great crime because he had the inclination to commit it, and after seeing the results of his wickedness prays to be forgiven, can he expect pardon so long as he has undergone no change of heart? Certainly not. He may repent of his act because it has brought him into disgrace and suffering, but this is not repentance from the heart, repentance that comes from a hatred of

sin, repentance upon which God offers pardon. What would it avail if a particular act of sin were forgiven if the heart were still filled with a willingness to commit the same sin under favorable opportunities? To be free from sin the root must be plucked up, the fountain must be cleansed, the old man of sin must be crucified and buried.

J. S. C.

For the Herald of Truth.

"THY FAITH HATH SAVED THEE."

Luke 18:42.

These words were spoken by our Savior to the blind man when he gave him his sight. At first Jesus did not heed the blind man's cries, yet when he continued calling, Jesus asked the people to bring him into his presence. "Receive thy sight: thy faith hath saved thee," were the words of Jesus when he heard the petition, "Lord, that I may receive my sight." He that was blind received his sight, and followed him, glorifying God, and all the people with him.

This blind man had faith; he did not doubt God's power to open his eyes; and upon the exercise of this faith he was immediately restored to sight. There are many other instances in which the power of healing was said by the Savior to be according to the faith of those who came to be healed.

The Scriptures abound with promises, and it must be that these promises were intended for the disciples of Jesus in all ages. God is no respecter of persons, and we certainly have a right to claim the promise as for us when he says, "Whoever ye shall ask the Father in my name, he will give it you." It is to be feared that our faith is too frequently like that of the disciples when they had come together to pray for Peter when he was in prison. When the Lord heard their prayers and opened the prison doors and brought him into their presence, they could not, at first, believe that it was Peter. So we may perhaps sometimes pray and not fully believe that God will hear and answer us. The Word says we shall pray in faith, believing, doubting nothing. If we doubt we have not the promise of receiving anything of God. In Heb. 10:22, 23 we are admonished to draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water; and to hold fast to the profession of our faith without wavering.

In the eleventh chapter of Hebrews we can read what the faithful ones of old obtained through faith in God. They lived by faith, and had the confidence in Him that promised that he would fulfill all his promises, and would help them in every need.

God is able to help us according to the needs of soul and body; but always in accordance to His will. He does not always answer our prayers directly, for he is allwise and knows better than we do what is best for us. It is possible that we in our weakness may ask for something that would not be best for us at the time and just as we think. Still we should not lose our trust. "Cast not away therefore your confidence, which hath great recompense of reward."

If God appears not to answer directly our prayers, will we not learn a lesson from the blind man and continue calling in the midst of opposition, trusting that he will answer every prayer of faith in his own good time and in his own way? We should do as the Psalmist says, "It is good to wait upon the Lord; I waited patiently on the Lord and he heard me." Let us present our bodies a living sacrifice, holy, acceptable unto God, relying fully upon his promises, and believe that that which he does is well done.

EFFIE HYGEMA.

For the Herald of Truth.

FAITH IS OUR EVIDENCE.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Here are questions that we should ask ourselves, we that profess to love Jesus and to keep his commandments. Are we walking in the path our Leader trod? Have we come in faith to the fountain which was opened for sin and uncleanness? "I am the way, the truth and the life, and no man cometh to the Father but by me." Are we dead, and is our life hid with Christ in God? Can it be that we are born of God and have overcome, and know nothing about it? O no; we do know that we have eternal life through Jesus Christ our Lord. If we have been made free indeed, we are told to stand fast in the liberty where Christ has made us free. Be not entangled again in the yoke of bondage, the apostle says, for they that are Christ's have crucified the flesh with the affections and lusts. They have overcome the world.

We will pray with the Psalmist, "Teach me thy way, O Lord, and lead me in plain paths." This may seem a burden, to become crucified to the world and the world to us, if we are not fully the Lord's; but I can say, The yoke is easy, and the burden is light. If we were all born of God there would be many a stronghold broken down, many a stumbling-block removed, many an uncharitable act avoided.

Since we see that we are passing away, let us examine ourselves with the word of God, and see whether we are in the faith. O the well of Salvation, how un-

fathomable, and its waters how inexhaustible!

"See the waters springing up
To revive your languid hope;
He can fill your vessel full,
And refresh your weary soul."

Sinner, you may come and see,
If this well is not for thee;
For you cannot tell how high
The hour may be that you must die

And you'll find it passive sweet
E'en to sit at Jesus' feet;
And to listen when he cries,
"It is finished," and he dies.

"Father," now he cries, "forgive;"
I have died that you might live;
And, whatever your crimes may be,
I have died to set you free.

This unfounded love to me,
He has offered full and free;
Will you now the offer take,
For your dear Redeemer's sake?

O the Spirit can impart
Full salvation to each heart,
If we only venture dare
With our poverty and care.

"Come, and lay them all on me,
For I truly pity thee;"
All that Jesus says to me,
That he also says to thee.

Let us still our vessels bring.
To the soul-refreshing stream,
Constant let our praises rise,
Till we drink above the skies."

E. B.

For the Herald of Truth.

TOO MUCH CONFUSION.

The Spirit, speaking through the Rev. John, proposes to enter into intimate communion with "any man" that will hear His voice, and open the door. Every man's "door" is his own heart. At that door the Spirit knocks—knocks not only at some favored moment as He is passing, but *stands* and knocks. "Behold, I stand at the door, and knock."

When there is any pious training, the years of childhood are seldom, if ever, passed before persons become conscious of a knocking at their hearts which they know to be from a messenger of good pleading for admittance. Then the heart is tender, is easily impressed, and one is more inclined to open the door than later in life. Many fold more persons become Christians between the ages of ten and twenty years than during any ten years afterward. The knockings of the Spirit make deeper and more lasting impressions in youth than they do upon older hearts, but for many reasons the door is not always opened. It is a glorious result, however, when young persons realize by actual experience the truth of the promise, "Those that seek me early shall find me."

Later in life the heart becomes harder; so many impressions of duty have been unheeded, so many convictions have been

stified, that the knockings of the Spirit, which were once loud and clear, are but feebly heard. The heart has become fixed upon certain objects in life, and so intent does man become in his chosen pursuits that the faithful, continued knockings of the Spirit are scarcely heard. These knockings continue through life, up to old age, unless, alas! one has so persistently refused to acknowledge His divine presence that hardness of heart has happened unto him, and he be given over to reprobacy of mind, so that there "remaineth for him a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

There may be cases, and no doubt are, where the knocking has entirely ceased; there are many more where it ceases to be heard, and likely a much greater number where it is heard but faintly. It is this large class of persons who are so "dull of hearing" that need to be reminded that the Spirit is still knocking for entrance. Why does the sound of this continual knocking fall so faintly upon their hearts? Is it not because of the confusion within? Knocking at the door of a house is heard only with a distinctness corresponding to the condition inside the door. There may be so much confusion as to drown the sound entirely.

What causes the confusion in so many hearts? With the farmer it may be the bleating of sheep and the lowing of cattle. The mechanic may hear nothing but the ring of anvils, the thud of hammers, the shoving of planes and the whizzing of saws. The tradesman may hear only the rustling of dry goods or the jingling of hardware. The speculator may hear no sound so sweet as the clinking of gold and silver coins. The passionate man may have every kind feeling drowned by the broils and contentions caused by his angry nature. The devotee of fashion may be oblivious to every thing except the rustling of silks and finery and the tinkling of jewelry. It is possible, too, that some apparently zealous defender of religion takes so much pleasure in the disputes and unprofitable debates caused by his manner of presenting Bible doctrines that he hears not the sweet, loving knockings at his heart's door. Then there are multitudes who give their attention to the howls of Satan as he goes about like a roaring lion, seeking whom he may devour.

Honorable business pursuits need be no hindrance to the voice of God in the soul, but to allow them to have the first place in the affections will positively weaken the impressions of the Spirit. Of many it might be asked, Why do they not obey God in whom they believe? and the truthful answer would be, There is too much confusion within; they hear not the Spirit as he stands at the door and knocks.

J. S. C.

A CHILD'S PRAYER.

O God, may thoughts of thee depart
At night the latest from my heart,
And in the morning first arise
To Thee in grateful sacrifice.

And from the morning's early light
Until the darkened shades of night,
May thoughts of Thee inspire my heart
Well to perform my humble part.

And when my days and nights are o'er
And I shall wake to sleep no more,
Then may my soul delighted rise,
To serve Thee better in the skies.

VICTORY IN TEMPTATION.

BY REV. DANIEL STEELE.

It is a great mistake to suppose that any state of grace this side of glory is entirely exempt from temptation. So long as the soul is in probation it will be tested by solicitations to sin. But there is a state in which we may, with St. Paul, always triumph. There are two different ways of resisting temptation, one of which is sometimes successful and the other is always infallible.

The first method is by the direct antagonism of sin through the exercise of the will-power. If this power is strong, victory ensues, but if it be weak, defeat follows. The other method is in the indirect resistance of temptation by the complete renovation of our own desires and pleasures. For the chief power of temptation lies in our own hearts, in our appetency for sinful delights. The extinction of that appetite breaks the power of every solicitation to moral evil. But since we are created with the desire for happiness, imbedded in our very natures, the downward gravitation of our souls toward sinful pleasures can be overcome only by bringing heaven so near by faith as to cause a superior upward gravitation, by what Dr. Chalmers vigorously styles "the expulsive power of new affection." Hence, the love of God fully shod abroad in the heart by the Holy Spirit, the sanctifier, works a thorough revolution in our delights. Spiritual joys have now become far more appetizing than sensual gratification.

"Temptations lose their power,
When Thou art nigh."

The period of Christian life, before this new taste for spiritual joys has become completely dominant and controlling, is the period of the greatest peril. It was before a relish for the manna had become ineradicably fixed in the Israelites that they "fell a lusting," for the flesh pots of Egypt, and visions of "leeks, and onions, and garlic," made their mouths water from intense longing. During the critical period in which Jehovah was attempting the transformation of this servile gang of brick-makers into a nation of freemen, they fell before the power of their ineradicated Egyptian appetites. Let every

unsanctified Christian remember that these things are written as an ensample of the shipwreck to which he is especially exposed. In the perilous hour of trial his will-power may bow like a reed before the impetuous torrent of fleshly desires, and he become a castaway. The only safety is in the opening of a new fountain of joys within the heart, so sweet, so full and so lasting, as to extinguish utterly all base delights. Let me illustrate. In the days of my boyhood, when a barrel of cider in the cellar of the farmer was deemed a necessary of life, one of my neighbors complained that in consequence of the bibulous propensity of some one in his house, he could keep no cider in his cellar. A friend well versed in human nature suggested Franklin's remedy as a sure cure of the evil. The complaining farmer was told that his cider would remain untouched if he would place a barrel of wine beside it. Here see an unfailing prescription, for the soul prone towards the shallow, green-scummed pools of sensual gratification. Let him by faith place nearer to his heart the wine of God, the joy of the Holy Spirit, the Comforter, having tasted which he will never thirst again for worldly pleasures.

A classical illustration of the two ways of resisting temptation is found among the beautiful myths that cloud the dawn of Grecian history. In the wanderings of Ulysses after the taking of Troy, the wind drove his ship near to the island of the Sirens, somewhere near the west coast of Italy. These enchantresses were fabled to have the power of charming by their song any one who heard them, so that he died in an ecstasy of delight. When the ships of Ulysses approached these deadly charmers sitting on the lovely beach endeavoring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a roped tied himself to the mast, until he was so far off that he could no longer hear their song. By this painful process they escaped. But when the Argonauts in pursuit of the golden fleece passed by the Sirens singing with entrancing sweetness, Jason, instead of binding himself to the mast and stuffing the ears of his men with wax, commanded Orpheus, who was on board the ship, to strike his lyre. His song so surpassed in sweetness that of the charmers, that their music seemed harsh discord. The Sirens seeing them sail by unmoved, threw themselves into the sea and were metamorphosed into rocks. They had been conquered with their own weapons. Melody had surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy. The joy of the Holy Ghost in the heart must surpass all the pleasures of sense. When all heaven is warbling in the believer's ear, the whispers of the tempter grate upon the purified sensibilities as saw-filing rasps the nerves.

"The joy of the Lord is your strength" to resist sin as well as to endure toil. Fullness of joy is the Christian's impervious shield. Christ has such a shield for every believer. "Ask and receive that your joy may be full." Some people by affecting contempt for joy, proclaim themselves wiser than the Master. The truth is that no soul is entrenched in its bomb-proof till it is filled with God, with love, with joy. For these three are a trinity in unity. Every soul having the fullness of God has the fullness of joy, not always the gladness of realization, ecstatic and rapturous, but "the joy of faith"—a high serene tranquility often bursting out into exultation because of the gladsome emotions actually realized. Phil. 1:25. The kingdom of God is not fully set up in the soul till the joy of the Holy Ghost crowns both righteousness, or justification, and peace. Rom. 14:17. Hence, every young convert should be urged to advance immediately and rapidly beyond the point of irksomeness of service, unto the religion of unutterable gladness in Jesus. This is the religion of perfect consecration, full trust, entire sanctification, and the fullness of the Spirit abiding within the soul. The question why so many converts backslide is here answered. Their joy is evanescent. "Anon they receive the word with joy." They flourish so long as their short-lived, superficial joy continues, and then they wither away. The remedy is found in the abiding comfort, promised by Jesus and appropriated by a distinctive faith after justification. The rock was not smitten until Egypt was left behind. Gladness in Jesus has an important place in the economy of salvation. It conserves fidelity and conquers Satan. The Orphean lyre is a better safeguard than the Ulyssean wax. Lashing one's self to the mast may be heroic, but it is not the highest style of heroism. Jason acted a braver and a wiser part than Ulysses. To be sure it is better to incapacitate one's self for sin than to be cast into hell "having two hands and two feet." But it is still better to present the whole body a living sacrifice, and, with all our faculties unimpaired and free, to love the Lord with all the strength.

In conclusion, while we urge all to a joyful experience, we caution all against seeking joy instead of Jesus, the joy-giver.—*Advocate of Holiness.*

WORTH REFLECTING ON.—He who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Hannah Moore.*

A LAND OF MARVELOUS THINGS.

During our travels through Arizona in July, 1884, we saw some marvelous things that, to speak of, will tax the credulity of some of our readers to an extent bordering on doubt; however, we will venture to give a few notes.

Along the Atlantic & Pacific Railroad west of the New Mexico line, immense masses of lava run, twisted and contorted, for miles, as perceptible and seemingly as fresh as the day the liquid stream became solidified. The scenery all along our route of travel was of weird beauty and massive grandeur. That the great plateau of Arizona was once an inland sea, there can be no doubt; the isolated mountain masses thrown up in an irregular and peculiar manner, the fantastically castellated buttes, and the erosion caused by the retreating waters, with numerous other evidences clearly demonstrate the fact of there once having been a terrific upheaval; and here, as in many other places in this new west, the book of nature lies open with the record of countless ages stamped upon its pages, ever having in readiness, a rich readiness a rich feast for the scientist and sight-seer.

For nearly two-hundred miles we traveled by stage, through uninhabited portions of the territory, through deep canons and over rugged mountains. For the stage to be "held up" by robbers was not an unusual thing; we, however, escaped such an unpleasant experience.

In many portions of the territory the *Saguaro*, or giant cactus, abounds. In the Salt River Valley we found them of immense size. One day, while driving along where these plants grow plentifully, we had the driver stop the vehicle, and three of the passengers got out to measure one of these monsters, as best we could. It was decided without doubt to be at least forty feet high, and the main trunk to be two feet in diameter, with three gigantic arms like the branches of a candelabrum, which put out about ten feet from the ground and were at least twenty feet in length and ten inches in diameter, the whole being covered with sharp, prickly thorns, and fluted like a Corinthian column. The body is of a pale green, and the plant at the extreme top of each section bears purple blossoms that crown the blunt or oval shaped apex with a wreath of beauty. The blossoms are set on pear-shaped fruit that is palatable and highly prized by both the Mexicans and the Indians. The trunk of this curious product of the sandy desert is composed of narrow sticks of wood in the form of a cylinder, and held together by outside fibres. These woody strips are used, when taken from a partly decomposed trunk, for roofing adobe houses, for fences, etc.

The prickly pear, another of the cactus family grows to the height of over six feet, and bears a pear-like fruit.

The *bisnaga*, or "well of the desert," is another peculiar kind of cactus. It grows four feet in height, and ten inches or more in diameter; has long thorns but is one of the most valued of all the mammoth cactus. By cutting out the center, making a bowl-like cavity, it soon fills with water, affording the thirsty traveler a most refreshing drink.

The *Cholla* is the most uninviting of all the species; it grows from six to eight feet high, with many branches; it has a profusion of thorns with brs similar to a huge fish-hook.

The *Ocotillo* is another species, growing in clusters of one or two dozen poles, from fifteen to twenty feet in height. Walking canes are made of these poles and sold as relics of Arizona. They are also used for fencing, and when set in the ground as pickets, will take root and grow, making a living fence.

The century plant is found in many parts, and is a useful product of the territory. The flower stem runs up from eight to twelve feet and is from two to three inches in diameter; on it are bunches of yellow flowers the size of a cabbage head, and these heads or central parts of the flowers are used as food by the Indians; of it a syrup is made, and also a fermented liquor.

The *Amole*, or soap weed, is another plant of value; as a soap, the roots are equal to the soap of commerce, and also as a hair wash or invigorator it is very valuable.

On the Gila river we passed through a large settlement of Indians who are in a kind of semi-civilized state. They are engaged in farming to some extent and live principally off the berry of the wheat which they prepare for food by simply parching it. Near by the roadside we saw, here and there, squads of these swartly people in an almost entirely nude state, wallowing in the sand and dust like so many swine.

Nothing so excited our curiosity as the many evidences of an ancient civilization that was certainly far in advance of that found in North America when first discovered by the whites. These ancient ruins of extensive cities, and land-marks of a people long since extinct, were first discovered in 1540 by Coronado. Buildings at this time four stories high, with walls six feet in thickness, bore evidences of having been in a state of ruin for ages, and the Indians have no knowledge or tradition of the people who builded them. One of the ruins which we examined, looked, from the immense amount of debris, as if it might have been a large temple. Our measurement made its base almost 150 feet in length by 75 feet in width, and on two sides marked evidences of a high wall or court twenty feet in

width, at the corners of which there had been buildings or watch towers. Pottery in abundance, in broken pieces, could be found anywhere by digging into the ruins.

While standing upon one of the immense piles of ruins we took a view up and down the valley; near by could be seen the banks of large irrigating canals which once watered these vast plains, and the thought came to my mind, Whence came these people that builded these cities and cultivated these lands, and whither did they go? Many theories have been advanced as to their origin and history. All yet is mystery as regards these evidences of a prehistoric race.

J. S. FLORY.

"THE COAL PIT AND THE CAGE."

It was quite a new experience to find myself upwards of 170 fathoms beneath the surface of the earth. At first, however, it did not come up, or rather down, to the level of my expectation, for the state of matters below was not quite so dismal as I was led to expect. Close at the bottom of the shaft the excavation had been bricked and arched, the whole of it had been whitewashed, and two or three large lamps suspended from the ceiling gave a measure of light sufficient, after my eyes had come accustomed to the gloom, to enable me to discern objects, and thus avoid collision with human beings or "tubs," i. e., trucks for carrying coal. Still it was dismal enough, for the whitewash had become dingy, and the lamps did not give overmuch light; but when, leaving this comparatively clean and airy place, we began to penetrate into the recesses of the mine, then it was that I began to realize that I was indeed in "a horrible pit."

Into these recesses — these long, low, dismal galleries, where the coal yet lies in its native bed in seams four feet and a half thick — the large lamp must not be taken on any account whatever; to do so, would be to peril the lives of hundreds of human beings, and property to the value of many thousands of pounds. The only lamps that are permitted are the "Clary," "Geordie," or "Davy," lamps of scientific constructions, designed to prevent explosion, for the mines are often full of dangerous gas, amid which the miners at times work at the peril of life and limb. Let the miner beware how he injures his lamp; if he does, he may forfeit his own life and destroy the lives of many others; and even though he does not do that, he will require to pay a fine of a sovereign or be dismissed.

It was by the light of a "Clary," the ray of which was scarcely as bright as that of a farthing candle, that we groped our way along through the thick darkness, our guide ever and anon calling out, "Take care of your feet," or, "Stoop your

head," most needful injunctions, for want of due attention to which I stumbled oft, and got more than one knock from the black beams overhead. But this had the effect of awakening reflection, and I began to think, Does not our present position, stumbling along through this visible darkness, illustrate the condition of sinners in this dark world, having no other guide than that of unassisted reason?

The "Clary" is certainly better than nothing, but how much better is the light of the sun? and reason is better than animal instinct, but how much better is the knowledge of Him who says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life?" And even the big lamps, which, when contrasted with this glimmering "Clary," may be compared to the brightest light that reason can shed, how dim are their rays! Besides, these scientific lamps do not always prevent explosions, and assuredly reason does not always restrain the wild rage of human passions. What folly, then, to reject revelation and substitute reasons in its stead! And what folly to be content to live in darkness, when we may have the "light of life!" Yet this is what thousands are doing. Living in "a horrible pit," they turn away from the bright light that streams from heaven, and prefer to walk by the rushlight of their own vain thoughts, by "sparks of their own kindling."

Returning from our explorations, we again stood at the bottom of the shaft, and then turning to our very civil guide I propounded to him this question:

"Suppose there was no cage,* how could we get out of this pit?"

Said our guide, "We could not get out at all."

"Then," said I, "you do not think we could climb up the 170 fathoms between us and the daylight?"

"Certainly not," said he.

"And supposing there was no Christ, how could we get to heaven?"

"We could not get at all," was the answer.

"But if we get into the cage, it takes us up to the daylight; and if we are in Christ, He takes us up to heaven. Is not that so?"

"Yes, it is," said the miner.

"Then Christ is our cage?"

"Yes," said he, thoughtfully, "He is our cage."

"And," said a brother in the Lord who was standing by, "when we are in the cage we don't require to work to get up, it is the cage that takes us up." And again the miner assented.

It would give me pleasure to be able to say that the miner, who apparently saw the force of the illustration, had actually

* The machine for taking miners and minerals out of the mine.

got into the heavenly "cage" himself, but alas, he had not. Like many other sinners, he saw the truth of salvation intellectually, but had never acted upon it; it had never reached his heart through the medium of his conscience, and so it had no power over him. Living in the "horrible pit" of a soul defiled by God, and with his soul defiled by the "miry clay" of sin, he had never availed himself of the salvation of God; and so to him the "cage" which alone can lift him or any one to the height of glory, is of no more advantage than if it had never existed. Alas, that there should be so many like him.

Several years ago I was speaking to a man and his wife in Canada about the gospel of the grace of God. "Oh," said the man, slightly, "that's too easy." Said his more enlightened wife, "It was very hard for Christ." This incident was recalled to my recollection by the conversation with my mining friend. It was a very easy matter for me to get out of the pit, for all that I had to do was to go into the cage, and I immediately soared to the sunlight. Nor can I believe that my Canadian friend, had he been there, would have thought the way "too easy." But it cost the owner of the mine, a very large sum of money to sink the shaft, and erect the machinery by which it could be made available. And it is very easy, provided only we have faith in God and a sense of our need of Him, to avail ourselves of His salvation. But oh, it was "very hard of Christ," before the shaft of love was sunk sufficiently deep to reach sinners who set at naught all God's counsels and would none of His reproof! Look at the bloody sweat in Gethsemane; listen to the bitter cry, "My God, my God, why hast thou forsaken me?" from Calvary, — and then say, if you dare, that salvation by the cross is "too easy."

But by-and by the signal which announced the descent of the cage sounded, and so we made for the wished-for conveyance; but when I reached it, lo, I found it half filled already with miners, as black and dirty as coal dust could make them. For a moment I shrank from their company, but knowing that I had no choice in the matter, I went in, and I went up. Ah, thought I, I cannot choose my company on my way heavenward, for there is no respect of persons with God, and no royal road to heaven. If the Queen gets there, — and may God grant it! — she will ascend by the same conveyance, which takes the poorest and meanest believer, even by Him who says, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

In, and up. The whole secret of salvation — and, blessed be God, it is an open secret — may be said to be summed up in these two little words, "In Christ," and up to glory; out of Christ, and down to

woe. It is a question of position. Reader, where are you? — H. M. — *Messenger of peace.*

SOCIAL AMUSEMENTS.

A. — Why were you not at our social dance the other night?

B. — I do not enjoy your social dances, as you call them, for I have given my heart to God and it is my delight to engage in his service.

A. — Do you mean to say that Christians cannot enjoy themselves in a social dance, or in a quiet game of cards to pass away the time?

B. — You know that the unconverted — the sinners — have their enjoyment in such things. Cold professors and formal church members, infidels and car-forsakers delight to indulge in these things, and we are commanded to come out from among them and be separate, and not to touch the unclean thing. We cannot serve both God and the devil.

A. — Well, I like to go to church too, and so does D. and E., and I think they are good Christians, yet we do not hesitate to go to a social dance or play a game of cards for a little amusement.

B. — That prove that your hearts are yet carnal and unchanged. The love of God is not shed abroad in your hearts. (Rom. 5 : 5) When once we are born again, and have been made new creatures in Christ, we cannot indulge in such worldly pleasures.

A. — Can then a Christian have no pleasures at all?

B. — In God's service he has more pleasure than worldly amusements can afford him. By repenting and exercising faith in Christ, he has received forgiveness of his sins. His heart is filled with love to God and all mankind. God is love, and he that dwelleth in lovedwelleth in God and God in him. — 2 Cor. 5 : 17. We know that we have passed from death unto life, because we love the brethren. — 1 John 3 : 14. The Spirit itself beareth witness with our spirit that we are the children of God. — Rom. 7 : 16. Therefore, if any man be in Christ, he is a new creature: old things have passed away; behold, all things have become new. — 2 Cor. 5 : 17. Think of the above quoted scripture passages and yet many others that might be given to show that the true children of God have no enjoyment in those things in which sinners take delight.

A. — What you say seems very reasonable. I did not know that the Bible contained any such passages.

B. — Never flatter yourself, or your associates, and fancy yourself a Christian as long as you can enjoy yourself with card-playing and dancing, or any other worldly pleasure that cannot be engaged in, in the name of Jesus. — *Tract.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

October 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that time. If "Dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE FAMILY ALMANAC.—On account of other pressing work our Family Almanac has been delayed beyond the usual time of issue; but it will soon be out. We will be able to begin to fill orders about the first of October.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From J. Weaver, Bishop of the United Brethren Church, Lisbon, Iowa, Sept., 1881.—Mennonite Publishing Company. Gentlemen: I have read with peculiar interest the book, entitled "The Journeys of Jesus," by Dr. A. D. Crabtree. I consider it a work of rare merit, and will be heartily recommend it to all who will read it with proper care. The style of the author is easy and pleasing. The facts brought out are in perfect harmony with history and chronology, and presented in such chaste language, that it cannot fail to be both instructive and profitable. I therefore most cheerfully and heartily recommend it to all who are interested in studying the life and labors of the world's Redeemer, "Jesus of Nazareth." J. Weaver.

CORRECTION.—In the last number of the paper the Indiana Conference was reported incorrectly. The appointment is that conference will meet in the Holde-man Church near Wakarusa, Ind., and not at Yellow Creek as we incorrectly stated.

THE MARTYR'S MIRROR IN ENGLISH.—The translation of this great work has progressed so far that we have left about 250 pages to translate, which will require about five months longer to finish. We feel that we can at least begin to see toward the completion of the work before us.

THE HERALD OF TRUTH.—The days are growing shorter again, the evenings are longer, and the work will not be so hard so that people have more time to read as the winter season approaches; so that this is a good time to subscribe for the HERALD. All new subscriptions sent in after October first, will get the paper till December 1885 for one year's subscription price.

"THE HOME OF THE BLEST"—is the title of a beautiful poem and song by Henry B. Brenneman. Price per single copy prepaid by mail 5 cents, three copies 10 cents, ten copies 25 cents, 25 copies 50 cents.

Enough have been sold to pay the printing, and Brother Brenneman proposes to give all he receives to the Evangelizing fund to help in sending ministers to the scattered members and small churches. You can help in this work by buying these songs.

VISITING.—Bro. Jacob Crater of Elkhart Co., Indiana, is at present visiting with his friends in Montgomery Co., Pa.

Bro. LEVI RESSLER and wife of Elkhart Co., Ind., started on a trip to visit their friends in Bucks and Lancaster Counties, Pa., on the 22d of September.

SISTER ELIZABETH BEUTLER, of Elkhart Co., Ind., left Elkhart on the 22d of Sept. for Mahaska County, Iowa, to stay for a time with her brother, Pre. Jacob K. Beutler, who resides near Leighton, in that county.

Bro. SAMUEL W. MYERS and wife of Bucks county, Pa., have been visiting with their friends in Ohio, Illinois and Indiana for a number of weeks. They left on the 23d of September to spend a short time yet in Lincoln Co., Ontario. From there they expect to return to their homes.

We wish all the dear brethren and sisters, named above, a pleasant journey, and hope that our kind heavenly Father may protect and bless them and bring them safely to their respective homes.

THE EARTHQUAKE.—The earthquake on the 19th, which was felt with varying severity over the most of Ohio, Indiana, and Michigan,

was quite distinct here. The shock occurred about 2:30 P. M., and was noticed by many on the streets, in dwelling houses, and in shops and business places. It was not of sufficient force, however, to attract general notice, and caused no excitement. We were at the time busily engaged at a writing table in the upper story of the Mennonite Publishing Company building. A low, rumbling noise was heard, followed by a quivering motion of the building, which caused the table to shake and the windows to rattle. The first impression was that it was caused by the running of the presses and machinery on the lower part of the building, but the vibrations being so much greater than usual caused us to remark, "This makes one think of an earthquake." The shock lasted five or six seconds.

THE ELECTION.—The approach of the time of the election of a president of the United States brings with it a deep interest in the minds of the citizens. Many will allow this interest to deepen into excitement, and cause them to act from impulse rather than sound reason.

As a society we have ever protested against our members taking a leading part in politics, and in many places the Church seriously counsels her members to remain away from the election polls. To obey this counsel would likely be the wiser course for our members, as their votes would probably not change the result of the election, because, as a whole, they are much divided in their political sympathies.

The temperance question coming so directly as an issue in the present campaign might be the means of exciting some who are zealously contending against the terrible evil that is inflicted upon the country by intoxicating drinks, but we advise all to act wisely and by no means violate their profession of non-resistance and separation from the world.

We can think of no better advice to give our readers than the following extract which we copy from "The Friend":

"Whatever conclusion any of our members may reach, in reference to their action in the coming elections, we sincerely hope they may act with calmness and dignity, and be preserved out of that excitement and confusion which are often seen on such occasions. Especially do we desire that none of our younger members may take part in processions and other demonstrations designed to stimulate the unthinking and kindle a zeal which is not based on reason and conviction. Experience has shown that those who become entangled in such associations have often been injured thereby in their religious standing. The seed of the kingdom—the tender plant of divine grace—has been blighted by the heats and commotions into which they have been introduced, and they themselves have become increasingly worldly-minded, the tendency of which is to lead to spiritual death."

TEMPERANCE.—S. T. Bosserman of the Dunkard Church in a recent sermon on temperance said, "The church to which I have the honor of belonging, upon its organization, over one hundred years ago, was a temperance society within itself. Fifty years ago, when the question of distilling liquors was raised among some of our members, some seemed to see no wrong in that way of money-making, when our Conference seized hold of the question and forbade the manufacture of liquors by any of its members. The same way on the slavery question—and all along during the war, we had a united church, both North and South. Tobacco will go next, for we now will not install a brother into office who uses the weed."

From these remarks and other parts of the sermon it is plain that the speaker was making a vigorous defense of his own people on the subject of temperance. Persons who are not friendly to the cause of temperance continually watch for weaknesses and imperfections in people and church organizations who claim to be on the side of temperance, and (though it may be done ignorantly) they are very frequently misrepresented. Beyond a doubt this has been the case with the Brethren. Especially have they been misrepresented since their action at the late Annual Meeting. The question was considered whether they as a church should not present a petition to the National Congress, asking that body to enact a law that should prohibit in the United States the manufacture and sale of intoxicating spirits to be used as a beverage. After considerable discussion it was by a strong vote decided that the church should not present such petition. This act was immediately seized upon as evidence that the Brethren were not a temperance people, and a number of secular, and possibly some religious papers gave their columns to the circulation of this erroneous idea. The Brethren like the Mennonites, are scrupulously opposed to taking a leading part in politics, even in advocating any cause however good. In this act they were governed by sincere convictions, no doubt, that to appeal to the government by a petition from the church was not the proper way for them to use their influence in favor of this cause. It was certainly not the expression of an unfriendly feeling toward temperance.

As we Mennonites have no General Conference to give expression to the sentiments of the church as a whole, our position on temperance is not generally known. Those who read the church papers well know that we are persistently waging warfare against intemperance. But it is to be feared that the practices of some of the local churches in some branches of the Mennonite Church, and especially some of the members, are such that they stand sadly at variance with the teachings of the papers.

The church, like the Brethren, claims to be a temperance society within itself, and for this reason has always been adverse to the uniting of her members with any secret temperance organization. The purpose is that when a person becomes a member of the church, he at once becomes temperate because it is right and is the teachings of the Scriptures, and becomes a defender of temperance and a worker for its advancement.

Taking the church as a whole, her sentiments are positively on the side of temperance; but temperance principles are by no means alike rigidly enforced in the different branches of the church by the different conferences, and in different localities. It is much less than fifty years since members of the church engaged in distilling liquors, probably without a word of opposition from the conference or the local ministers. And it would be a matter of supreme satisfaction to know that there is not a solitary Mennonite engaged to-day in this unsanctified work. If there are any engaged in distilling we are sure it is not by the consent of any conference, and is in a locality where discipline is very lightly enforced. Probably there are some conferences and some branches of the church that have been passing too silently over this matter, so that some members, with no evil intentions because of insufficient warnings, have been caught in this snare. It may be high time that the church through her conferences and the ministers in charge in every congregation blow a trumpet with "no uncertain sound" on this subject.

We are sorry that, to tell the whole truth, we must make the humiliating confession that there are some churches claiming to belong to the Mennonite family, and are recognized as such, in which some of the members have at

tained notoriety for visiting saloons and drinking beer and whiskey. Probably some member has been in town where a saloon was not far distant and there saw persons bearing the church name Mennonite, either with or without a qualifying name, whom he would have been ashamed to own as a brother (a sister) in the church. We are glad, however, that we can say with a high degree of satisfaction that in many of our churches the attempt has been made, and with fair success, to prevent any of the members to drink strong drink in a saloon or at a public bar. O.

CHURCH NEWS.

FROM WAYNE CO., OHIO.—On the 7th of September, seventeen young persons were baptized in the Amish Church, in Wayne Co., Ohio. We are glad to hear that the Spirit of God is still manifesting his power in the hearts of men and leading souls to Christ. May many more thus consecrate themselves to the service of the true God.

DANVERS, ILLINOIS.—Brother Jonathan Smucker and wife of the Amish Mennonite church at Nappanee, Ind., recently made a short visit to the church of Joseph Stuckey at Danvers, Illinois. He reports a pleasant time. On Sunday, the 14th, Brother Stuckey officiated in the baptism of forty-two converts, which were received into his church. May they truly be lively stones in the building of God's holy temple.

BLUFFTON, OHIO.—Our Sunday school is well attended. Usually there are present from 100 to 125 scholars and from fourteen to sixteen teachers. On the afternoon of the 19th, about three o'clock an earthquake was felt here. A rumbling sound was heard, which was followed by a shaking that caused the windows and doors to jingle. A brick was thrown from the chimney of Bro. John Moser's summer house. In the town of Bluffton the teacher and pupils were frightened and left the school building to seek safety in the open air.

ABRAHAM ZURFLUH.

FROM WATERLOO, ONTARIO.—It is with pleasure that we inform the readers of the HERALD that we enjoyed a pleasant visit in our neighborhood from Bish. Amos Shenk and wife, Bro. Jacob Brubacher and wife, and sister Habecker, all of Lancaster Co., Pa. On the evening of the 30th of August they arrived in Berlin, and remained until the 9th of September. As far as I know the dear brother preached at seven meeting-houses, and also held several meetings at private houses. I feel thankful to the dear brother and his companions for their kind visit. May the Lord reward them.

E. S.

CONFERENCE.

THE SEMI-ANNUAL CONFERENCE for Kansas and Nebraska will be held on the first Friday in October (3d), in Roseland Meeting-house, Adams county, Neb. Brethren and sisters with the ministers from far and near are heartily invited to be with us on that occasion. The nearest station is Ayer on the Burlington and Missouri River Railroad, where brethren will be with conveyances the day before conference. Any desiring to come earlier will please write to Samuel W. Lapp, Ayer, Adams Co., Neb.

ALBRECHT SCHIFFLER.

THE SEMI-ANNUAL CONFERENCE of Virginia will be held on Friday and Saturday, the 3d and 4th of October in the Trissel Meeting-house in Rockingham County. Ministers and members from other places are cordially invited to be with us on that occasion. Those coming by railroad will stop at Broadway on the Baltimore & Ohio R. R., Valley Branch, where they will be met by the brethren.

ABRAHAM SHANK.

THE ANNUAL CONFERENCE of Indiana will be held the second Friday of October (10th), at the Hordeman Meeting-house, Elkhart county. A general invitation is cordially given to members everywhere to attend.

JACOB A. BEUTLER.

ON THE WAY.

We return again to our ride from Parker to Childstown.

Childstown is simply a post-office in Turner county, kept by Bro. Andreas Schraag at his farm-house. He has a pretty place, surrounded on the south, north and west by a fine grove. He has built himself a comfortable house and is now engaged in putting up a good barn also. This, with the old house, barn, granary and other out-buildings comprises Childstown. There is no hotel here, no stores or shops of any kind and no saloon. On the evening on which the cyclone did its work of destruction, we, as stated above, accompanied Bro. Schraag to his home and remained with him during the night. Here we also met Pre. Chr. Miller, who farms Bro. Schraag's place. We had met Bro. Miller and wife at Bro. Penner's, north of Parker, on our

former visit to Dakota. It afforded us much pleasure to meet these dear friends at this time.

On the following day, Friday, Bro. Schraag accompanied us to Pre. David Waldner's, who was engaged in threshing flax.

The production of flax has, during the last few years, become very extensive in this portion of Dakota. It grows well, may be sown directly on the newly broken ground, requires no attention and produces well. It may be sown early in the season but does equally well when sown later. The latest spring breaking may still be sown with flax with the expectation of a good crop. While the early flax was already being threshed, a large portion of the later was still to be cut. That sown on new ground was far more free from weeds than that sown on older ground. It is raised for the seed and produces from six to twenty bushels per acre, which sells at from \$1.00 to \$1.25 per bushel, while wheat requires much more labor, gives on an average no larger yield, and brings at present about 45 cents per bushel. This as a matter of course gives the preference greatly in favor of flax. In several places also mills are established, where the straw of flax is prepared for the manufacturers of ropes, &c., and baled and shipped to eastern markets. It is worth in a crude state about \$3.00 a ton.

Oats and corn are also grown largely and do well. Much of the corn at this date (Sept. 8th) is fully ripe and it ought to be cut. Wheat also does well, but on account of the low price it is not so extensively cultivated.

We also visited Mr. Christian Buechler, formerly of Yankton, but now doing business at Freeman. From him we obtained an account of one of the tornadoes, given in a preceding article.

The next day (Saturday), in the afternoon we visited, among others, an aged and much afflicted Brother Kauffman, who, though afflicted in body, appeared strong in his soul and looked forward with bright hopes to the day of his redemption.

On Sunday it was our privilege to meet with the brethren in their house of worship. A Sunday School, in which the young people and children manifest a good interest is maintained here. After Sunday School public worship was held. There was a large attendance of devoted

hearers, and it was my privilege to speak to the people from John 14:6. After a short visit with Bro. Kauffman, who is also a minister, we met a number of the Hutter brethren and sisters at a school-house in the neighborhood of Pre. William Tschetter. Here we also had a pleasant little meeting, after which I went home with Bro. Jacob Schraag, near Freeman. Here we met Pre. John Schraag, who recently returned from Oregon, where some of his children and others of his church are living.

For the evening, an appointment had been made in the school house in Freeman. The house was crowded, not all being able to gain admittance. We are under many obligations to our friend Christian Buechler, who did so much to make this meeting both pleasant and profitable.

We spent the night at the house of Pre. Jacob Schraag and the following morning Bro. David Waldner came to take us with him on a business trip among the members of his church. We started out early in his farm wagon, to which were hitched his two ponies, and rode during the day a distance of fifty-five miles. We visited some of the brethren living on the west side of the James River, and took dinner with the Hutter community under the spiritual care of Darius Walter and Michael Stahl. Their place is known as Der Bruderhof, and is located at the confluence of Wolf Creek and James River. They are about thirty families, and, according to the manner of the primitive apostolic church, have "all things common." They have a large extent of land and many cattle, sheep and fowls. They have immense hayricks standing all along on the low-lands of the James River. Their dwellings consist of a number of long houses, in which necessary apartments are conveniently arranged for the families, so that each family has its separate apartment. They have a mill, a brick yard, a good school and church-building, and seem to live together very pleasantly and happily. We rather admire the plan of a Bruderhof for the advantages it affords those who desire thus to live.

These brethren also showed us some of their old books, which are indeed precious curiosities. They showed us a large quarto book of Martyrs, containing 1000 pages all written in manuscript and in a

very excellent hand. They desire that this should be printed, and we think it would be very advisable, as it contains much valuable information concerning the Martyrs, not given in our work. It must have required a large amount of patience and labor to complete the book.

After a pleasant hour with these dear brethren we bade them farewell and proceeded on our way. During the afternoon we visited Jacob Janzen, one of our Rundschau correspondents, who was engaged in threshing flax.

After meeting a number of the brethren in the valley of David Waldner and William Tschetter's Church, we returned to our friends at Childstown where we remained all night and Bro. Waldner returned home.

On Tuesday we had a pleasant day, and Bro. Andreas Schraag took us to Bro. Daniel Unruh, with whom we formed our first acquaintance when he first came to this country in 1873. He has a pleasant comfortable home, and the Lord has blessed him in America as well as in his former home. We enjoyed a pleasant visit with him, and we feel that our visit was profitable as well as pleasant.

In the afternoon we made a short visit with the family of Peter Graber whose house was burned in 1882. Sister Graber was so badly burned that for a long time her life was despaired of. Her face and hands are badly scarred, still showing the terrible sufferings she must have endured, but her health is good and the flesh is forming on her fingers so that she can sew and do other work quite readily. She feels that she cannot sufficiently thank the kind heavenly Father for his mercy in raising her up and sparing her to her children. The two children which she plucked as brands from the fire, at the risk of her own life, also bear the marks of the fire on their hands and faces, yet the Lord has dealt kindly with them.

The same evening we visited Pre. Peter Becker and after spending a little time with him we went to F. Schortner's meeting-house where there was an appointment for the evening. Here I spoke to a goodly audience, and I felt that the Lord was with us. After meeting we went with Bro. Shortner and spent the night with him.

The following morning (Wednesday) Bro. Andreas Schraag took leave to re-

turn home. We owe him many thanks for his love and the assistance he rendered us. May the Lord reward him. Bro. John Schraag who was with us also took leave to return to his home, and Bro. Shortner accompanied me to the Hutter Church, some nine miles west, where I desired to visit Bro. Paul Tschetter. After a brief visit, he accompanied us, with Bro. Schortner, to Bridgewater, where I proposed to take the train for Mitchell, to meet my wife and daughter. On our way we passed the place where the terrible tornado, described in a former part of this article had done its dreadful work. We reached Bridgewater about twenty minutes too late for the first train. Several hours later, however, we took leave of the dear brethren with many thanks for their kindness and taking passage on a freight train we arrived at Mitchell about dusk.

Mitchell is a town on the line of C. M. & St. P. R. R. some 600 miles west of Chicago, in Davison Co., Dakota. The town is four years old and has 4000 inhabitants, six churches, a fine court house, school building, and the foundation laid for a University, built by the Methodists. It is surrounded by a good country, which is rapidly developing into a fine farming land, by the rapid emigration into the Territory.

Levi N. Gross, formerly of Bucks Co., Pa., R. N. Kratz, a correspondent of our paper, and his brother Henry, formerly of Medina Co., Ohio, are residing here, with all of whom we enjoyed pleasant visits. We also met here John Richert, of Bucks county, Pa., who is staying with Levi N. Gross.

On Thursday, Sept. 4th, Friend Gross kindly gave us the use of his horse and buggy, when my wife and I started out to find Bro. Chr. Kurtz, formerly of Juniata Co., Pa., but lately of Elkhart Co., Ind. He now resides about three and a half miles south west of Dakota City, and 28 miles south of Mitchell. It was a long drive over the prairie, but about four o'clock in the afternoon we reached their place and found them in good health and good spirits.

Threshing was just in season with the people there, and all the men, nearly, were engaged at the work. Bro. Kurtz was away with one of his neighbors, and Sister Kurtz, who was at home with the children, immediately made arrangements

for a meeting in the evening and sent word accordingly to her husband and others. It was nine o'clock in the evening, however, before the meeting could be commenced, but quite a little company of neighbors and friends came together, and our meeting, though so late in the evening, was a very pleasant, and we feel confident to say, a profitable one. A number of Bro. Kurtz's neighbors are of the Reformed Confession, who emigrated from Russia because they were not willing to become Russian subjects and serve as Russian soldiers. A number of them were present and rendered excellent aid in the exercises by singing in which they are proficient. This season of devotion was one in which we felt that the Spirit of the Lord was present, and we felt edified and encouraged. We trust that all these dear friends, as well as we, may yet enjoy many such seasons, and that at last we may all meet together in the better and brighter home above.

We remained with Bro. Kurtz until the next day, Friday noon, and then, commending them to God and his protecting grace, we took leave and returned to Mitchell.

On Sunday, the 6th, we visited Abm. Reitzel, formerly of Whiteside Co., Ill., and Jacob C. Lehman, formerly of Williams Co., Ohio. An appointment had been made at the school-house in the vicinity, and after the Sunday School, it was my privilege to preach the word of God to a small congregation which had met for worship. In the evening we filled another appointment at the same place, and the house was well filled with an attentive audience. We spent the night with Friend Reitzel's, and enjoyed a pleasant visit with them. The next morning Jacob C. Lehman brought us to Mitchell.

The work which we had laid out was now done and the time to start for home was at hand. Trunk and sacks were soon packed, and with wife and daughter, who had spent some nine weeks in the place we bade the kind friends farewell, and at noon boarded the eastern bound train. After spending a day in Chicago, we arrived safely at home on Thursday evening, September, 10th, feeling very thankful to our kind heavenly Father, who through all the dangers of the journey had been our shield and strength.

J. F. FUNK.

CORRESPONDENCE.

VIRGINIA.—The time of year is drawing nigh when many of the Sabbath Schools will close for this season. I have not the privilege of attending Sabbath School as often as I would like. I am glad to see our brethren and sisters engaged in teaching the children to remember their Creator in the days of their youth. I am sure if they have been careful and prayerful the Lord will bless their labors, and the children will love and respect them for their interest in them. One of my teachers when I was a child is living only a few miles from me. I not only respect her, but feel thankful for the instructions she gave me at Sabbath School. The first lesson I committed to memory was the first part of the second chapter of Matthew. The next lesson was the fifth chapter of Matthew. Forty-five years have passed since then, yet I still remember many verses.

Dear children, I wish to encourage you. Learn all you can about Jesus while you are young.

I would be thankful if some one would give an explanation through the HERALD on the spirituality of Matthew 5:5. Such explanations afford great satisfaction to both young and old. I heard Brother Samuel Coffman preach a funeral sermon at Weaver's Church, I think it has been twelve or thirteen years ago on the text James 1:12. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." He was careful to explain who the blessed are, how they were spiritually blessed, and that only through obedience we can receive the crown. Such words fitly spoken are like apples of gold in pictures of silver. Prov. 25:11.

HENRIETTA HEATWOLE.

Miscellany.

SECRET SOCIETIES.

Read what some of the leading papers of the country say about secret societies:

The Champion, Atchison, Kansas: Honest, self-respecting, intelligent American citizens who love the institutions of their country and desire the perpetuity of popular government throughout the land should avoid secret political societies as they would contagion. No good cause, no true principle, no just system, no honest purpose needs secret machinery and oath-bound midnight organizations to maintain it. Righteous causes and correct principles grow best and prosper most in the full glare of sunlight of publicity. The American citizen who does not know this to be true, has a very weak and improper idea of the American systems and institutions. The fact that

any cause seeks darkness and secrecy for organization is the best possible evidence that it is a bad cause.

Toledo Blade: No man has a right to place himself where he has no moral control of his own actions; yet this is what he does when he joins a Secret Society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they be right or wrong. Indeed he dares not question the mandates of those persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lesson these disclosures teach is to become a member of no society whose purposes are not openly declared to take no oaths to obey persons whose very names are unknown.

New York Witness: Secret Societies for treasonable purposes have received a death-blow in Ireland in two ways. First, it has been made quite clear that these secrets cannot be kept from the government. Second, The Pope has denounced Secret Societies with more emphasis than ever before, and required all bishops and priests to do the same. Third, Their grand mistake is made clear to all the poor dupes who take oaths to obey blindly, even to the extent of committing murder, leaders whom they do not know, only to be given up by those leaders to be hanged when the time of trial comes; and such dupes are likely to be scarce in the future.

Chicago Daily Times: Secret Societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion under the influence of the peculiar solemnity and impressiveness of an initiation, which misleads their judgment, to take oaths which are inconsistent with their duties towards the State and society, and which they may regret in moments of reflection, that they have taken.—Sel.

TESTIMONY AGAINST INTemperance.—The Quarterly Meeting of Friends for Cumberland (England) at its meeting last June, adopted a memorial, which has been forwarded to all the Borough and County Magistrates in Cumberland, requesting them to use every means in their power to discourage intemperance.

THE THEATRE:—An Essay upon the Non-Accordancy of Stage-Plays with the Christian Profession. By Josiah W. Leeds. Philadelphia, 528 Walnut Street. Published for the Author, 1884. Pp. 85. Card-board covers.

Price, per single copy, 18 cents; per dozen, \$1.60 (postage paid). Fifty copies, \$6.00; one hundred copies, \$10.00.

PURGATORY.—The Catholic Review publishes a communication from McConnellville, Ohio, respecting "The Purga-

torial Association" the members of which bind themselves to repeat the Lord's prayer once, and a prayer to the virgin Mary ten times every day, for souls in purgatory. The association is reported to have enough members to repeat 140,000 prayers a week to the virgin. Such a repetition is justly ranked by *The Independent* with the more effectual (so far as mere quantity is concerned) praying-machines for the Buddhists, which are turned by wind or water power. The doctrine of purgatory itself and the device of the association, are equally without solid foundation.—*The Friend*.

THE ORANGE TREE.—The orange tree is the longest lived fruit tree known. It is reported to have attained the age of three hundred years, and it has been known to have flourished and borne fruit for more than a hundred years. No fruit tree will grow and produce fruit so well under rough treatment. It commences to bear the third or fourth year after budding, and by the fifth year it will produce an abundant crop, but its yield will increase gradually under favorable circumstances, and as the years pass on it will become a very productive tree. The early growth of the orange is quite rapid, and the tenth year it will have increased more than in the next fifty years, so far as its breadth and height are concerned; but its age multiplies its fruit stems greatly, and an old tree will sometimes bear several thousand oranges.

GYMNASTICS OF THE VOICE.—A System of correct Breathing in Singing and Speaking, based upon physiological laws. By Oskar Guttman. Edgar S. Werner, Publisher, Albany, N. Y. 2d edition, cloth, \$1.25.

This is a practical guide in the training and use of the singing and speaking voice, and is designed as a drill-book for schools and for self-instruction. The text for the new edition has been revised from beginning to end. Many pages of new matter have been added, including numerous exercises for practice which have never before been in print, and which are the results of the author's life-long study and experience. The points of superiority are: 1. It is founded on natural, scientific laws. 2. It is safe. 3. It is plain and practical. 4. It has been thoroughly tested. 5. It has produced satisfactory results. 6. It is recognized as an authority in America and in Europe. 7. It has been translated into a number of languages. 8. It is used as a text-book in Harvard University, in other schools, and by many private teachers. 9. It is complete and comprehensive, yet concise. 10. It is original in design, convenient in arrangement, and unequalled in excellence. 11. It is finely printed and bound and fully illustrated. 12. It is sold at a low price. By its teachings private individuals, as well as public personages, may learn the use of their respiratory and vocal organs,

whereby the ordinary talk of daily social and business life can be made more pleasing and less fatiguing. In view hereof, "Gymnastics of the Voice" is of value, not alone to the actor, the preacher, the lawyer, the public reader, the lecturer, the singer, the speech-sufferer, but to every person. There is no greater mark of culture than a well-trained voice; there is no surer way to ward off pulmonary and throat disease than well-developed and rightly-used organs of respiration, voice and articulation. Among all the attainments that modern civilization requires, there is none more important and more useful than this.

WHEN IT COMES TO THIS.—To what? Why, whether people shall stay at home always and see nothing beyond the visual line which girds them round there, or get out in the world, among people, and view the wonders of nature, the endless variety of industries and the innumerable marks of trade, the emporia of art and the institutions of education which render America so famous, and Americans the leaders in progressive, rational and beneficent life.

Let the thirst for knowledge and experience be gratified, pack the trunks, arrange affairs, buy tickets to any leading points in the "Golden Northwest" over the Chicago, Milwaukee & St. Paul Railway and start out, and if, young, you will find wonders beyond enumeration; if middle aged, you will find the grand "bonanza" of your youthful dreams; and if beyond "the prime," you will find that which will recuperate and regenerate the overtaxed or waning faculties and carry you through a vigorous, tranquil and prolonged afternoon of life, all of which are good to take.

The advantages of traveling over The Chicago, Milwaukee & St. Paul Railway Lines are too numerous to be mentioned, but among them are: they traverse the best portions of the best and largest range of territory of any Railway, owned and operated by one management, in the world; affording views of grander and finer scenery than any that are to be found on any American Railway, which can be enjoyed without alloy of surrounding dangers; they also traverse the richest agricultural regions of the whole country, and reach more and richer business centers and places where people "do like to congregate" than any other individual Railway anywhere; added to all which the conveniences and luxuries of travel are so abundant that every one feels perfectly satisfied that he or she has realized, not only their money's worth, but have "made a capital bargain," and in that they will not be deceived for its equal in every thing conducive to the traveler's comfort has not yet been found. Its motto is: make the wayfarer happy and he, or she, will come your way again; and when said motto is a practice instead of a boast, it pays. Railway business like

any other business pays the best when the best is performed. It costs more for a beginning but the result justifies the expenditure. This is the secret of the exceeding popularity of the great and grand National Railway—The Chicago, Milwaukee & St. Paul. For detailed information consult the maps, folders and literature published by it, also any well informed Ticket Agent in the country.

Letters Received.

WITH MONEY.

B.—Christian Bear, Jacob F. Bucher, John Blosser, Jacob Balmer, Henry Brunkner, Rachel Blosser, Nancy Bockwald, Joseph Boser, L. B. Brennum. C.—John Cassel, J. B. Cassel, Mrs C. H. Charles. D.—John D. Duck. E.—P. R. Eshleman. F.—Peter R. Friesen, Joseph Furry, Rev J. France, Wladow G. Fast, J. B. Fast. G.—H. E. Graber, Samuel Gingerich, Salome Gingerich, Samuel Guegerich, Joseph B. Gerig. H.—Anna Hartzler, Alvin Harms, F. F. Helanuth, Fred Hawker, John H. Hess, Sue C. Harley. J.—John Jantzen. L.—John Leebichter, Lizzie B. Leaman, C. H. Landies M.—J. H. McGowan, G. K. Meschter, A. L. Mishler. P.—Isaac Penner, Mary E. Palmer. R.—Abm R. Reitzel, John B. Reist. S.—E. Steiger & Co, H. C. Smith, Isaac Snyder, Solomon Swartz, W. W. Strong, J. E. Sautner. W.—Jacob Weiler, Solomon Wenger, Amos White. Y.—B. J. Yoder, Joseph C. Yoder, Thos D. Yoder. Z.—Jonas Zawitz, Andreas Zehr.

Died.

HERSHEY.—In memory of Sister Maria, beloved wife of Bro. Joseph Hershey, who departed this life June 16th, 1884, aged 53 years, 10 months and 24 days. She leaves a sorrowing husband, three sons and two daughters to mourn their loss, which we hope is her eternal gain. She has gone we believe to meet her three children gone before. Sister Hershey was a faithful member of the Mennonite Church and an earnest worker in the Lord's vineyard. Buried in the Munnasburg burying-ground, June 18th. Services by Jacob H. Hostetter and Martin Wisler from Rev. 14:12, 13, "Rest ye now from labor."

"Asleep in Jesus! peaceful rest, Whose waking is supremely blest; No fear, no woe, shall dim that hour, That manifests the Savior's power."

ROTH.—Sister Barbara Roth, widow of Jonas Roth, departed this life on the 26th day of August, 1884, aged 78 years, 11 months and 2 days. She was a meek and patient member of the Mennonite Church. She suffered quite a while of dropsy. Her wish and desire was to depart and be with her Lord. The de-vine ground was interred in the Munnasburg burying-ground. Services by Bishop Daniel Shank and Martin Wisler. Text, John 10:27—29. Peace to her ashes.

"Asleep in Jesus! O, for me May such a blissful refuge be: Securely shall my ashes lie, And wait the summons from on high."

GLICK.—Near Gap, Lancaster Co., Pa., on the 26th of August, Mertie, daughter of Jonathan L. and Barbara Glick, aged 7 months and 25 days. Funeral on the 27th. Services were held by Isaac My and Samuel Lautz from Ps. 23:1; Matt. 18:3.

HOCHSTETLER.—On the 10th of September, in Clinton township, Elkhart Co., Ind., of old

age, Magdalena Hochstetler, aged 78 years and 1 month. Buried at Miller's grave-yard. Services by D. Kauffman and A. Troyer.

TEXAS.—On the 31st of August, in Clinton Twp., Elkhart Co., Ind., of consumption, Rebecca Teis, aged 15 years, 5 months and 4 days. About six months ago she accepted Jesus as her Savior and was received into the church by baptism. From that time on she seemed to improve in strength slowly until a few days before her death, when she suddenly took worse. She desired to partake of the bread and wine in memory of her Savior, after which she said, "I am ready; I am going home to my Father." She then made arrangements for the funeral, named the ministers to do the preaching, the place of burial, &c., and soon afterward became unconscious, and so remained to (as we believe) awake in glory. Services by Eli S. Miller in German and D. J. Johns in English.

AMSTUTZ.—On the 11th of September, in Allen Co., Ohio, of heart dropsy, Catharina, wife of John V. Amstutz, aged 55 years, 5 months and 5 days. She leaves a husband and five children to mourn her departure. She had a desire to be called away. Her last words, about nine hours before her demise, were, "Come, Lord Jesus, and hasten my end." She was a faithful and beloved sister in the Mennonite Church. S. T. Springer of Berne, Ind., and Ch. Rich of Peru, Ind., were here on a visit. The former and Benjamin Diller of this place held the funeral services. Text, 2 Samuel 18:24—33.

GOOD.—On the 10th of September, near Wakarusa, Elkhart Co., Ind., Susanna Good, aged 85 years, 1 month and 4 days. Buried at Yellow Creek, where the funeral services were held by Martin Hoover and Nor. Metzger. The deceased was the widow of Deacon David Good who died twenty years ago. She was born in Bucks county, Pa., moved to Canada about the year 1832, was married to David Good in 1831. In the year 1857 they moved to Elkhart county, Ind., where she died. She was for many years a faithful member of the Mennonite Church. She suffered much during her sickness.

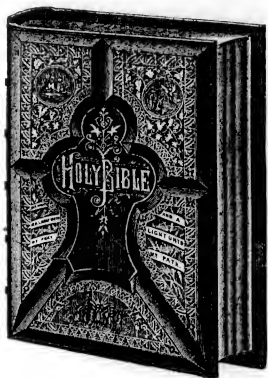
WEAVER.—On the 19th of September, in Jasper county, Missouri, of summer complaint, Nellie, daughter of Joseph and Susanna Weaver, aged 9 months and 28 days. Funeral services by Henry Yoder and Joel Garber. Text, Matthew 18:3.

HOOLEY.—In Cass Co., Mo., September 15th, Sister Jimima Hooley, aged 74 years and 8 months. She lived a useful Christian life. Though she had a good home here with kind friends, yet she expressed a desire to go to the better world to meet those who had gone before. Funeral services were conducted by John Hartzler in the German language, and by S. H. Yoder in the English language. Text, 2 Cor. 6:1.

BIEHN.—On the 12th of September, in Waterloo county, Ont., of dropsy, Hannah Biehn, maiden name Snyder, wife of deacon Aaron Biehn, aged 69 years and 6 months. The deceased was buried in the grave-yard at Weaver's Meeting-house. Many friends and acquaintances assembled on the occasion. She was a faithful member in the Mennonite Church.

BAUMAN.—On the 15th of September, in Woolwich township, Waterloo county, Ont., after long suffering of cancer, Magdalena Bauman, maiden name Burkhardt, wife of Levi Bauman, aged 62 years, 8 months and 25 days. She was buried in the Conestoga grave-yard. The funeral was largely attended. Text, Philippians 1:2. She was resigned to the Lord.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A Complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.
It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.00
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3.00

POCKET BIBLES.

Bible, Agate 24 mo. in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129..... 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 170..... 50
Agate, Reference, 16mo., leather binding, No. 178..... 75
Minion, B. 12 mo., gilt edge, leather binding, No. 106..... 1.25
Testament, small, flexible cloth cover..... 1.25
Testament, small, board and cloth cover, 32mo., agate..... 1.50
Testament and Psalms, Prev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., leather with tuck..... 50
Testament, parallel columns English and German, Roan, 12mo..... 50
For Testaments with Notes, see Commentaries.

DICTIONARIES

Adler's English and German Dictionary, over eight hundred pages..... 2.50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1874 pages, bound in half morocco, by express..... 5.00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations, Greek C. F. English German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng-Ger. and Ger-Eng. Dictionaries published..... 10.00
OEHLSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1.50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10.00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5.00
Academic, bound in cloth, 660 pages High School, 415 pages, cloth..... 1.50
Common School, 400 pages, cloth..... 1.00
Primary, 352 pages, cloth..... 75
Pocket Edition, cloth..... 75

COMMENTARIES

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1.50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
3 volumes on the Psalms, per volume 1.50
2 " on Job, 8vo. " " 1.75
2 " on Isaiah, 8vo. " " 1.75
1 " on Daniel, " " 1.75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols., sheep..... 15.00
On the New Testament, 1 vol., sheep..... 5.00
Comprehensive Commentary, an excellent work, 6 vols., bound in sheep..... 20.00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1.75
The same in sheep..... 3.00
Jacobus' Notes on Genesis, 2 vols. in one..... 1.50
On Matthew and Mark in one volume..... 1.50
On Luke and John, in one volume..... 1.50
On Acts, one volume..... 1.50
Volumes sold separately
Notes on Genesis, by Rev. E. H. Browne..... 1.50

Notes on Genesis, by Murphy..... 1.90
New Testament, with notes, maps, &c. for the use of young people and Sabbath School scholars, 12mo., cloth..... 1.00

MISCELLANEOUS BOOKS.

Allelu's Alarm to the Impenitent..... 35
Alphabetical Index of New Testament, cloth 25
" " " " paper 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
B.asts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover each book..... 25
Beginning of Life, 263 pages..... 90
Bible Antiquities (Nevin)..... 1.50
Bible Lessons: a book for children, by Daniel S. Leatherman. 32mo., 32 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of "Peep of Day." 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1.00
Biblical Text Book, with Maps..... 90
" " " " New Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1.75
Bridal Souvenir. 8qr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket 50
Buck's Theological Dictionary..... 8.00
Call to the Unconverted, Baxter, paper, 15c
Catechism (Mennonite) 50 pgs, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2.00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings..... 15
Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1.50
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edge..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1.00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1.00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Daityman's Daughter..... 40
Day by Day, a compilation from the writings of modern and ancient Friends..... 1.50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2.25
Dictionary of the Bible, the A. T. S., Cloth, 634 pages..... 1.00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brenneman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Hall, A. T. S..... 50
Family Prayer Book, McDuff..... 1.25
Family Prayers, Willberforce..... 35
Fireside Readings. Paper, 30 cents; cloth..... 2.50
Fox's Book of Martyrs..... 2.50
Freemasonry Illustrated, by President J. Blanchard. 376 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1.00
Mystic Tie, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 50
Gems, by Spurgeon..... 1.00
Gems of Truth, by H. B. Brenneman, with illustrations. Cloth..... 30
Gospel Sunbeams..... 45
Gospel Workers..... 25
Habermans Prayer Book..... 25
Heaven and How to get there. D. L. Moody..... 75
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3.00
History of the Patriarchs, Eng. and Ger..... 60
Horseman's Friend, A Pocket Counselor..... 10
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
" " " " Pocket edition, per copy..... 75
" " " " " " per doz..... 8.40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 30
J. sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2.25
Jessica's First Prayer..... 45
Letters and other Compositions..... 75
Star's Hand Book of Prayer, bound in cloth..... 1.25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 25
Summer on Peace..... 75
Sunshine for Rainy days. Board covers, 60 cents; cloth, 40c, 96 pages..... 1.00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 85
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 528 pages, cloth..... 1.50
Through Bible Lands, by Philip Schaef. D. D., LL. D., Prof of Bible Learning, &c..... 2.25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Eshleman..... 1.00
Valley of Baca. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo, 288 pages. 2 illustrations..... 1.00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1.00
Wandering Soul..... 1.25

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/2 x 1 1/2 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 1/2 inches 85
No. 166. Reward of Merit, ten cards, 3 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 80

PEACE ENVELOPES.

Per 25..... 15
" 100..... 60
" 250..... 1.00
" 1000..... 3.00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Mennon Simon's Complete Works in English,—Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

who know the way more perfectly to correct me with the Word of God through the HERALD OF TRUTH.

A LOVER OF RELIGIOUS SERVICES.
Ontario.

For the Herald of Truth.

THE LIFE MORE THAN MEAT.

To comprehend and appreciate the teachings of the Scripture, and especially to apply them properly to our lives, it is necessary, first of all, to learn to value and use things according to the standard laid down by the Lord. Jesus said, "The life is more than meat, and the body is more than raiment." Luke 12: 23. This does not imply that meat or food can be dispensed with, but that it is for the sake of the life, and it should therefore be procured and partaken of with this end in view. The appetites must therefore not be given to the food, but they must be controlled so as to minister to the proper wants of the life.

Jesus in saying concerning food and raiment, which belong to the natural life and body, "For your heavenly Father knoweth that ye have need of all these things," shows that God provides for everything that people need. And He adds, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33), which implies that in striving after heavenly blessings the natural will also be added. So is food also obtained in taking proper care for the life, and raiment in attending to the body. All this implies that in attending properly to the affairs of this life, whereby food and raiment are obtained, our concern should not be about food and raiment, but for the life and the body to which food and raiment minister; and that this care for life and body should be for the sake of heavenly things and eternal life. Jesus does not at all teach that anything should be neglected, or that some things are of little value; but He shows wherein the value of all things exists; namely, in the possibility of making them minister to our eternal welfare. Instead of detracting from the enjoyment of even the least of natural things, and of sense even, this estimation of value adds greatly to it.

He who regards his inner or eternal life while he partakes of natural food adds to the pleasure of the appetites, also the enjoyment of knowing that he is thus maintaining the strength and comfort of his physical body, all for the still higher purpose of being made able to do works of love to others, and in this way to minister to spiritual life. He who cares only for the appetites is apt to put his physical organs out of order, and finally to destroy even his appetites. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. The enjoyment of these lower things for

the sake of the higher is the elevation of their uses; while to regard these lower things only for their own sakes can but cause the neglect of the higher. Nor can the lower be neglected without injury; for, as no person can love God justly; for, as no person can love God justly, while he hates his brother (1 John 4: 20), so can no one minister to spiritual things while he neglects the proper wants of the body and physical life, and the chain of innumerable things connected therewith.

Whoever loves the Lord, and desires to understand what He teaches in order to apply it in living, knows that the Lord teaches nothing but important truths that are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16), and he strives to learn what it all implies.

J. R. HOFFER.

Mount Joy, Pa.

For the Herald of Truth.

GOD CHASTENS THOSE HE LOVES.

"As many as I love, I rebuke and chasten; he jealous therefore, and repent." Rev. 3: 19.

The Spirit told the angel to write unto the Church of Laodicea, that she was neither cold nor hot: and because of lukewarmness she was spewed out. Because she said she was rich and had need of nothing, and knew not that she was wretched, miserable, poor, blind, and naked; she was counseled to buy gold tried in the fire, and white raiments, and to anoint her eyes that she might see. Then the words of the text were written, "As many as I love, I rebuke and chasten," etc.

We are warned against lukewarmness, or having a form of godliness without the power, and many other sins that are a hindrance to a holy life; but to every one that overcometh there is a promise. If we are faithful unto death a crown of life is promised to us.

If we as suffering and tried souls have to pass through sorrow, let us bless the Lord, for He loves us still. We are often chastened for our sins, or for some special good to ourselves, to bring us to a fuller knowledge of His mercy and power. Through trials and chastisements we are made to long for heaven, and our minds enabled to dwell in fond anticipation of the glory of that everlasting rest. Peter admonished not to think it strange concerning the fiery trials which are to try us; but to rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his glory shall be revealed, we may be glad also with exceeding joy. Paul said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If we will not endure, and be without chastisement, then we are not God's children.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The parents that have respect for their children, and desire that they should become useful and honorable, will not permit them to do whatsoever their young minds conceive, but will watch and reprove them when they do anything that is hurtful to their future welfare. In the same manner does our heavenly Father deal with his erring creatures. He knows that if we have our own way we will not come unto him that we might have life, and that if he does not do something to turn our hearts from earth, we will forever cleave unto earthly things, and at last come short of entering into that glorious rest which he has prepared for all those that love and obey him. Let us not be discouraged if our hopes are crossed and our prospects marred; but remember that we have need of all these things. God is a tower of strength in the weak, but powerless are those who build upon the arm of flesh, and have not the Comforter to soothe. Jesus will not leave comfortless the soul that puts its trust in him for relief. We may often feel forsaken and left, as it were, to stand alone without any help, but we should not despair. The storm of night will pass away, the day star, the Sun of righteousness, Christ, will arise and shine forth, bringing joy and gladness to the soul, making faith more firm and hope stronger if we in patience wait until the appointed time of the Lord.

The ways of the Lord are not our ways, and his thoughts our thoughts. We are poor pilgrims, weak in ourselves, and too often wander from the acceptable ways of the Lord; so that he has to use wise means of correction to bring us back from our wandering in sin, and thus the chastisements seem strange and grievous to be borne. Oh! how willing we should be to bear all chastisements and afflictions. God never sends trials because he has any pleasure in afflicting his people, but to make them more useful and happy than they would be without them. Therefore we should yield a willing submission to the ways and will of God, and not grow weary under trials, knowing that they work for us a far more exceeding and eternal weight of glory unto our souls in this world; and, in the world to come, a happiness that eye hath not seen, nor ear heard, neither hath entered into the heart of man.

Oh! it is worth some suffering and conflict to be numbered with the blessed of God. The more willing we are, the sooner we shall overcome. We have many precious promises, but we have not the fullness of the blessing because of self-will, unbelief, or improper motives. Let us say with Job, "Though he slay

me, yet will I trust in God." Why should we complain of distress, temptation, or pain?—Christ promised us no less in this world.

"The heirs of salvation, we know from his word, Thro' much tribulation must follow their Lord."

SISTER C.

For the Herald of Truth.

THE HOME.

It is said that the Americans are a home-making people. If this is true the members of our own church society are true Americans at least in one particular. The first object of our young folks from a worldly standpoint, is to secure a home. They look forward with eager anticipations to the time that they have a home of their own.

If there is anything commendable, and there certainly is, in being a working people, we have a right to claim one trait worthy of commendation. Nearly all our people belong to the working class, and the object is the home.

While the great object is to secure a home unencumbered by debt, it may be possible that the attention of the majority is more fixed upon the simple possession of a home than upon enjoying the home and making it enjoyable to all the members of the family. Observation has confirmed the opinion that there is a great lack of home enjoyment among us as well as other societies and people generally. It is not enough to possess a home, but the advantages which it affords should be sought.

A lack of education may sometimes leave persons with their minds undeveloped so that they do not know how to make home happy. Not every uneducated person, however, fails of this very desirable end, and very many educated persons use this, what might be an advantage, to the greatest possible disadvantage. It is not to be presumed that educated persons find their happiness only in books and literature. Among all classes and in all the various grades of intelligence the highest happiness in the home is the satisfaction that we are making those around us happy. All, learned and unlearned, must find this one object or in a measure fail in making the home all that it might be.

Many persons think the disposition to make home happy comes to children instinctively, and for this reason make no effort to teach them this duty. This is a great mistake that many parents discover only after their families have grown up, and they find to their sorrow that habitual strife holds sway where love should reign. Children naturally take to the wrong and not to the right. Wrong teaching is ruinous, but the want of any teaching will not remedy the evil; there

must be correct teaching if the child is to know and practice what is right.

The forms of courtesy and manners which many persons teach their children are looked upon with prejudice by many. They consider them idle and useless if not altogether vanity and the result of pride. No doubt there are many times a wrong motive in these teachings, but this is no reason why they should be despised. To many it might appear useless, or undignified, or even silly, to see children giving a "good night" kiss to their parents or one-another, or speaking the word only without the kiss on retiring in the evening, speaking a pleasant "good morning" on rising from their beds, saying "thank you" for little favors received from members of the family, or when one of the number leaves for only a few hours to say "good bye," or when he returns from the short stay to welcome him home with a pleasant greeting. And likely in many families where this is done there is not that love which is apparent in these outward forms. Yet it is certain, as thousands can testify, that these little courtesies are among the most powerful means to bind the hearts of the family together and make the home happy.

J. S. C.

For the Herald of Truth.

PEACE.

Oh! what a sweet peace this is which the Savior gives us. It is not like that which the world giveth. We may seek for pleasure at fashionable entertainments, but how quickly it passes away. "Human works of pleasure are vanity." The Savior said, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

Are not these comforting words that the dear Savior spoke when he said, "My peace I give unto you"? Have we ever realized this peace? We may have it in this life if we obey him. Have we not at times been filled with a sweet sinking into his arms of love, willing to do and to bear anything for his sake? O the peace of the truly consecrated and obedient!

How did we come to get this peace? It was not received at some worldly entertainment where we had come together to laugh and talk, where our heavenly Father was apparently forgotten, and we were living for this life only with no thought of the future. Neither was it received while we were unkindly talking about our neighbors or some one whom we thought had wronged us in some way. Do we not leave such a place with a troubled conscience, while deep down in our hearts we feel that we have done wrong? Then is the time to repent, ask God's forgiveness and pray to be filled with the charity that "suffereth long and

is kind." Then the tempter tells us we are no worse than the rest, we did not say and do more than they did. But if we were to ask each one who had ever enjoyed that peace, whether he had felt at peace, he would have to own that he felt burdened. But how is it when we meet in the name of the Lord, to hear his word and learn of him, or to converse with each other with our hearts filled with love and a forgiving spirit? Do we not feel that he is in our midst? Whether there are many or few assembled on such occasions we can go away feeling that the "peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus." Phil. 4: 7.

If our hearts and minds are thus kept, there will be no envy and strife, but we will seek the things that are edifying to our soul's salvation. Oh what a joy it will be to help each other on in these trials of our faith; for our faith will be often tried. But let us remember that the apostle has said, "The trying of your faith is more precious than gold." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. Oh! that we may rise higher and higher in this spiritual life, and that our faith may not stand in the wisdom of man, but in the power of God," is the prayer of your sister in Christ.

ANNA J. YODER.

THOUGHTFUL THOUGHTS.

There is something higher than looking on all sides of a question. It is to have the charity to believe there is another side.

The chief difference between earth and heaven is that the sunshine of this world always gets beclouded; but heaven is everlasting sunshine.

Heart-work must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him, my heart will be filled with His Spirit and be obedient to His commands.

Tenderness is the genius of simple minds. If passion knows no obstacles, tenderness knows no bounds. Passion is the attribute of a soul which no longer control's itself; tenderness, that of a heart which no longer belongs to itself.

We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of his people forever.

It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; an idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces.

AFTER THE FIGHTING.

FROM THE LEIMONSTER PEACE TRACTS
FOR THE PEOPLE.

Before the fighting, all is brightness and gaiety. As the troops march off to the war, the streets are lined and the windows thronged with people who wave them cheery farewells. Flags fly from every public building, the air is full of martial music, and the sun glances merrily from helmet, and lance, and sabre. Gladly the soldiers' plumes are nodding as the excited horses curvet along the road; brightly gleams the long array of sword bayonets as the tramping infantry come steadily into sight; ceaseless seems the roll of wheels when the artillery follow; and as each well-known regiment passes, cries of recognition, salutations, and the neighborly "God speed you" are hastily exchanged. It seems as though the citizens and the merry lads of the army are out for a glorious summer holiday, nothing recking of any pain or evil in store for any one among them. If a thought of the future crosses the mind of the soldier, it is probably no more than, "Some of my comrades, perhaps, may fall in the conflict, but I, when I return with my medals and pension, will have a good time with my friends and relatives; and shan't I have lots of strange scenes and adventures to tell them of?"

Alas after the fighting is over, thou mayest have a far-away resting place, in some deep pit in the midst of a trampled corn-field, among thy slaughtered comrades and foes, thrown in without distinction, and with no mourners around thee. Or if thou shouldst see thy home again, it may be to linger out a few painful days, with some disease, contracted in thy weary marches, thy long night-watches, and thy frequent semi-starvations, racking thy bones until welcome death shall set thee free. The cruellest thing in all this world is war. Its advocates have acted on a very worldly-wise policy in wrapping up its terrible reality in raiment of scarlet and blue, and hiding it under plumes and feathers, and epaulets.

After the fighting on one of the early battle-fields of the Franco-German war, when the thunder-roll of the cannon had ceased, and the hail-storm of bullets was over, and the lightning-stroke of the horseman's steel was felt no more, there were left on the hill-side between eight and ten thousand wounded men who lay there for three whole days and nights, with none to tend them or to carry them to any neighboring cottage. In the silence of the night their groaning was heard for miles sounding far off like the rumbling of distant thunder; and all through the hot, sultry days, a perpetual cry was kept up "Oh, give me water; give me water!" from the lips of poor

fellows who lay among heaps of dead men—forty or fifty often piled upon each other, some shot in the heart, and others with sword-cuts right through their heads.

After the fighting of Sedan, a newspaper correspondent says he saw numberless bodies lying about with shattered skulls, limbs without bodies, and bodies without limbs, bones, flesh, and gay clothing all pounded together, and extending thus for miles, and everywhere on the faces of the dead, a look of terror and agony unutterable.

Before the fighting, War-Ministers and Generals will sit down and calculate—as if they were dealing in oxen and sheep—how many lives will be sacrificed in any war they are contemplating, and if it is likely to be a long struggle, they calculate so many will be killed in a year, and send out sufficient troops accordingly, and arrange for fresh supplies to be forwarded regularly as the battles and marches thin the ranks of the army.

During the fighting, commanders have to steel their hearts against feelings of pity. If a point is to be carried or defended, no matter how many must die, no matter what explosives "the enemy" uses—iron shells, perhaps, filled with gunpowder and bullets, which burst on touching the ground, and tear every living creature near them into quivering, bleeding fragments of flesh—it must be done at the word of command.

How cruel, how relentless is war! How it hardens the hearts of its votaries! If we would paint it in its true colors, we must see it as it is—not before, but after the fighting—*Herald of Peace*.

"I AM THE TRUTH."

John 14 : 6.

There is the truth of sincerity, and Jesus is the faithful and true witness. In his lips there was no guile. There was always a similarity between his words and his works. Everything he said, could be relied upon, and can be relied upon now.

There is the truth of accomplishment: he was full of this. Under the former dispensation all was figure and type; "The law was a shadow of good things to come," but "the body was Christ." He was the true bread which came down from heaven: the true rock whose streams flowed in the wilderness; the true tabernacle which the Lord pitched, and not man, the true mercy seat. Every bleeding bullock, every slaughtered lamb proclaimed him alone as the "Lamb of God, which taketh away the sin of the world." all had its fulfillment in Him.

There is the truth of reality: all on earth is shadow, but here all is substance.

"In vain we lavish out our lives
To gather empty wind
The choicest blessings earth can yield
Will starve a hungry mind."

But his flesh is meat indeed, and his blood is drink indeed; and he that eateth his flesh and drinketh his blood hath everlasting life.

Then there is the truth of doctrine; there are various kinds of truth: historical, philosophical, and scientific truth; but He was Divine Truth—that truth which regards the soul and eternity; which tells us all we want to know, and all we must know; which tells us of our ruin and our recovery; of our reconciliation with God; of the only way of justification; of our sanctification; of the only way of obtaining a title to heaven, and a meetness for it. All this He revealed, and all this is obtained in the glorious gospel of the blessed God.

ANNIE G. KREIDER.

WAR ANTI-CHRISTIAN.

What wars and bloodshed, what plunders, fires and desolation are committed by Christians of the same faith and church! O the fires, murders, and rivers of blood that lie at the doors of professed Christians! If this be godly, what is devilish? If this be Christian, what is paganism? What is Anti-Christian? What need is there of any other demonstration that Christendom is foully apostatized from the doctrine and example of Christ Jesus who saith, By this shall all men know that ye are my disciples if ye love one another? And it is not to be supposed that they kill one another in love, for murder is not the effects of love. O Christendom! how art thou fallen from the doctrine of Christ!—*William Penn.*

SATAN ASLEEP.

The devil can do almost anything with a man when he gets him asleep. A man once dreamed he was traveling, and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along further and came to a log cabin and it was surrounded by devils all wide awake. He asked one of them what it meant. Said the devil, I will tell you. The fact is that the whole church is asleep and one devil can take care of all the people, but here are a man and a woman who pray, and they have more power than the whole church. When God tells us to watch we must watch.

Selected by ELLEN PLANK.

A sacrifice in the morning of life is made with much less difficulty, than if deferred till the day is more advanced, and the mind encumbered with the things of this transitory world.—*Daniel Wheeler.*

A PRECIOUS PILLOW.

Dr. Judson, one of the earliest missionaries to Burmah, completed the translation of the New Testament in 1853. The manuscript was destined within a year to enter on a strange history. The Judsons went to Ava, the capital of the empire, very hopeful of doing effective missionary work there. War, however, broke out between England and Burmah, and all foreigners were soon regarded with great suspicion. Dr. Judson was apprehended, and with cruel violence and gross indignity was cast into the death prison. In a few days, through a money payment, he and the other prisoners were removed from that awful place to an open shed within the prison bounds. There they lay with iron upon their limbs. When her husband was thrown into prison, one of the first acts of his wife, Emily C. Judson, was to bury the manuscript of the New Testament in the earth under the house, lest it should be found and destroyed by their persecutors.

When Dr. Judson was permitted to receive a visit from his brave wife, and they could speak together a little, naturally one of the earliest inquiries related to the safety of the work which had cost him so much time and toil.

The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. The wife sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unobtrusively and so hard that she supposed no one would care to take it from him.

After about seven months had passed, the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows which had scarcely seemed to ease their aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strange pillow he had lost. He thought of passages in that New Testament which might be more perfectly translated. He wondered what the future of the manuscript would be. Would it in some future year be found, and be a source of light and blessing to the benighted heathen of Burmah? The jailer, however, to whose share the pillow fell, found it so uncomfortable, and apparently so worthless, that he flung it back into the prison. Tastes differed, and if the prisoner liked that sort of thing to rest his head upon, he might have it, for all the jailer cared. Presently came a day when the prisoners were stripped of nearly all their clothes, tied two and two, and driven, bare-

footed, over sharp gravel and burning sand to a wretched prison some miles away. When, on that occasion, the fierce Burmans were seizing all the spoil they could, the mat was unfasted by one of them from Dr. Judson's pillow, and as the hard stuff within seemed to be of no value, it was thrown away. A Christian convert picked it up as a relic he would keep in memory of the dear teacher whom he feared he would never see again. Little did he imagine what the mean-looking cotton roll contained. Months afterwards, when the troubles were over, and the Judsons were free again for their beloved work, the New Testament was found, no worse for the perils through which it had passed. In due time it was all printed, and to day the men and women of Burmah read in it "the wonderful works of God."

NO USE.

There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the father is shiftless, the boys refuse to work, and the girls busy themselves over gew-gaws and finery. There is no use of putting up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal deviseth liberal things," while the money clinks in the pockets of "the head of the household," groaning to get out to see the light of day. In how many homes are these mottoes standing—let us say hanging—sarcastic, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of truthful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and worsted and floss have faded, and the frames have rotted away in their joints.—*Sel.*

PRAY THEM TO SHORE.

A wild and reckless youth wandered far from home. His mother was an earnest Christian and never ceased to pray for him. By and by that boy's heart became softened: a mother's prayers he could no longer withstand. He decided to come home. The vessel was nearing the shores of his native land. A storm was upon the sea. The wild and furious waves surged about the ship in madness. The main mast was blown away and the

sails were a wreck. A death-like pallor had settled down upon the crew. That Christian mother was watching for her returning boy. Afar off, she saw the vessel was about to be wrecked upon which she expected her son. She went upon her knees and earnestly prayed. She presented her boy to Him who commands and the winds obey. The vessel that was tossing like a leaf upon the stormy deep now became steady. That returning prodigal boy exclaimed, "Oh my mother is praying me to shore. My mother is praying me to shore." When he was safely landed and rushed into his mother's arms, there was joy and rejoicing in that home, and the mother felt richly rewarded for all her years of prayer.

Mothers, have you a wandering boy? Is he out upon the stormy sea of life? Is he threatened with destruction and ready to go down beneath the waves of sin and death? If so, then will you not pray him to shore? Many a day are rejoicing in a Savior's love, who long ago would have perished, had it not been for a mother's prayer. Many a young man, who to-day is far from home and from God, will yet be saved, if mothers only continue to pray. Then, fainting mother, with a broken heart, weeping over an undutiful son, lift up thy head in hope and continue to pray. Mothers pray in faith, pray with earnestness, pray for and with your sons, pray without ceasing, and God will yet bring them to shore.—*Morning Star.*

WORKING FOR THE LORD.

Working for the Lord necessitates prayer, and this is a great blessing to us. If a man wholly gives himself to soul-winning, he must be much in prayer, for he will be all at sea without help from heaven. If he tries to comfort the downcast penitent, how readily will he be baffled! How soon will he cry to the Holy Spirit, the comforter, to do the work effectually. Every grace which a Christian man possesses is better by its use in heavenly service. The practical value of the gospel will soon strike you if you labor among the fallen, the ignorant, the infidel. Does anybody know how precious the Gospel is until he has seen it light up the eye that was dim with despondency? Does any man know how the joyful sound of the name of Jesus can charm a heart till he has seen the smile of new-born faith? I do not see how our coming memories can minister to our eternal happiness unless we earnestly labor to bring sinners to the Savior. Let us up in earnest and win jewels for Jesus and happy reflections for ourselves. Will it not enlarge our heaven to see those in glory who were saved by our word? Was Ruthford wrong when he said, "Oh, to see the people of Ain-

worth in heaven will be seven heavens to me?" I can truly say of my hearers that the heaven of each one shall be another heaven to me.—*C. H. Spurgeon.*

THE BIBLE ON SECRETISM.

The spirit and teachings of the Holy Scriptures are against secret society combinations, and against the religious exercises called worshipping God, had in them. Such religious rites and ceremonies are repudiated and condemned by the whole tenor of the Scriptures. These premises laid down, we will proceed to demonstrate the position taken, and justify our conclusion.

First, the Scriptures of divine truth plainly teach the oneness of God, who alone is to receive homage from his creatures. To this end he has taught by express command: "Thou shalt have no other gods but me; thou shalt worship the Lord thy God, and him only shalt thou serve. God has given some general out lines of how service should be conducted or rendered to be acceptable. He has also given some minute description of the manner and spirit of acceptable service. Therefore, if we would render acceptable service unto him we must pay attention to his commands and be governed by his precepts. Service rendered in any other way and upon other conditions, cannot truly be worship to God. Service rendered in man's own way, and according to his constructions, is known in a Bible sense as idolatry, and is strictly forbidden by the Holy Scriptures.

In order to show that the Bible is opposed to the religious performances of secret societies, it is first necessary to show that they are religious (and for brevity, I will refer the readers to the previous numbers of the *Rescue*). It has been repeatedly demonstrated that Freemasonry and Odd-fellowship especially, are real systems of religion. And the fact being established that both of these exclude, by specific enactment, the use of the name of Jesus Christ from their authorized lodge prayers, is sufficient to establish their character of religious institutions; and it equally establishes the idolatrous character of their religious rites. Therefore, they are necessarily the objects of just condemnation, not only by the law of God, but of necessity by every intelligent Christian. These institutions swear and solemnly pledge their disciples to do things that the word of God especially forbids.

I ask the candid enquirer after truth, Can any man be a true, obedient and faithful servant, acceptable to God, and do such things as God has expressly forbidden? But the offense is an aggravated one, when those individuals make an explicit and solemn engagement to do of their own free will and accord things that

are expressly prohibited and positively forbidden by the God of the holy Scriptures. If the principles of God's Government, which is alike to all, cast men out on account of their own choice, then we cannot be considered severe in making the truth thus plain.—*The Rescue.*

Selected by DAVID GARNER.

TRANSFORMING GRACE.

"What a God-like beauty thou hidest!" exclaimed an ancient sculptor, as he gazed in deep thoughtfulness on a block of marble. The possibilities of the shapeless stone, if subjected to the strokes of his transforming chisel, were clearly outlined in his vivid imagination and prompted his enthusiastic exclamation.

In the gospel we see Christ looking upon the rich young man who refuses to follow His directions, and loving him. "Then Jesus, beholding him, loved him." Why did He love him? Not because of his goodness or His willingness to be His disciple, which he was in the act of refusing to be, but because of the possibilities He saw in his nature would he but submit his spirit to the moulding fingers of divine love.

And does he not behold the same glorious possibilities in thee, O disobedient soul? rude, wicked, self-willed as thou art, He sees that His grace can make thee beautiful as holiness. Thou hidest beneath thy selfishness a Godlike beauty which He, and He only, can call into actual being. Therefore beholding thee, He loves thee. Obey Him and He will make thee God-like; turn from Him, and thy sinful nature will increase in moral deformity until it will become a perfect image of the evil one.

SEARCHING QUESTIONS.

What right has a Christian lady to give herself away to a skeptical scoffer—a man that hates her Bible, her Christ, and her God—a man that tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman that has no faith in God and the Bible? "Be ye not unequally yoked with unbelievers." Yet the moment you touch this question they throw up their heads and say, "I will marry whom I please." Well, we give you the word of God, and if you go against that you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh, how many times I have had a mother come to me with a broken heart and say, "I want you to pray for my drunken son." "How came your son to be a drunkard?" "Well, my husband set a bad example. He insisted upon having wine upon the table."

"How long have you been a Christian? Were you a Christian before you married him?" "Yes." "Did you know he was a scoffer before you married him?" "Yes, but I thought I might save him." You had better "save him" before you marry him; better see him converted before you risk your happiness, and possibly your own soul.—*Selected.*

A TRIP TO KANSAS.

As I was requested by some of the brethren, both east and west, to give them an opportunity to read what I saw and what I think of Kansas, I have resorted to my pen to comply with their wishes. In the first place I would kindly ask my friends of my native state, Pa., to be slow to judge and patient to consider. They should study the size of the state of Kansas, and if they have a county map of that state see in what parts I have been. I say this because there are so many different reports of Kansas. I claim the reason of this is because the reporters have been from different parts of the state. Many persons think Kansas is Kansas, never thinking of the size of the state.

I bade my dear ones good bye on the 26th of August, took the train at Conlogue, Ills., at 12 M., over the I. & St. L. R. R. in company with Bro. Samuel Sellers, of the River Brethren persuasion, living 14 miles from my place. Our train sped at a lively rate over the fine Illinois prairie, arriving at St. Louis at 7.20 P. M. Here we had to wait one hour and twenty minutes. The depot is finely lit up with electric lights making it like daylight for the thousands of travelers who seem like busy bees moving to and fro. We were soon en route, over the Chicago & Alton R. R., for Kansas City where we arrived at 7.30 A. M. We had twenty minutes time here for breakfast. We were soon on the Atchison, Topeka & Santa Fe R. R. bound for Florence, Marion Co., Kansas, where we arrived at 7.20 P. M., Aug. 27. We took supper and lodging at the Chicago Hotel. The next morning we took the train over the McPherson Branch of the same R. R. Co., and 10 o'clock A. M. found us at Galva, in McPherson Co.

Here we were met by our friend Christian Brubaker who kindly took us to his house, where we soon were made to feel that we had a friend indeed. Our host was formerly of Lancaster Co., Pa., later of Edgar Co., Ill., and seven years ago he with his family located in McPherson Co., Kansas, where he has now nearly twelve hundred (1200) acres of choice farming land. His crops are six hundred acres of wheat which will make near 15,000 bushels. 400 acres of corn that will make from 40 to 60 bushels per acre. I also saw oats on his farm that

made 90 bushels by weight per acre. My friend Brubaker had eight thousand (\$8000) dollars when he came to Kansas seven years ago. Should any one desire to know more about his crop, his income or his indebtedness he will cheerfully give the information. Address him at Galva. We traveled about sixty miles over the country, north, west, and south. McPherson county is called the banner wheat growing county of the state, and the corn crop is by no means a failure since the soil is older and gets broken deeper. We then called on David Gindor, Michael Wealand, John Farver, and others, all formerly of Lancaster and Dauphin counties, Pa. They own fine and extensive farms, and are in good standing financially. From here we went to Bro. Pre. Jacob Holdeman's. Not finding him at home we went eleven miles south to Bro. R. J. Heatwole's. Here we met our young friend Ben. Hess, son of Bro. Henry Hess, of Lancaster Co., Pa., also our aged brethren and sisters Kilmer and Good. This was indeed a pleasant time for me as I am one of the scattered members. Such meetings very seldom occur. Especially will this meeting long be remembered. The evening was pleasantly spent in religious conversation, etc. We read for our evening lesson the eighth chapter of Romans, which was followed by brotherly admonition, singing and prayer. The next day we called at Bro. Martin Zimmerman's and Bro. David Weber's, where we spent our time most profitably and pleasantly. These brethren have the finest and best improved farms we saw on all our trip. They live north of the city of Newton, in Harvey county. McPherson and Harvey counties, as far as we traveled (something over 100 miles), we found to be the finest and best cropping land we ever saw, and if God wills it so, will be our future home. Land all under cultivation and improved sells from \$20 to \$30 per acre in these counties. From Bro. Weber's we were conveyed by Bro. R. J. Heatwole to Bro. Thomas Pletcher's, in Marion Co., a distance of 23 miles, according to arrangements made before.

In company with Bro. Thomas Pletcher and friend Jacob Pletcher we continued our journey to Chase and Butler counties. Provided with victuals and horse feed, we proceeded. Soon after passing Florence we found ourselves in a raw, uninhabited country. These are mostly grazing lands; they lie rolling and some places are rocky. We saw only several houses in all our afternoon's drive, but there were large herds of fine cattle feeding on the fine wild grass. As the sun was fast sinking in the west, the subject of night lodging was discussed. The conclusion arrived at was to drive to a hay stack in the distance. On reaching it we quickly unloaded, fed the team, spread our supper on the green grass, and

after thanksgiving we satisfied nature with the bounties of the great Giver of all blessings. By this time night had gathered around us, and we sat in a group telling of our trials and our joys on our journey to the city above, etc., until a late hour, when we sang a hymn and committed our bodies and souls to our Father in heaven. We made our bed in the soft hay, slept well, and rose refreshed. In our morning devotions the remark was made that Jacob only had a stone to rest his head upon, yet in the morning he set the stone up, poured oil on it, and called the place Bethel. But we had soft hay for our pillow, and should mark the spot with prayer and thanksgiving. We continued our journey southward to a place called Sycamore Springs. Here is a fine country two or four miles wide and (we were told) twenty to thirty miles long. This is fine farming land, and is for sale from \$4.50 to \$9 per acre. This land suited us the best of any we had seen on the whole trip. We took dinner at this fine spring of abundant, good, fresh water. We now proceeded westward over the rolling prairie fourteen miles to Burn's Station on F. E. & W. R. R. Here we bade good bye to our dear Bro. Sellers who took the train for home. The next morning, in company with Thom's Nevinson (land agent of Florence), we again took a round trip over Butler Co., and back to Burns. We drove nineteen miles from there returning to Bro. Thomas Pletcher's house. The next morning I bade farewell to my dear Bro. Heatwole, he going home. I spent the Sunday with Bro. Pletcher visiting some of the brethren. From Monday till Friday I worked for Lambert and Hornberger, steam threshers.

On Friday evening, Sept. 12th, I took the train at Peabody for home, which I reached on Sunday and found my little family safe and well. Thanks to God for his fatherly care and protection, and thanks to the many dear friends that I met for their kindness and love. May God reward you all as my prayer.

As to what I saw, I can safely say that, if we may judge the future by the past, McPherson, Harvey, and Marion counties are as fine and good farming counties as a person can wish. Wheat, corn, oats, fruit of all kinds, and in fact everything that can be raised in the same latitude east or west grows well. Farming is easy and profitable. Chase and Butler counties where I have been have partly farming and partly grazing lands, with thousands of acres of fine land for sale at \$4.50 and \$9 per acre, one fourth cash, and the balance on seven years time at 7 per cent. interest. I shall not say much more about the wild lands as Bro. R. J. Heatwole will have an article appear in the *HERALD* in due time in regard to forming a new settlement, etc.

What I think of Kansas is this: I on-

ly speak of what I saw, but I think so much of Kansas that, if God wills it, I shall pitch my tent in her center. I believe that I can get me a home there which here and in the east is difficult for me to do. I am aware that numbers of my brethren and friends are without homes, both here and in the east, and are doing the same as I have done for ten years (renting), and I feel it my duty to say to them, go and see Kansas for yourself. Should any of my readers desire further information, they shall be cheerfully informed by addressing me at Conlogue, Edgar Co., Ill.

A. H. KAUFFMAN.

CHRISTIANS, let your inner life be fed and nourished by the indwelling word of Christ; have—not ostentatious or self-confident, or noisy,—but yet natural, continuous outflow of expression. So light will come to you from the land of lights. So, you will draw from the infinite ocean divine love. It may seem to you, perhaps, that you have very little to express. Be it so. That is too true of us all. Then you need not call it much; you need not sound a trumpet, or ring a bell, or put out a flag. But be true, faithful, loving, sincere. Just remember this, that what purifies and refreshes your own life, and guides and cheers you amid the tasks and troubles of this earthly way, will do the same beneficent service for any other human life into which it is received.

A beautiful death was that of an old man in Pennsylvania, who entered into everlasting rest a few weeks ago, in the ninety-second year of his age. He had been a Christian from his youth. In his last years he became as a child again, and the prayer his mother had taught him almost a century ago became his favorite. When the shadows of death gathered over him the old pilgrim clasped his wife's hand saying, "Mother," and began repeating his little childhood prayer, "Now I lay me down to sleep," and soon he closed his eyes and fell asleep in Jesus. "So he giveth his beloved sleep," and so in the evening of life the ministering angels of childhood wait upon the ransomed spirit.—*Self.*

THE STATE should prohibit liquor traffic as the only thing it can do to save its citizens. It is all very well to talk of resolution, moral force, and all that, but experience proves every day that these are not sufficient. One of the richest men in Illinois, passing a saloon, pointed to the open door and said; "Give me resolution to pass that door and I will share my wealth with you to-morrow." No person, no law, could give him that resolution, but the law could shut the door. In that way alone it could save the man.—*Lever.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

October 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 83," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

1885
ALMANACS.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies "15 "
4 " "25 "
12 " "60 "
22 " "	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....\$3.75
Per gross.....5.00
All orders by mail to be accompanied by the cash.

Mennonite Publishing Co.,
Elkhart, Ind.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From J. Weaver, Bishop of the United Brethren Church, Lisbon, Iowa, Sept. 1883.—Mennonite Publishing Company. Gentlemen: I have read with peculiar interest the book, entitled "The Journeys of Jesus," by Dr. A. D. Crabtree. I consider it a work of rare merit, and will be instructive and profitable to all who will read it with proper care. The style of the author is easy and pleasing. The facts brought out are in perfect harmony with history and chronology, and presented in such chaste language, that it cannot fail to be both instructive and profitable. I therefore most cheerfully and heartily recommend it to all who are interested in studying the Life and labors of the world's Redeemer, "Jesus of Nazareth." J. Weaver.

OUR FAMILY ALMANAC—After considerable delay occasioned by the pressure of other work, our Family Almanac for 1885 is now complete, and orders will be filled promptly. We trust our friends will send in their orders and make an effort to circulate it as extensively as possible.

EVANGELIZING FUND.—The Treasurer of the Evangelizing Fund, reports that the quarterly collections for 1884 to this fund, in the Mennonite Church in this city amounted to \$15.06.

BROTHER Henry Bear, who was ordained to the ministry a little over one year ago, in Miller's Church, Washington Co., Maryland, has in the past few months passed an unusual amount of affliction. On the 19th of August his barn with the whole crop of the present year, the hog pen with seventeen head of hogs, woodshed, summer house, and part of the roof of the dwelling house were consumed by fire. On the 22d of September his wife died; and at last accounts he was himself lying very low of fever.

BRO. A. K. FUNK and family are visiting with their friends in their old home in Bucks Co., Pa. They report a pleasant time and find the friends in usual health.

NEW MEETING-HOUSE.—The Church worshipping at Landis Valley, Lancaster Co., Pa., have built a new meeting-house which is completed and will be opened for public services on Thursday, Oct. 2d.

FROM CANADA.—We have just received a communication from Bro. Moses Erb, of Canada, giving an account of his trip to the east, which came too late for insertion in the present number, but will appear in our next. We hope to hear reports of others of our brethren who travel to visit the Churches.

WHAT HAS BECOME OF THEM?—A correspondent writes, I have wondered very much what has become of some of the writers whose names had become so familiar to us through the HERALD. Many of them have not appeared for a long while. Have our dear friends who gave us so much good instruction ceased to write? Will they not make us glad by encouraging words as in the years gone by? It would be like words from friends from whom we have long been separated.

OF CHEERFUL GIVERS in Kansas, who are willing to apply their means to the advancement of Christianity *Der Christliche Botschafter*, under date of Oct. 6th, remarks as follows:

"To accomplish a great work does not require great numbers, but a determined will and a firm faith in God. Shamgar slew six hundred Philistines with an ox goad, little David conquered the giant Goliath, and by Bro. Wrest's account a meeting of three hearers in Kansas contributed \$500.00 for mission purposes. This should be written for a continual witness, so that others might follow their example, and not do again as has been reported to have been the case that a congregation of 500 persons have contributed only \$3.00.

BRO. HENRY YOTHER, who during the summer has been traveling and preaching to the scattered Churches and scattered members in the west is at the time of this writing in Shelby Co., Missouri. He has visited and labored in the Church

in Page Co., Iowa, in Seward, York, and Adams Cos., Nebraska, in Osborne, Saline, McPherson, Marion, and Harvey Cos., Kansas, in Jasper, Morgan, and Shelby Cos., Missouri. He has spent in this work some \$60 for traveling expenses, \$25 of this amount was supplied by the Evangelizing Committee at Elkhart, and the balance was contributed by the Churches and by brethren among whom he visited. The Evangelizing Committee had agreed to supply him with what he needed above what would be given him direct, by those among whom he labored.

As Bro. Yother has given but very meager accounts of his work for publication, many of the brotherhood have learned but little of what he has done, and some may have forgotten that the arrangement referred to above was made. In another column, in this number we have a communication from him, which we feel sure our readers, and especially those who have contributed to the Evangelizing fund, will read with interest.

The reader will also find in this issue a report for the present year of the contributions for this purpose, of the Church in the City of Elkhart. There is at present some money in the treasury of this Committee, and as contributions have been made by persons from different parts of the country, the Committee will consider requests from ministers in other places, who wish to visit scattered Churches and members for the purpose of laboring in the gospel among them.

Every Church that is well supplied with ministers and means should make arrangements to have the weak Churches and scattered members within reach visited more frequently, with a view of building them up and strengthening them. We are confident that the means to meet the necessary expenses to this purpose can readily be secured if the present needs are clearly made known. An invitation is hereby extended to all who are willing to contribute to this cause to do so.

The receipts and expenditures will always be reported in the HERALD so that all may know what has been done. We would hereby request Bro. Yother to write us more frequently while engaged in his labors as an evangelist.

NOT ENCOURAGING.—From a private letter from one of our correspondents in Kansas we have a rather depressing account of the condition of things there. Times generally are very dull. Wheat brings from 25 to 35 cents per bushel. Money is very scarce, and high rates of interest is demanded on loans. Many farmers have notes coming due, and, as some are not able to pay, the sheriff has plenty of work. There are farmers who do not have a single dollar they can call their own, having everything under mortgage, etc.

We expected that most of our Russian brethren who owe for their passage money and other aid furnished them by the American brethren would be able to make their payments this fall, but there is not a very encouraging prospect that they can do so. We trust however that we may soon have better times and that the brethren in Kansas and other places in the west may prosper, under the blessing of God, and have plenty of this world's goods, but above all we hope they may be able to gather for themselves heavenly treasures which shall never perish, and which are not affected by the change of the times.

CHURCH NEWS.

BROTHER Samuel Hoover of Canada made a short visit to Va., in September. He spent about one week in Rockingham Co., and held several interesting meetings which we hope were not without blessings.

IN MISSOURI.—A correspondent from East Lynne, Cass Co., Missouri, writes under date of Sept. 26th, stating that Bro. John P. King, of Logan Co., Ohio, are visiting the Church in the neighborhood of the writer, and expect to spend some time yet in that county.

DEACON ORDAINED.—On the 21st of September, a deacon was ordained at Brennenman's church, Rockingham Co., Va. The lot fell on Bro. Christian Shank. May the Father of mercies be with him and help him to be faithful in his important calling.

AN ACCIDENT.—Bro. Michael Moyer (Minister), of Franconia, Montgomery Co., Pa., while on his way to meeting, on Sunday, Sept. 28th, met with what might have resulted in a serious accident. The singletree came loose, and fell on the heels of the horse, which became unmanageable and upset the wagon. Fortunately no one was injured beyond a severe fright.

BELLEFONTAINE, OHIO.—On the 22d of September, Preacher John P. King and wife of Logan Co., Ohio, started for a four weeks visit to Missouri. May the good Lord bless them in their absence from us, and bring them again safe to their home is our prayer for them.

J. J. BORTNEGER.

BAPTISM.—Fifteen young persons were received into the church by baptism on the 21st of September at the Bank Church, and a few weeks previous two persons at the Pike church, Rockingham Co., Va. There is at present one more applicant at the former place. May the good Lord bless these precious souls that they may hold out faithful to a happy end.

BISHOP Samuel Coffman and J. N. Driver made a trip to Pendleton and Randolph counties, West Va., about the middle of September. Their mission was to preach the gospel to the scattered flock and to convince the unconverted in that vicinity. They received nine persons into the church by baptism while they were on their journey.

FRANCONIA, MONTGOMERY CO., PA.—On Sunday, Sept. 28th, Pre. Andreas Mack, of Herford, Berks Co., preached an interesting sermon at the Franconia Meeting-house, and in the afternoon he spoke at Souderton.

On the 14th of September, the same congregation had the privilege of listening to an edifying discourse delivered by Bro. Moses Erb, of Waterloo Co., Canada.

May the Lord bless the efforts of these dear brethren and make them instruments in his hand to the salvation of many souls.

PREACHER S. L. ROTH, and Bro. Daniel Witmer and their wives, of York Co., Pa., arrived at Elkhart, Ind., on Friday the 3d of October. They made a short call at the HERALD office, and gave the editors a pleasant visit at their homes. On Saturday they were present at the counsel meeting at Yellow Creek, and Bro. Roth preached at the same place in the evening. On Sunday they attended the regular services at Holdeman's, and in the evening Bro. R. preached at an appointment for him at Shaums. We feel very thankful to him for his words of encouragement and instruction. On Monday they started for Fulton county, Ill., where they have a sister and some other near relatives, among whom they expect to visit for probably two weeks.

CORRESPONDENCE.

FROM CANADA.—On the 13th of September I left my home in Rainham, and Bro. C. H. Gehman of South Cayuga joined me at Dunville for a visit to Bertie. Deacon Jonas Zavits met us with conveyance at Port Colbourn. Our mis-

sion was to receive into membership the daughter of Bro. Peter Sherk, who had professed faith in Christ. Bro. Zivitz informed us that two other persons had applied for membership. We were taken to the house of Amos Bearse where we were very kindly received. The pleasure of our visit at this house was greatly increased when the daughter of friend Bearse expressed her desire to unite with the church. She had been before baptized. After admonitions and prayers we left to visit the other applicants. On account of a funeral the next morning (Sunday) the baptismal service was held in the afternoon. Two persons were baptized, and two others were received who had been previously baptized. We rejoice to find still some who are willing to forsake the world and engage in the service of the Lord. Let all praying readers raise a petition to the great Head of the church that all the converts may be willing to walk in the narrow way, and be kept from the evils of this sinful world and brought to the blessedness of heaven. We arrived at home on Monday afternoon. God be praised for his preserving care.

LEONARD HOOVER.

FROM MANCERONA, MICHIGAN.—Today, Sept. 28th, I attended our Sunday school. Nearly the whole school was present. The superintendent was in his place, and, by his earnest prayers, and admonitions and teachings, seemed strong in the spirit. Some of us at least felt that we have been benefited by being at the school to-day even though we had to go through the rain. We have had pleasant meetings in our Sunday school this summer, and hope such may continue.

We have been favored with a visit by Brother Jonas Hartzler, of Hlaw Patch, Indiana. He preached several sermons at John Troyer's, six miles west, and one with us. This last meeting was held on the 25th of September, and the discourse was a plain explanation of that dear text that I heard so often in my youth, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Bro. H. expressed a desire to live near enough for a while to preach for both these congregations, if circumstances would allow.

E. GARBER.

FROM CHEROKEE CO., KANSAS.—A few lines to the household of faith. May the grace of God be with you all. We have enlarged our work by entering a new field. In addition to our meetings here we are now laboring six miles north of Columbus. I was impressed with the words in John 10:16 where the Savior said, "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Bro. Henry Yother was with us, and preached a number of sermons. His words were to us in the spirit like the refreshing rain on the withered corn. May God's blessing accompany our brother in his labors in the good work of an evangelist. We need more ministers like him in the "great harvest."

Froin your aged brother,

S. A. MISHLER.

FROM BROTHER YOTHER.—Dear Mennonite Publishing Company, Peace be with you and all who walk not after the flesh, but after the Spirit.

I left Columbus, Cherokee Co., Kansas, and came to Onorogo, Jasper Co., Missouri, where I found a small Church under the care of our ministering Brother Joseph Weaver. They meet for worship in the school-houses, and the attendance is generally good. I stayed with this little Church about six weeks. I was detained here by sickness and death in their midst, see death notices. While I was here baptism was administered to four converts, and one person who had been previously baptized was received into membership from another Church. May the good Lord, to whom they vowed faithfulness, bless them with a full measure of spiritual grace. Let your light shine, dear friends, in good works before men, that they may glorify your Father in heaven. Hold to God's blessings and promises that you may receive a crown of glory that fadeeth not away.

On the 22d, I came to Morgan Co., Missouri. On the 26th, Brother D. S. Kauffman and I started for Shelby county to attend the Missouri conference. We were the only ministers from a distance present on this occasion. B. Hershey is the bishop in this Church and John Brubaker his helper in the ministry. They have no deacon. On the following Lord's day the communion with bread and wine was observed in memory of the broken body and shed blood of our Lord. The communion was also observed at the home of Sister Hershey who is in feeble health.

May the Lord bless every effort to extend his kingdom.

HENRY YOTHER.

A VISIT TO SMALL CHURCHES AND SCATTERED MEMBERS.

On Thursday evening, August 14th, I left my home in Patnam Co., Ohio, and went to Bro. Samuel Diller's. The next morning Brother and Sister Diller and I took the train at Lima, Ohio, and went to Franklin Co., stopping with the small Church near Canal Winchester, where we remained some days visiting friends. We held three meetings which were well attended. There are at this place sixteen or seventeen members, who would be

glad to receive more frequent visits. The Brethren Noah Brenneman and David Martin are their ministers, Bro. Bowman, their aged minister, having lately been called to rest from his labors.

On Tuesday morning, the 19th, we, in company with the brethren, D. Martin and N. Brenneman, went to Bremen, Fairfield Co. From there we were conveyed near to Bro. Abraham Beery's, walking part of the way. From here we went from place to place visiting in this and Perry Co. adjoining until Friday morning, when Bro. Benjamin Huber, Bro. Martin and myself went to Hocking Co. to visit Bro. Andrew Blosser who is over eighty years of age and getting quite feeble, although he can with his staff walk about the house and yard, but his eye sight is failing so that he can see but a little distance. He appeared to enjoy our visit very much. Upon his request we observed with him the communion with bread and wine. We then commended him to our kind heavenly Father, and returned to Bro. Huber's. The next day (Saturday) we had meeting in the Turkey Run Church, and on Sunday we had Communion at the same place. On Friday Brother and Sister Diller and N. Brenneman returned to Franklin county; Bro. Martin remained with us till Monday morning, when he also returned home. There are in this place about eighteen or twenty members. Benjamin Huber is their minister. This little flock also desires to be visited more frequently. On Monday evening we had our last meeting in the Pleasant Hill Church by the side of the old farm where I was born and brought up. I went home with Bro. A. Beery for the night.

Next morning, Tuesday 26th, Brother and Sister Beery kindly conveyed me to Bremen where I took the train by way of Cincinnati for Bird's Eye Station, Dubois Co., Indiana, where I arrived safely the same night at 11.30 o'clock. Next morning I walked three miles to our beloved Brother and Sister Crook and found them all well. There are in this neighborhood but two members. Some might ask, Why do they live here, or why did they move to where there is no Church? These members are living in the same neighborhood where they have been brought up, and where they have been in a marvelous way led to find their membership in our Church before they had ever been to a Mennonite meeting, or even as much as seen a brother or sister except the minister that baptized them. They have even been willing to be made a gazing stock to those around them; but they appear to be true and steadfast in the faith up to the present time. Our brother is not possessed of great means and has a large family to support. He came to the conclusion to sell his little home and go to where there is a Church, or a fair prospect of one being organized,

while he could take all his family with him. He moved to Antrim Co., Michigan, and bought eighty acres of heavily timbered land, and partly paid for it; but not finding the country as he had expected, he became dissatisfied, and the family became so homesick that no persuasions could prevail on them to stay. He finally left his land which he could not sell, moved back, and bought his old home again. He is now considerable in debt on both places, and as his income is small, the brother is in close quarters, scarcely knowing how to extricate himself. I have written this that all the brethren might be better prepared, to give a good advice to the brother, or rather that they be governed by the teachings of the apostles, James (2:14-17) and John (1st 3:17, 18). We had four good meetings while I remained with them. I comforted them as best I could.

On Monday night, Sept. 1st, I left, going by way of Pierceton to Terre Haute, and from there westward about fifteen miles to my brother-in-law, Jacob Burkholder, who is living in Clark Co., Ill. I found all well. I remained with them all night. The next morning I went to Clay City, Ind. Bro. Daniel Royer took me around among the brotherhood in Owen county where I remained several days. We had two well attended meetings. There are at this place between fifteen and twenty members. Daniel Royer and Jacob Hoffer are their ministers here. It is their request that more of the traveling ministers give them calls.

On Saturday morning, Sept. 6th, I took the train at Clay City and went by way of Worthington to Arcadia, Hamilton Co., Ind., where I arrived late the same evening, and walked one mile to Bro. John Kauffman's. They made an appointment for preaching Sunday evening, and there was a good turnout considering the showery evening. There are at this place six or seven members, and they are without a minister and should not be passed by without a call by any of the ministering brethren who travel that way.

On Monday morning I started for home, but failed to get the morning train at Kokomo, and had to wait till the 4 o'clock train. I reached my home on Tuesday morning, the 9th, and found all well.

Rushmore, Ohio.

THE QUEEN OF HOME.

Honor the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear

from the childish cheek, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance that can never fade. Ah! yes, she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go farther and reach down lower for you than any other upon earth. You cannot enter a prison whose bars can keep her out; you cannot mount a scaffold too high for her to kiss and bless in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside to perish unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you all your virtues, until you almost forget that your soul is disfigured with vices. Love her tenderly, and cheer her declining years with holy devotion.—*People's Journal.*

THE TEACHER'S DREAM.

"For God is not unrighteous to forget your work and labor of love, which ye have showed towards his name in that ye have ministered unto the saints and do minister." Heb. 6:10.

Aslant fell the beams of the setting sun
Through the school-room windows at Durham place.

The last little urchin—his lessons done,
And his good-night said—had gone to run
His merry homeward race.

At the desk, with her toil-worn head bowed low

On her fevered hands, a teacher sat,
Making no movement, as if to go,
Though round her fell the broad sunset's glow,
And the hour was waxing late.

The light wind strayed through the open door,
And lovingly lifted the loosened hair

That fell round a forehead where time had made

Some footprints, but left a sweet, pensive shade

That rendered it still more fair.

She had fallen asleep; and in her dream
The narrow walls of the meagre room
Had dropped away, and the sunsets gleam
Fell on a fair bower, and made it seem
All flooded with rosy bloom.

And for the shrill sound of A. B. C.
That echoed so late in her tortured ear,
The notes of the woodland birds heard she,
And the lapse of waters, as dreamily
They coursed through a valley near.

And she knew not whence came the sense of rest

That so sweetly over her spirit came,
Till a gentle presence was manifest,
A gentle hand her forehead pressed,
And a soft voice called her name.

It bade her come, and she followed on,
Scarcely knowing whether she waked or dreamed,
To where there was raised a sylvan throne,
And the form of Him who sat thereon.
Like the Man of Sorrow seemed.

And many a loving one came and stood
Around the Master, each to tell
How he had illumined some dark abode.
Or lightened some pilgrim's heavy load,
For the Lord, he loved so well

When His sweet "Well done" was bestowed
on all.

And each from His presence on had passed.
Trembling *she* came at the Master's call,
And prone at his feet was fain to fall,
The weakest and the last.

But gently He raised her and bade her say
What *she* to-day for her Lord had done;
"Master," she cried, "though I *love* always,
Naught have I done for Thee to-day;
From rise to set of sun:

"I teach the little ones day by day,
And they cling to me with a fondness
strange;

I teach them knowledge and guide their play,
And strive that never in harmful way,
Their little feet may range.

'But for thy service I find no place,
No deeds of love have I to tell;
Though with tears I mourn my wasted days
And long to toil in the broad highways,
For the Lord I love so well.

"I see the harvest field gleaming white,
And heavy with sheaves which I may not
reap;

I see fair flowerets touched with blight,
I see Wrong triumph over Right,
And can only look and weep."

Then a wondrous smile lit the Master's face,
A smile that shone down to her very heart;
And these were his words: "Dear child of
grace!

Who toils and weeps in the humblest place,
Hath in my work a part!

"Fear not! for thy toil the Master owns;
And precious to Him is thy ministry;
Fear not!" And He spake in gentlest tones,
"Who carest so well for the little ones,
Hath even cared for Me."

—Rose Temple.

Miscellany.

THE RUMSELLER.

Every individual in society is expected to contribute something to its advancement and interest. We remember to have read, many years ago of a company of tradesmen who united themselves into a mutual benefit society, and each one had to relate what he could contribute to its support.

First the blacksmith came forward and said:

"Gentlemen, I wish to become a member of your association."
"Well, what can you do?"

"O! I can iron your carriages, shoe your horses, and make all kinds of implements."

"Very well, come in, Mr. Blacksmith."

The mason applied for admission into the society.

"And what can you do, sir?"

"I can build your barns, houses, stables and bridges."

"Very well, come in; we cannot do without you."

Along comes the shoemaker, and says, "I wish to become a member of your society."

"Well, what can you do?"

"I can make boots and shoes for you."

"Come in, Mr. Shoemaker; we must have you."

In turn all the different trades and professions applied, till at last an individual came in who wanted to become a member.

"And what are you?"

"I am a rum-seller."

"A rum-seller! and what can you do?"

"I can build jails, and prisons, and poor-houses."

"And is that all?"

"No; I can fill them. I can fill your jails with criminals, your prisons with convicts, and your poor-houses with paupers."

"And what else can you do?"

"I can bring the gray hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill the land with more than the plagues of Egypt."

"Is that all that you can do?"

"Good heavens!" cried the rum-seller, "is not that enough?"

DROWNING THE SQUIRREL.

CRUELTY TO THE DUMB ANIMALS.

When I was about six years old, one morning going to school, I saw a ground squirrel run into its hole.

As there was a stream of water just at hand, I determined to drown it out for the fun of it. I poured water into the hole, and heard it struggle to get up, and said, "Ah, my fellow, I will soon have you now." Just then I heard a voice behind me—it was of an old man of more than sixty winters, "My boy, what have you got there?" I said, "I have a ground squirrel in here, and I am going to drown him out." He said, "Jonathan, you are a lit-

tle boy now, if you were down in a hole like that, and I should come along and pour down water on you to drown you, would you not think I was cruel? God made that little squirrel, and life is as sweet to it as it is to you, and why should you torture to death a little innocent creature God hath made?" I never forgot what the good man said, nor have I ever killed the least animal since for fun. Let all the dear children that read this keep it in mind, and when they see pretty birds, or harmless animals playing or hunting their food, not to hurt them. Your Heavenly Father made them, and He never intended them to be killed in fun.

DURING the present century Roman Catholics have increased 50 per cent., and Protestants about 50 per cent.

EVERY one cannot be beautiful, but he can be sweet tempered; and a sweet temper gives a loveliness to the face, more attractive, in the long run, than even beauty. Have a smile and kind word for all, and you will be soon more admired—nay, loved—than any mere beauty. A sweet temper is to the household what sunshine is to trees and flowers.

THE MENNONITE MISSION.—Monday, Sept. 1st was the opening day of this grand institution, with an enrollment of thirty-eight Indian pupils. This mission school has facilities to accommodate more, and they expect to extend this number as soon as the children can be brought in. H. R. Voth is superintendent, with Mrs. Voth for matron, assisted by two or three other workers. A teacher for the school room has been secured, and as soon as he comes on superintendent Voth intends devoting his attention to outside work, being thus relieved of the extra duties he has heretofore performed. The Mennonite mission people are doing an excellent work both at this agency and cantonment, and the result of their labors are marked.—*Cheyenne Transporter*.

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, on Thursday, October 2d, Vice-President Frederick S. Winston, Esq., in the chair.

Devotional exercises were conducted by Secretary McLean.

Letters from Dr. Gulick, announcing his return to Shanghai after a prosperous journey to Peking, chiefly by the Grand Canal, and reporting that while the Bible work in the south is greatly impeded by rumors of war, it is very little affected in the central and northern parts of the em-

pire; from Mr. Loomis, of Yokohama, reporting that Rijutei's version of the Gospel of Mark in Korean had been put to press, and sending copies of Exodus and Ezekiel in Japanese; from Dr. Bliss, mentioning his return to the Bible House at Constantinople, with health somewhat improved; from Dr. Milne, mentioning that Colporteurs had started on a new expedition from Buenos Ayres to Bolivia; from Mr. Whipple, at Tabrees, written August 16th, after the Mohammedan excitement had subsided; and from Rev. John Marriott, of Samoa, acknowledging the receipt of Gilbert Islands New Testaments.

The reports of the colportage work of the Society for the two years in which the Society has been engaged in the Fourth Supply of the United States were presented. They show that 776,137 copies of the Scriptures, including entire Bibles, Testaments, and Portions, of the value of \$269,141.75, have been sent to the colporteurs from the Bible House; of which 529,476 copies have been sold, and 142,037 have been donated. The number of families visited by them is 1,284,625; found destitute, 171,882; supplied, 141,313. Two hundred and forty seven colporteurs are now at work.

Grants and consignments of books for colportage and for sale and distribution, at home and in foreign lands, were made to the value of about \$8,000.

Three new auxiliaries were recognized in Montana, and one in Alabama.

The total receipts for September were \$93,531.41. The number of volumes issued from the Bible House was 85,219.

UNCONSCIOUS INFLUENCE.—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say or do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our characters. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of each person in the household. The same process, on a wider scale, is going on through the community. No man liveth to himself, no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others may be wrenched out of their places and thrown down by our unconscious influence.—*Congregationalist*.

TWO WAYS.—Rev. C. H. Spurgeon, in his usual characteristic way, says: There are two ways of going to hell; one is to walk into it with your eyes open—a few people do that; the other is to go down by the steps of little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want

more; even a heathen could say "Whoever was content with only one sin?" and then your course will be regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in a man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed! Then the man is impenitent, then obstinate, and then he is damned. Reader, the devil only wants to get the wedge of a little allowed sin into your hearts, and you will soon be all his own. never play with fire. Never trifle with little sins."

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

BRUBACHER—HOSTETTER.—October 2d, at the home of the bride's parents, Bro. John H. Brubacher and Sister Mary S. Hostetter, both of East Hempfield twp., Lancaster Co., Pa.

LANDIS—EBERSOLE.—October 2d, at the house of Jacob N. Brubacher, Bro. Franklin K. Landis, of West Donegal, and Sister Amanda K. Ebersole, of Conoy township, Lancaster Co., Pa.

Died.

RISSE.—September 23d, near Milton Grove, Lancaster Co., Pa., John H., infant son of Bro. and Sister Jacob O. Risse, aged 10 months and 9 days. Funeral on the 26th. Text, 1 Peter 1:24, 25. Buried at Risse's Meeting-house.

MUSSEY.—September 30th, in Rapho township, Lancaster Co., Pa., Clayton Greider, infant son of Bro. and Sister Benjamin N. Mussey, aged 3 months and 20 days. Text, 1 John 2:1, 2. Buried at Henry Eberly's Cemetery.

GINGRICH.—September 30th, near Lancaster, Pa., Bro. Samuel E. Gingrich, aged 65 years, 6 months and 1 day. Text, Psalm 34:17—19 and 1 Cor. 15:54. Buried at Petersburg Meeting-house. A sorrowing wife and children and many friends followed the beloved brother to the grave.

KRABILL.—Sister Mary, wife of Michael Krabill, of Logan county, Ohio, departed this life on the 1st of October, aged 25 years, 4 months and 4 days. She leaves a husband and aged mother, and brothers and sister to mourn her departure. Her last words were, I am going home to my Father. Sister Krabill suffered near three years with consumption. Funeral at the South Union Church, where words suitable to the occasion were spoken by C. K. Yoder, David Plank, and David Leidle, from 2 Tim. 4:6—9. She was a member of the Amish Mennonite Church.

"Weep not for me, my husband dear, Since I have gone and left you here, With Jesus I shall happy be, O husband do not weep for me."

LANTZ.—On the 12th of September, William D., youngest son of John and Sarah Lantz, aged 12 years and 18 days. The cause of his death is a mystery to all, except the Power which called him away; his complaint was in-

ability to swallow. At a post mortem examination the physicians could not find any member of his body that was in any way diseased. The funeral took place on the Sunday following at the Champaign Amish Church. Services by the Brethren, Leidle, Townsend, and Stutzman. He was buried in the Ludlow graveyard, where he was carried to the grave by six of his classmates, and followed by a large concourse of friends.

BEAR.—On the 22d of September, about four miles north of Hagerstown, Washington county, Maryland, Sister Susan, wife of Bro. Henry Bear, aged 33 years, 8 months and 17 days. On the 24th funeral services were held at Miller's Meeting-house, where many persons assembled on the occasion. There were nearly one hundred carriages in the funeral procession, while forty were at the Meeting-house before the procession arrived. Remarks were made by the brethren Jacob Risse, Michael Horst, and Josiah Brewer from John 6:38, 39.

LIECHTY.—On the 26th of September, in Logan county, Ohio, Fannie, wife of Jacob Liechty, aged 37 years and 8 days. Funeral services were held at the South Union Church by C. K. Yoder, John Wery, and David Leidle from Rev. 16:15. Sister Liechty was a member of the Amish Mennonite Church. She leaves a husband and four children and a large number of friends to mourn their loss. Just one year ago it pleased God to take away her oldest child, a few weeks later the second one was taken, and not long afterward the mother of the deceased was also called. We miss them here, but we believe it is well with them.

"As God knows best, his name be blest,
He doeth all things well,
He took them to their heavenly rest,
In heaven above to dwell."

KRABILL.—On the 22d of September, in Putnam Co., Ohio, Henry Krabill, aged 54 years. The funeral took place on the 23d; Christian Zimmerly preached at the house in German and English, and John Moser at the meeting-house in German. H. Krabill was born in Russia, and in 184 he emigrated with his family to this country where he has lived ever since. Four of his children were waiting him on the other side, while eight children and his wife mourn his departure.

CHRISTOPHEL.—On the 29th of September, near Elkhart, Indiana, of consumption, Amanda, daughter of Henry (deceased), and Elisabeth (Christophel), aged 14 years, 6 months and 13 days. The funeral was held at Shaum's Meeting-house. Services by Henry Shaum, J. F. Funk, and J. S. Coffman. The subject of this notice was the third victim in this family, of the dread disease, consumption, in the last three years. Some time before her death she felt the need of a Savior, and sought salvation in Jesus. She professed faith in Christ and peace from God, and was baptized. Shortly before she breathed her last she said, "I am going home to my dear Savior, to dear father, and dear brother."

HOSCHETLER.—On the 10th of September, in Clinton township, Elkhart Co., Ind., Magdalene, wife of Deacon Jacob Hoschetter, aged 78 years and 1 month. Sister Hoschetter was the daughter of Bishop Jacob Aschler with the funeral services were held by David Kauffman and Abraham Troyer. The deceased came with her family, in the year 1839, from Pennsylvania to Logan Co., Ohio, and in 1851 she moved from there to Elkhart Co., Ind. Shortly before her death, upon her request, she partook of the bread and wine in the communion. She was a member of the

Amish Mennonite Church. Of her numerous posterity there were living at the time of her death, ten children, one hundred and six grand children, and one hundred and seven great grand children.

ZOOK.—On the 2d of October, in Oliver township, Mifflin Co., Pa., Levi Zook, aged 46 years 11 months and 19 days. Bro. Zook's cheerful and generous disposition won for him many friends. He never allowed cares, troubles, or injustice from others to disturb or embitter him. By his death the church loses a useful member. A wife and six children are left to mourn his death.

BUTTON.—On the 21st of September, in Hilltown, Bucks Co., Pa., of the infirmities of old age, Jacob Button, aged 90 years, 8 months and 1 day. He was buried on the 26th at Blooming Glen Meeting-house. Services were held by Abraham and Isaac Moyer.

YODER.—On the 4th of September in Champaign Co., Ohio, of whooping cough and congestion of the lungs, Joseph Chauncy, son of Ezra J. and Elizabeth Yoder, aged 2 years, 7 months and 17 days. Buried on the 5th at the Amish burying ground. Services by David Plank and John Wery.

"Our Chauncy sweetly sleeps
Beneath earth's cold and chilling sod,
And Jesus gently keeps
The precious soul at home with God.
Our hearts are bleeding sore
Because he took our darling home;
Yet now we'll weep no more,
For he will bid us too to come."

BONA.—On the 24th of September, in Champaign Co., O., of congestion of the lungs, Martha Ida Bona, aged 16 years, 11 months and 2 days. Services by a Baptist minister. She professed religion nearly two years ago. We have reason to believe that she has gone home to her Savior. She said a while before her death that she would not be with us that night, she was going home.

Letters Received.

WITHOUT MONEY.

G. Brunneman, C. J. Hostetter, Anna G. Kreider, A. Nohr, Leonard Hoover, John S. Amstutz, Anna J. Yoder, Israel Reiff, J. J. Bortnager, John P. Hannigan, Elizabeth Garber, John Morse, J. J. Bortnager.

WITH MONEY.

A—Jacob Augsburg, John N. Amstutz.
B—G. Bergman, B. Bergen, Albert B. Brunneman, Peter A. Blough, J. C. Bortnager, Val Burk, Menno S. Bear.
D—J. H. Detweiler, Hy. Delk.
E—Gilead Esh, A. D. Ebersole, C. C. Epp.
G—A. S. Glimmerage, David Grose, Joseph Gerber, Solomon Gingrich.
H—F. Hutchison, J. H. Hackman, Mary K. Herr, Sarah Hoffman, Abr. Heuser, C. B. Hoover.
K—Levi J. Kauffman, Hy. Kleinmiller, S. Kogay, Chr. Ketterling, L. J. Kauffman.
L—John N. Long, B. Loewen, John Lichty, Rev. J. Loras, Wm. Lehman, Jon. Lantz.
M—Jacob N. Martin, S. A. Misher, Daniel R. Martin, R. F. Miller.
R—Barbara Ruvenacht, Abm. Ratlaf, S. L. Roth, M. C. Risse.
S—Jonas Stutzman, J. Schroeder, David Shade, Jacob Seeger, C. Stoner.
T—Jacob C. Thomas.
V—Rev. C. H. A. van der Smiesen.
W—Abraham Weber, Casper Wiseman, Albert White, Daniel L. Witmer.
Z—Chr. Zehr, Wm. Zimmerman.
Letter mailed at Pickerington, O., no name \$1.10.

MISSION FUND.

Nancy A. & C. Loncks \$15, Elkhart Church collections \$15.00.

called to a work that they could not do. His was a high calling and he must not neglect it. Let us learn the lesson and attend to the high calling first, thereby giving an example to others to leave all for Christ. Father, mother, wife, children, houses and lands must be forsaken if necessary for the sake of the kingdom of heaven. When Jesus asks us up into the higher calling, our associations with the objects here named must not form an excuse for not following Jesus.

Has not Jesus often called you, and you made excuse for not following him by remembering that you had a friend to bury or some other thing to attend to that you thought might be a reasonable excuse for the present? You have been putting off Christ for a convenient season. To those who come at once he gives joy of heart, but to those who refuse again and again there will be a time of pleading in deep sorrow and tears to be accepted as one of his followers. Come when Jesus calls and be ready to go still higher, for in such an hour as ye think not the Son of man cometh.

ELIZABETH GABER.

For the Herald of Truth.

COMFORT IN SUFFERING.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

It was not alone the Gentiles or heathens that despised and rejected Christ. It was his own people, the Jews. John said, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." "And of his fullness have we received, and grace for grace."

Jesus came to reprove the world of sin and of righteousness and of a judgment to come. The world did not desire to hear him. The very same spirit to-day rejects those who in sincerity preach the truth as it is in Christ who suffered the temptation and bore the cruel mockery of those he came to save. Those who should have honored him more than words can express or the mind can comprehend rejected him. Christ labored with a mighty power to redeem them in spite of all their cruel mockery; he bore all their persecution patiently, and at last gave up his life upon the cross. He died for all that are willing to take up the cross and follow after him and believe in the atonement.

Paul told us to lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. He admonishes the Romans not

to become weary by saying, "Ye have not yet resisted unto blood, striving against sin." "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

After the disciples were endued with power from on high, they separated themselves from the world and all its sinful pleasures. They bore all that was laid upon them in the way of contempt and bodily persecution. Paul suffered stripes, imprisonment, hunger, shipwreck, and many other things for the cross of Christ; yet he rejoiced in spirit and could say that this suffering was not to be compared with the glory which shall be revealed in us. He had great heaviness, and continual sorrow, and said he could wish himself accursed from Christ for his brethren and kinsmen, that his heart's desire and prayer to God was that they might be saved, yet he rejoiced in his afflictions.

The Jews had a zeal of God but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves unto the righteousness of God. How vain are all our efforts to become sanctified by our own efforts. There are a variety of motives and desires which prompt men to embrace Christianity. If we lack the spirit of humility, the contrite heart, the seed of regeneration, the longing for sin-cleansing blood of Jesus, we lack also the power to bring about in us the new creature.

We can come to Jesus to receive pardon, strength and comfort from the inexhaustible fullness of his grace. Then the service of God is no longer a burden but a pleasant exercise. Let us not despair if we are in anguish of soul, and everything seems contrary to our disposition and inclination. If we cease all struggling for self-deliverance, renounce all efforts to escape trials which the providence of God permits to continue, and say heartily, "Thy will be done," we may realize the blessedness and power of his strength. The preciousness of this experience language fails to convey to those who have not realized it. It is when we lie still in His hands that we hear the welcome voice, "It is I, be not afraid." Then there is light, and joy, and rest, which cannot be described. Far down, in the depths of the soul, the dear voice is heard speaking words of peace and assurance, and we can say the suffering was not worthy to be compared with the joy and peace we received. It is needful that we see our weakness, and feel our utter dependence upon God alone for deliverance from the power of evil. By this we realize that the soul is raised upward to be satisfied at the higher and holier source of comfort and strength. By and by we will bless the trials that draw us nearer to Jesus. A SISTER.

For the Herald of Truth.

"ONE THING THOU LACKEST."

The young ruler came running, and kneeled down to Jesus, asking the important question, "What must I do to inherit eternal life?" When Jesus referred him to the commandments he could say, "All these have I kept from my youth, what lack I yet?" Jesus answered him, "Yet lackest thou one thing." No doubt this was an intelligent, gifted, and moral young man. No wonder that Jesus "loved him."

This young man, would, no doubt, have become a very useful laborer in the kingdom of Christ had he only followed the directions of Jesus to gain the one thing which he lacked. What a pity! so near the kingdom of God, and yet fail to enter; so near eternal life, and yet lose it rather than give up his earthly treasures. Where is that young man now? What has become of his "great possessions?" Ah, we have reason to fear that he is now giving vent to woeful lamentations because of the unwise choice which he made!

Reader, let us enter upon a close self examination of ourselves. Have we come to Christ with a prospect as fair and promising as that young man, and are we now in as good earnest as he was when he came running and kneeled down to Jesus? What would Jesus answer us were we to ask the question that the young ruler asked? Would he accept us for his disciples as we are, or would he say, "One thing thou lackest? Would he say, perchance, Thou art troubled and careful about many things? Remember the young ruler was not accepted of Christ though he lacked but one thing.

Are you willing to give up all for Christ; for eternal life? Jesus said to the young ruler, "Sell all that thou hast, and give to the poor, and thou shalt have treasures in heaven." If Jesus asks of you to give a week day now and then to go to Church, or in any way to help along in the spiritual work, and you do not take time, could it not be said with propriety, One thing thou lackest? or if you are asked to give a dollar or two occasionally for the benefit of the Church, the spreading of the gospel, etc., and you refuse to give or give so sparingly, does it not show plainly that there is one thing lacking?

Are you an earnest, devoted laborer in the Lord's vineyard? If not, then surely there is one thing lacking. Do you profess that peaceful, meek, and forgiving spirit which Jesus professed? If you do not, there is one thing lacking. Finally, do you show by your conduct and conversation that you are born of God and led by his Spirit? If not then take timely warning because "One thing thou lackest."

Elida, Ohio.

J. SHENK.

GOD KNOWS IT ALL.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

"For He knoweth our frame; He remembereth that we are dust."—Psalm 103: 13, 14.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee! but remember
His pitying eye, who sees and knows it well.
God knows it all.

And art thou tossed on billows of temptation
And would'st do good, but evil oft prevails?
O think amid the waves of tribulation,
When earthly hopes, when earthly refuge fails,
God knows it all.

And dost thou sin, thy deeds of shame concealing
In some dark spot no human eye can see!
Then walk in pride; without one sight revealing
The deep remorse that should disquiet thee?
God knows it all.

Art thou oppressed, and poor, and heavy-hearted,
The heavens above thee in thick clouds array'd,
And well nigh crushed; no earthly strength imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner! are thy tear-drops flowing
For one so early lost to earth and thee?
The depths of grief no human spirit knowing;
Which moan in secret, like the moaning sea;
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble at thy future lot?
There's one who sees the end from the beginning;
Thy tears of penitence are not forgot,
God knows it all!

Then go to God pour out thy heart before Him,
—There is no grief thy Father cannot feel!
And let thy grateful songs of praise adore Him.

To save, forgive, and every wound to heal!
God knows it all!

For the Herald of Truth.

REPENTANCE.

"Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities and cleanse me from my sin." Ps. 51: 1, 2.

To have a merciful God is, without doubt, the greatest blessing a Christian enjoys. The world supposes that wealth, honor, luxury, and amusements, constitute happiness, but they are nothing for the Christian who has his heart fixed upon an enduring treasure.

We read in 1st John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." King David must have been in great distress after he had committed that dreadful sin. It is written in God's word as a warning for every one who is tempted to follow their own selfish desires. The psalm which David wrote after his fall shows how bitterly he repented of his sin, and how humbly and earnestly he prayed to be forgiven. We see too how freely and fully God will forgive all those who, like King David, are willing to confess their sin and forsake them.

But oh how often persons have heeded the voice of the world, and committed many violations of God's will! If we were to consider our whole lives, our conscience would testify against us, and our sins would appear as numerous as the sands of the sea. If the Lord would enter into judgment with us for all our works we would be lost forever.

O may we by the grace of God, earnestly plead with him to forgive our sins, and seek refuge in the goodness of God and the bleeding wounds of Jesus. If God is pleased to forgive our sins let us take comfort, but let us then endeavor to retain the favor of God by permitting the Holy Spirit to control us. Then we may lead true Christian lives, manifest our zeal in words and works, and flee from our former sinful practices. Then we can know that we have in life and death a merciful God. EMMA B. EMIG.

For the Herald of Truth.

EFFECTS OF RELIGIOUS LIBERTY.

In order to understand our advantages, as followers of the Lord Jesus, over those who lived in the dark ages, it is necessary to know something of the manner in which Christians were then treated. Let us picture ourselves in their places, holding our worship in some solitary place, in a cavern in the mountain side or in some other place where we could feel some assurance that no one but those who would never betray the place could find us. Let us imagine, too, that if any of us were known to be guilty of confessing Christ and his pure doctrine we might be taken from our friends and burned at the stake, or placed in a dungeon away from the light and heat of the sun, or denied food until life was extinct, or subjected to any of the other ways of torture and persecution that were practiced in those days. Alas! what a great

number of good and noble soldiers of the cross suffered death then. We have very little reason indeed to say that we ever were persecuted for righteousness' sake when we compare ourselves with them.

It cost something to be a Christian in the dark ages. May we not well believe that those who confessed Christ then were Christians in spirit and in truth? Think of a church in which the members were all, or nearly so, filled with the Holy Spirit to such a degree that they could die for the cause they loved. There must have been power there.

But it seems that when we have much better opportunities than they had we are apt to get careless and indifferent in our trust and our prayers; consequently we got cold in Christ Jesus. This may continue until we become willing to accept a compromise which the world offers. Are we really aware that the Lord Jesus will not accept a compromise; that if we accept the compromise we are none of his? We are at fault, to a great degree, that there are so many cold and indifferent members which seem to be a drag in the church. It seems also that many professors of our day desire to go just as far as even the compromise will let them. Ay, verily, and even some ministers of the gospel are of this class.

The trouble is that too many are not new born creatures in Christ Jesus. They want to take their old nature along in every thing they do. They are carnally minded, yet God's word plainly tells them that the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. Rom. 8: 7. Also, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor 2: 14.

Let us make sure of our condition. Are we still carnal? If we are, we have no part in God's kingdom here on earth, and will not have any part in his kingdom in heaven.

The religious liberties that we have should not be allowed to prove a snare to us, but should fill our souls with gladness. We should praise God the more for them and be the more zealous unto good works, because of them.

Reader, do you read your Bible faithfully to learn God's will? Are you really anxious to know what God wants of you? Are you really spiritually discerned, or are you one of those who are entangled with a compromise with the world? Are you getting to be somewhat a drag in the church? Nay, God forbid that we should ever grow weary in well doing. Let us all set our aim high, and put forth every effort to reach the prize, praying God's blessings to attend us in all the works of the Lord.

J. S. HARTZLER.

LIGHT IN DARKNESS.

Of our life seems dark and darksome
As we ponder o'er its ills;
Note our daily toils and trials,
Fears, temptations, sins and snares.

When we think of all our burdens,
Weary days of racking pain,
Hopes all crushed by earthly sorrows—
Sad we murmur, "Life is vain."

When we've seen our dearest treasures
Rudely torn from near our side,
Given back to earth's cold bosom,
Joy within our hearts hath died.

Till we hear a voice so sweetly
Calling to us from above,
"Knowest thou not, my child, thy father
Chastens all his own in love?"

See'st thou thy precious loved ones
Only have gone on before;
Free from sin in life eternal—
Dwell then on the other shore!"

Then a peace, calm like a river,
Through our nature gently flows,
And we can but softly answer,
All is well! "Our father" knows.

Courage then! I speed on thy journey;
What through life hath many tears?
We must do the Master's bidding;
Work for him through all our years.

By and by, with joy unclouded,
In the mansions up on high,
We shall join our happy loved ones,
Here no tears will dim the eye.
—Selected by SARAH L. GARNER.
Bless, Mich.

For the Herald of Truth.

THE SAINT AND THE SINNER.

Christ's disciples are known as the saints on earth. They are chosen of God, bought with a price, Christ being their Redeemer. They are not what they were before the power of God changed them. They are born again, are convicted of evil, know of an sinful state, hate vanity in the creature, and look to the all-sufficiency of Christ. Their wills are renewed and they have tasted the goodness of God. But how should we have known what a merciful Father we have if we had not, like the prodigal, seen the vanity in earthly pleasures? Should we ever have felt Christ's tenderness had we not become weary and heavy laden? In our sinful condition we are made to cry out with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" The power of God changes men from this condition into that of a saint.

The saints have risen with Christ to newness of life, are made partakers of the Holy Spirit, are spiritually minded, look not with pleasure upon transitory things but things imperishable—a treatise and an inheritance in heaven. They adorn themselves with the garment of righteousness despising pride, and strive for the kingdom and the crown which abide forever. The saints have joy in the love they bear to one another, and

find their sincerest pleasures in heeding God's commands, abiding in Christ, and pressing on in the race that they may obtain the prize. We are happy to know that when our warfare is accomplished, our race run, and our labor ended, that there is awaiting us inconceivable blessedness beyond the grave.

But alas, the poor sinner! He is a stranger to Christ, and if he chooses to live and die in this condition he has no promise of ever enjoying the blessedness of heaven. He cannot see the face of God in peace. On earth already sinners have no desire to retain God in their minds, and are willing to say, "Depart from us, for we desire not the knowledge of thy ways." They chose rather the wisdom of the world. Such God will refuse to admit into his household, into the glory and inheritance of the saints. In his holiness he cannot endure them in his presence; according to his word they must hear the sentence, "Depart from me."

Since there are only these two classes,—the saint and the sinner—the first having the promise of eternal joy and the latter everlasting sorrow, we should not be considered foolish if we make a very critical examination to see to which class we belong.

It is thought by many very pious persons that there is nothing more likely to keep souls out of heaven than a false hope of being saved while still under the condemnation of sin. We see clearly that there are many who speak loftily of their religion and show no fruits of a holy life.

Paul says, "Let no man deceive you by any means." Let us then fully accept the gracious call and faithfully serve God, who will have all men to be saved and to come unto the knowledge of his truth.

KATE HAUDER.

For the Herald of Truth.

BLESSING FOLLOWS OBEDIENCE.

The Savior said to his disciples, John 15:20, "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

The first part of this text shows that Christ had before taught them the same things. The same words are recorded in John 13:16, and fortified with a two fold "verily." The disciples must expect to be treated as was their Master. If he had to suffer and was persecuted, the disciple must expect the same; if men believed on him, the disciple may expect to be believed also.

Christ became the way to heaven, and we must follow in his footsteps. He says, "I have given you an example, that ye should do as I have done unto you." When he spoke this text he had direct

reference to his act of washing the disciples' feet. How can we be disciples—true learners—when we have his example and his command minutely set forth and refuse to imitate and obey him?

At the marriage in Cana of Galilee the mother of Jesus said to the servants that they should do whatsoever he told them. Their obedience to his words were followed by the accomplishing of their desires. So we should take the place of servants and obey him in all that he bids us.

Coming into a loving obedience to Jesus brings us into a nearer relation to him. We become his friends. He raises us of his own will above the position of a servant. He says, "Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Jesus speaks of obedience in his disciples when he had washed their feet, and says, "If ye know these things, happy are ye if ye do them." When Christ has promised happiness upon the observance of the ordinances he has himself observed and commanded, it seems strange that so many are willing to deny themselves this happiness by not obeying His commands. Possibly the cause of this is that the carnal mind is not fully cast out, and persons are willing to observe what is not crucifying to the carnal mind and refuse to do that which might subject them to reproach by those who know not the ways of the Lord. The spiritually minded are governed in their actions by the duties which God has assigned to his children, and not by their own carnal preferences. The prophet says, Precept must be upon precept, and line upon line. Faithful obedience enables us to enjoy that sweet peace that gives us pleasure in affliction and patience in persecution.

A SISTER.

For the Herald of Truth.

THE WATER OF LIFE.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." All the people of God have a free access to the waters of life. There is no difference how poor or how rich persons are, all are equal in Christian privileges. If the waters of life had to be bought with a great earthly price there would be respect of persons with God, and the poor would be at a disadvantage, but it is a blessed truth that all are equal with God. It matters not in what position or condition of life persons are in, if they do God's will, they may take freely of the living waters.

JOHN N. LONG.

A MORNING THOUGHT.

BY JESSIE MACGREGGOR.

Another dawn! A fair new day,
Fresh from His Maker's own right hand,
I take to mark it as I may—
To make it either mean or grand.

I tremble as again I hold
This treasure ever new, yet old.

What will it yield thee, shrinking soul?
"Whate'er to it we choose to bring;
Thy lesson sweet, a valued scroll,
Or lines which come to life and sting;
A block to wall up endless night,
Or gem to place neath domes of light."

"Thy mine alone this wondrous thing!
No other mortal holds my day,
This leaf of life from which shall spring
Whate'er I do, or think or say.
Thus every morning is to me
A promise of eternity."

One measured day of measured pain;
They fall no more, its bitter tears,
Shall I, who crave its polished grain,
Ignore each promise, grave the fears,
Since mercies flow by lines unbound,
And plenteous grace with him is found?
Then, Lord, my heart all trustful keep,
With perfect patience bless my day,
Till, yielding it, I fall asleep
As angels bear my task away.
May they, in scanning it design,
A likeness trace to one of thine.

—Church and Home.

For the Herald of Truth.

JESUS THE SAVIOR OF MEN.

"His name shall be called Jesus, because He shall save his people from their sins." This was His express mission unto the world. All glory be unto His ever blessed name forever and ever! For He comes to save our race, and thus to redeem all mankind. Worthy then is the Lamb who gave His life for the salvation of sinners in every age and in every land. And now He offers "with-out money and without price" pardon to the guilty and purity to the believing. O what a wondrous salvation is this! For it saves the chief of sinners and saves "unto the uttermost!" Hosannas to God forever! "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Beloved, now He ever liveth to make intercession for us and to save from all sin and present us at last before His throne with exceeding great joy. Yea He graciously saves and gloriously saves all who come unto God by Him. What a wondrous Savior is Jesus, therefore, whose name is above every name and is worthy to be praised forever and ever. Yea "there is no other name given among men, whereby we can be saved." This same Jesus is so faithful and full of mercy and compassion saving the most rebellious and all who believe on His name. Rise on then prince Immanuel, Thou immortal Savior of men, until

Thou shalt subdue all unto Thyself, and reign Thou, who hast the right to reign, over all opposing powers triumphantly evermore!

"Jesus saves from sin's pollution,
Jesus saves from doubt and fear;
Jesus saves and saves us fully,
Shout the tidings far and near!"

I. N. KANAGA.

Newark, N. J., Oct. 1884.

For the Herald of Truth.

BE YE READY.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24:44.

These are the words that our blessed Savior spake to His disciples after foretelling the destruction of the temple and His coming at the end of the world. He warned them to be ready, as they knew not when these things should come to pass. And these words of Jesus are upon record for us; and have as much significance and meaning as ever, telling us to be ready, for in such an hour as we think not death may come. And, beside this warning, our own observations and our personal knowledge of the uncertainty of life, and the liability to meet death at any moment, should be enough to urge us to have our titles clear to mansions in the skies.

Why should any one delay another day longer in making ready. Have you any thing that is more importunate or profitable to you? Or do you, like Felix, think that at a more convenient season you will attend to your salvation? If such is the case bear in mind that by so doing you may lose your soul; for in such an hour as we think not, we may be called away. We may be in the prime of life, and enjoy the best of health; but, like a bright summer rose, we may droop and die ere the setting of another sun. We see all ages from infancy to old age carried to their graves. When death enters it matters not how much one is loved, how useful he might be in life, or how much he would be needed here, the summons must be obeyed. Therefore it is of the utmost importance to use all diligence to be ready,—to be reconciled to God through Jesus Christ by a living faith which is the only way of salvation.

Then let us fly to the cleft of the Rock of Ages for refuge, there we are safe and happy. The blood that gushed from that Rock which is Christ speaketh for us. Out of Christ there is no refuge for us in that great day. Without Christ we will be of the number that shall call for the rocks and mountains to fall on them to hide them from the wrath of God which will be poured upon all that refuse his mercy in the day of grace. As all perished that remained out of the Ark at the time of the flood, even so will all perish that are found out of Christ.

Oh! may we all be found ready to be

partakers of the inheritance of the saints in light in that beautiful city prepared for you and me. Then "Oh how sweet it must be," in the words of the poet, "To be with that glorified band."

EMMA M. HERSHEY.

DYING WORDS OF PIOUS WOMEN.

Dying testimonies of rare beauty have fallen from the lips of pious women, and if less familiar than those of eminent reformers and divines they are not less worthy as witnesses of the power or religion to impart comfort and triumph at the hour of dissolution. Pious women as well as worthy men have, when nearing the heavenly portal, been filled with exultation and triumph, have seen transporting prospects from the Delectable Mountains, and have heard the music of celestial harps. They have walked in Beulah, leaning on the arm of their Beloved, and the souls, amid the wreck of mortality, have been freshened and exhilarated by the fragrance and glory of a heavenly atmosphere. "Oh, those rays of glory!" said Mrs. Clarkson, when dying. "My God, I come flying to Thee!" said Lady Alice Lacy. Lady Hastings said, "Oh, the greatness of the glory that is revealed to me!"

Beautiful the expression of the dying poetess, Mrs. Hemans: "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly." No poetry, said she, could express, nor imagination conceive, the visions of blessedness that flitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose. Similar was the experience of Mrs. Rowe. She said with tears of joy, that she had not felt such happiness in all her life. Hannah More's last words were, "Welcome Joy!"

"Oh, sweet, sweet dying!" said Mrs. Talbot of Reading. "If this be dying," said Lady Glenorey, "it is the pleasantest thing imaginable." "Victory, victory, through the blood of the Lamb!" said Grace B-net, one of the early Methodists. "I shall go to my Father this night," said Lady Huntington. The dying injunction of the mother of Wesley was, "Children, when I'm gone sing a song of praise to God!"

Said Lady Margaret Stewart, forewarning her speedily dissolution, "Sirs, I tell you that this night, when your sun goes down, my sun will rise and never go down!" She testified, "I have many times besought the Lord that death might be no surprise to me; neither is it. And I have sought that I might not be terrible to others in dying." The sun sank low in the west, and its last rays lighted up the hill-tops; she sunk to rest amid holy ejaculations and great elevation of soul.

FATHER AND SON.

"I must look to the sheep in the fold,
See the cattle are fed and warm;
So Jack, tell mother to wrap you well,
You may go with me over the farm,
Though the snow is deep and the weather cold.

Two feet of snow on the hillside lay
But the sky as blue as June;
And the father and son come laughing home
When dinner was ready at noon—
Knocking the snow from their weary feet,
Rosy and hungry and longing to eat.

"The snow was so deep," the farmer said,
That I feared I should scarce get through.
The mother turned with a pleasant smile;
"Then what could a little lad do?"
"I trod in my father's steps," said Jack;
"Wherever he went I kept his track!"

The mother looked into the father's face,
And solemn thought was there;
The words had gone like a lightning flash
To the seat of a nobler care;
"If he 'treads in my steps,' then day by day,
How carefully I must choose my way!"

"For the child will do as the father does,
And the track that I leave behind,
If it be firm, and clear and straight,
The feet of my son will find.
We'll tread in his father's steps and say:
'I am right, for this was my father's way.'"

Oh! fathers leading in life's hard road,
Be sure of the steps you take;
Then the sons you love, when gray-haired men,
Will tread in them still for your sake.
When gray-haired men to their sons will say:
"We tread in our father's steps to-day."
—*The Southern Knight.*

TOTAL ABSTINENCE FOR OUR OWN SAKES.

A self-forgetful regard for the welfare of others, which prompts a Christian to deny himself a harmless indulgence, or to restrain himself in an allowable liberty, in order to be of service to those who might be grieved or injured by his example, is worthy of all praise.

But, in matters where the thing in question is either of intrinsic evil, or beset with peculiar perils, a Christian's duty is to avoid indulgence, as far as he can with propriety, for his own sake, as well as for the sake of others.

Take, for example, the moderate use of intoxicating liquors. Waiving entirely the question of evil in such use, or even admitting this use as within the scope of Christian liberty, and the question still remains to every Christian. Is it right and proper for me to indulge in this use, in view of its evident perils, and of my duty of considering my own safety, as well as my personal example?

On what ground can a man claim, in view of the example of others, that he may count himself fairly safe in the moderate use of intoxicating beverages? Does he reckon on his brain power, and his intellectual attainments and vigor? Men vastly superior to himself in that

very sphere, have—as he cannot but know—been often overcome by intemperance, when they purposed only moderation. Indeed, it is directly affirmed by high medical authority, that brain-workers are especially liable to be swept into intemperance if they venture on the use of alcoholic stimulants; and the world of intellect is full of instances of ruined genius through an inability to resist the temptations of excess in drink. Is it the power of his own strong will, that one rests on for his control of appetite, as he ventures on a limited indulgence in this line? Before his very eyes, men of more strongly marked will-power than he would think of claiming as his own, have been openly proved incapable of moderation in drinking, when they departed from the bounds of abstinence. There are well-known historic examples in our own land and day, of men of iron will and of pre-eminent determination, found helpless in a struggle with the foe which this man thinks can be safely grappled by himself. Perhaps, however, he rests on God's grace to sustain him, if he deliberately sustains a special risk without a commandment thereto. He must surely admit, or at all events his friends must admit for him, that men who have seemed even purer, holier, more godly, and more reliant on divine help, than himself, have become drunkards, even within the limits of his own generation. The Christian abstainer who stands firmly upon a place of assured safety, even at the temple's pinnacle, may well shrink from tempting the Lord his God by yielding his foothold there, in the hope that holy angels will be sent to bear him up in his mid-air flight toward the drunkard's Gehenna.

A few illustrative instances out of the sphere of the writer's personal observation, in religious circles merely, may add emphasis to the general truth here declared. His earlier recollections are of a distinguished New York pastor, whose name was followed by the titles "D.D.," and "LL.D.," and who was honored with rare prominence in the councils of the Presbyterian Church. That man was quite sure that temperance, and not abstinence, was the thing for him; but his disgrace from intoxication was an appalling fact to the writer, who saw something of the sorrow and shame it brought to the people of God whose loved pastor he had been. Later, the writer knew of a Methodist clergyman who, as a stirring evangelist, was blessed in winning souls to the Savior, and whose praise was in the churches far and near; but who did not feel it his duty to be a total abstainer, and who, therefore, staggered in and from his high position, and found a level with those who were overcome with drink. Again, it was a distinguished Baptist doctor of divinity, who thought himself above the necessity of abstinence,

but who found himself not above the danger of intemperance, and was seen by the writer reeling through the public streets, a hopeless victim of strong drink. Then, it was one of the most brilliant of the young Congregational ministers of the writer's acquaintance, who was confident that moderation was better than abstinence, and who was found in the very gutter by his parishioners, before he even thought he was overstepping the bounds of strictest prudence. An Episcopal clergyman of the writer's acquaintance, who could not suffer himself to suppose that total abstinence was the only safe ground of action, was again and again intoxicated among his people, until he was compelled to go away from them in disgrace. The writer became quite attached to a young Roman Catholic priest, because of his frank, manly ways, his genial spirit, and his unflinching patriotism. But he was saddened to see that priest go down, step by step, from moderate drinking to intoxication, until he was silenced by his bishop. These are only a few representative cases among very many, of the fall of clergymen, under the writer's personal observation, because of moderate drinking being looked upon as reasonably safe for a man in the Christian ministry.

In the ranks of the laity, the writer has seen yet more frequent illustrations of the perils of liquor-using under the most favorable circumstances. Men of strong will, and of large brain, and of refined culture, and of mature judgment, and of high Christian attainments; ladies, in the choicest social circle, active in the Church and in the Sunday-school, young persons and older, of both sexes—going down before his eyes to the drunkard's life and grave; not here and there a solitary case, but in so many instances as to make him stand appalled at the fearful risks in the use of intoxicants; and to cause him to forswear everything that can intoxicate, or that leads to a love of intoxicants, because of the possible consequences to himself, as apart from the question of his example before others. Why, the very youth who first enlisted the writer's efforts in the mission-school work, and who was thus instrumental in shaping the writer's life-course, a youth who connected himself with the same Church as the writer, during the same season of religious interest, died of delirium tremens in his own mother's home, before he was yet twenty-five years old. He was willing to take the risks of a temperate use of liquors,—and he did so. Of other young people who took their Christian stand at the season of religious interest above referred to, two were subsequently made one in wedlock. Both continued active in Christian work. They had a lovely home; a home of wealth and refinement. When they had already passed middle life, the husband

and father in that home laughed at a friend's suggestion that there was danger in the moderate use of wine at his family table—in the exercise of his "Christian liberty." Within five years from the time of that rejected warning, that husband was compelled to place his lovely wife in an institution for the treatment of drunkards, and in two years more he was out of business because of his reputation as a hopeless slave of drink.

And so the writer might go on, indefinitely, in his personal reminiscences in this direction. Indeed, out of an exceptionally wide and varied acquaintance throughout this country, East, West, North, and South, he can say unhesitatingly, that he never yet knew a single family circle, where he was acquainted with its membership the extent of only one removed from the center, in which there was not, or had not been, at least one victim of intemperance. If, however, your circle of family relatives has no such sad record, there is just one way by which you can make sure of not being yourself the first victim of intemperance there; and that is by letting intoxicants wholly alone—in the exercise of your "Christian liberty." And there is no other sure way.

In view of the evident perils of liquor-drinking, the practical question for us all is not, How much we can have to do with wine drinking, or beer drinking, with impunity, and in accordance with the teachings of the Bible? but, How far are we justified, by the Bible teaching, in keeping aloof from this source of exceptional dangers? God be praised, that the Bible does not command us to drink beer, or wine, or be lost! God be praised, that the Bible leaves us free to "look not . . . upon the wine," if we are satisfied that to us it is perilous. Let us, therefore, improve our Christian privileges and be totally abstinent for our own sakes, as well as for the sake of others.—*S. S. Times.*

THE POWER OF PRAYER.

BY W. S. SAGE.

In this progressive age of Christianity, when the Church seems aroused to greater activity, and is putting forth more earnest endeavors to break the power of Satan's kingdom and establish the kingdom of Christ upon the earth, it is necessary that the best means be used to accomplish this end. The object of the Church is to convince men of sin, point them to the cross of Christ for pardon, and build them up in faith. To do this there must be unity of effort and strong faith in God. There may be colleges and seminaries in which young men may prepare themselves for the work of the Church, there may be large and costly Church houses, the members may be numbered

by thousands, there may be an educated and accomplished ministry, and yet the Church may not be successful in winning souls to Christ. There seems to be a lack of power.

Is there not a lack of strong, unshaken faith in the power of prayer? Believing prayer takes hold of the Almighty's strength. It is the key which opens the windows of heaven and moves the arm that moves, governs, and controls the universe. We might enter a machine shop and see many different kinds of machines skillfully made, carefully adjusted, and fastened in their proper places. We see the workmen in their respective positions. But the machinery does not move, and the work does not go forward. But attach the power of the engine to these motionless wheels, and how suddenly every part seems to spring into action. So it is with the vast machinery of the Church. Everything seems to be in proper order, men are standing at their respective places, and all we need is more power. The power of faith is the means by which we lay hold of this power.

What a mighty power there is in prayer when it springs forth from a believing heart! Then it is that we see the effectual, fervent prayer of the righteous man availing much. And how many examples we have in proof of this statement. The prophet Elijah entered boldly into the presence of the wicked king Ahab and said, "As the Lord God liveth before whom I stand, there shall not be dew nor rain these years but according to my word." Now, we are assured that this closing up of the heavens and the opening of them again was in answer to prayer. Again when he had that great test with the four hundred and fifty prophets of Baal, he lifted up his voice in earnest prayer, and fire came down from heaven and burned up all as though it had been chaff in a furnace. Is it possible that man could have such power with God? Yes, it is possible and true. It was the prayer of faith that brought the angel Gabriel from heaven with a message to Daniel. It was in answer to prayer that the Holy Ghost fell upon the apostles. The prayers of that little band in John Mark's cottage were answered in the deliverance of Peter from prison. How often we hear persons saying their prayers as though they were repeating a declamation. Perhaps they have committed the most of it from a prayer book, or use the same prayer day after day without any alteration or advancement.

Ah, how different this saying of prayers from earnest wrestling with God. We should be willing to make sacrifices to have special seasons of prayer. The man of the world will spend night after night in the vain pursuit of pleasure and in the service of sin. Do we give one hour of the quiet night to be alone with

God? In his great trouble Luther would spend hours in agonizing prayer to God. Listen to the midnight prayer of John Knox. Well might Mary Queen of Scots say she feared the prayers of this man more than all the armies of Queen Elizabeth. Let us take Christ as our example. He went up into a mountain and spent the whole night in prayer. Oh, if we could have hidden behind some gray rock and heard that prayer we never would offer a prayerless prayer again. Then if we would see souls won for Christ, if we would see the work prosper, if we would have a deep, rich Christian experience in our own hearts, we must have explicit faith in God, get the spirit of faith in prayer, and nothing will be impossible to us. Obstacles of all kinds will be removed or turned into helps, rocks will be rent, and red seas part at our bidding, and heaven's wonderful treasures will be at our command.—*Telescope.*

INFIDELITY.

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken the drunkard from the gutter or the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out in the heathen lands, and found a people ignorant and barbarous delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of happiness? Does it bring one ray of comfort to the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.—*Dawn of the Morning.*

NOVEMBER.

Yet one smile more, departing distant sun!
One mellow smile thro' the soft vapory air,
Ere, o'er the frozen earth, the loud winds run.
Or snows are sifted o'er the meadows bare.
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths
are cast,
And the blue gentian-flower, that, in the
breeze,
Nods lonely of her beauteous race the last.
Yet a few sunny days in which the bee
Shall murmur by the hedge that skirts the
way.
The cricket chirp upon the russet leaf,
And man delight to linger in thy ray.
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds, and
darkened air.
—*Bryant.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

November 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON THE LABEL OF YOUR PAPER gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL ON YOUR PAPER is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

1885
ALMANACS.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 ets
2 copies " " " " " "	.15 "
4 " " " " " "	.25 "
12 " " " " " "	.60 "
22 " " " " " "	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....\$3.75
Per gross.....5.00
All orders by mail to be accompanied by the cash.

Mennonite Publishing Co.,
Elkhart, Ind.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From J. Weaver, Bishop of the United Brethren Church, Lisbon, Iowa, Sept. 1884. —Mennonite Publishing Company. Gentlemen: I have read with peculiar interest the book, entitled "The Journeys of Jesus," by Dr. A. D. Crabtree. I consider it a work of rare merit, and will be instructive and profitable to all who will read it with proper care. The style of the author is easy and pleasing. The facts brought out are in perfect harmony with history and chronology, and presented in such chaste language, that it cannot fail to be both instructive and profitable. I therefore most cheerfully and heartily recommend it to all who are interested in studying the life and labors of the world's Redeemer, "Jesus of Nazareth." J. Weaver.

WORDS OF CHEER FOR 1885.—With this number of the HERALD OF TRUTH we send a copy of the WORDS OF CHEER as a sample copy to each subscriber. There are no doubt many families who have never seen our children's paper, and who would be very willing to give their children the pleasure of reading it regularly if they were acquainted with it. Herewith we give all an opportunity to read and see one number of it and thus far to become acquainted with it; and we trust you will be so well pleased with it that you will subscribe for it at once. The paper is furnished at a very low price, and we hope many may avail themselves of this opportunity to secure it.

We want to increase the circulation of the WORDS OF CHEER very largely with the New Year and we trust that by the sending of this number we shall be able to add many new names to our list. We ask our friends to subscribe themselves and also to ask their neighbors to do likewise. Get up a club and send in as large a number of names as you can get together.

The price of the WORDS OF CHEER for one year is \$25. If you subscribe for the HERALD OF TRUTH and the WORDS OF CHEER together the two papers will be sent for \$1.15. Address Mennonite Publishing Co, Elkhart, Ind.

CORRECTION.—In reference to the article which appeared in the HERALD OF TRUTH for September 15th, under the title of "Disowned," we, in justice to the parties interested, make the following correction. It was there stated that "Thomas Graybill and his adherents went so far as to bring suit," &c., which was incorrect as will be shown by the following copy of the Court Docket, where the suit was entered:

In the Court of Common Pleas of Juniata county, in Equity.

Tobias Page, Isaac Pile, and S. P. Page, Trustees of and representing the Leiter Mennonite Congregation of Juniata county,

vs.

Joseph Graybill, Samuel Oberholtzer, and Reuben Lauver, Trustees and representing the Haldeman Congregation.

Juniata county: ss. Style of suit entered to No. 1 Sept. Term, 1884, in Equity, in said county. Witness my hand and official seal this 8th day of October, A. D. 1884.

GEORGE S. CONN, Pro.

No NAME.—A number of correspondents appear not to know, or to have forgotten, that it is our rule not to publish articles unless the name of the writer is known. We always withhold names from the public if writers desire it, but editors should know who is the author of articles written especially for their publications. We have several articles on hand that we would be pleased to publish if the writers would be kind enough to send us their names.

BRO. JONAS KINDIG, of Medina Co., Ohio, is at present (Oct. 24th) visiting among his friends in Indiana.

BRO. JACOB UMBLE, of the Amish Church in Lancaster Co., Pa., in company with Bro. C. Hooley, of Haw Patch, Ind., called at the HERALD office on the 23d of October. Bro. Umble and wife are visiting their friends in Ohio and Indiana.

FIRST SNOWS.—Snow fell to the depth of one and a half inches, in Alton Bay, N. H., on the 16th of October. Snow fell also on the same day in Stafford Co., N. H., York Co., Maine, and other places in the vicinity. The first snow this season at Elkhart fell on October 23d.

THE SCATTERED MEMBERS.—At the late conference in Elkhart Co., Indiana, it was reported that several members of our Church near New Haven, in Allen county, Ind., desired to be visited by ministers and have the word of God preached to them. Any one desiring to go there should write to George Redgap, Gar Creek, Allen Co., Indiana.

FROM MOUNTAIN LAKE, MINN.—Pre. Jacob Harms of this Church sold his farm to Bro. Henry Warkentin, and bought another in the same neighborhood. Bro. Heinrich Goetz (Deacon) contemplates going to Kansas. Bro. Harms writes us that the weather there is mild and pleasant and that at that time (Oct. 14th) they had had frost but once. The weather so far has been pleasant.

BRO. JOSEPH BIXLER (Bishop), of Columbiana Co., Ohio, was present at a number of appointments while visiting and attending conference in this county. He made many visits with his friends and among the brethren. We were very glad to see him at the HERALD office on Thursday, Oct. 17th, and hope his visits throughout may be pleasant and his services profitable. He is 72 years of age, but still active in the service of the Church; we trust the Lord may preserve him in health and strength, to labor in the Master's kingdom yet many years.

MEETINGS DURING THE TIME OF OUR CONFERENCE.—A number of meetings were held at different places during the conference week, which were conducted by the ministers visiting us at this time. On Saturday after conference, meeting was held at the Holdeman Church, where three persons were baptized and received into membership. On Sunday communion services were held there, a large number of people being present.

On Monday communion services were held at the Clinton Church and on Wednesday at the Shaum Church. Bro. Bixler, of Ohio, was present at the three foregoing communion services.

CONFERENCE IN INDIANA.—The conference in Indiana this year was not so largely attended as at some other times; not so many bishops and ministers from a distance met with us as on former occasions, but we had a pleasant harmonious conference and were made to feel that the Spirit of the Lord was with us.

There were present three bishops, fourteen ministers, and seven deacons. Remarks were made by Bishop Joseph Bixler, from Columbiana Co., Ohio, by Bishop Jacob A. Beutler, from the Elkhart district, and Bishop Henry A. Miller, of LaGrange, Ind.

After this all the ministers expressed themselves as being in harmony with our confession and the doctrines and teachings advanced, and willing to abide in the observance of the rules and ordinances of the Church. The reports from the different districts also showed that the Churches generally were in peace, and desired to observe the communion of the Lord's Supper.

The duties of ministers and deacons were set forth; also the manner of dealing with transgressors in accordance with Matt. 18:15-18. Love and forbearance with one another was earnestly recommended; non conformity to the world should be taught and adhered to with all diligence; members should guard well against being drawn into the political excitement now raging to such a great extent throughout the country, etc.

The following resolution was passed: Resolved, That we recommend that brethren do not use tobacco in the house of worship, and that we as ministers, at all times use our influence against the use of tobacco.

The subject of having a general conference was presented and discussed at some length, but was finally laid over for future consideration and no definite action taken upon it. We trust other conferences may take up this subject and give it an earnest and prayerful consideration.

To the question as to how brethren who make a practice of drinking in saloons shall be dealt with, the answer was given that they shall be admonished to desist from the practice, and, if it becomes a necessity, to deal with them as transgressors.

The next conference is to be held at Holdeman's meeting-house on the second Friday in October, 1885.

REPORT OF THE CONFERENCE for Franklin Co., Pa., and Washington Co., Maryland.—Bro. Brewer sends us a brief summary of the proceedings of this conference, as follows:

Yesterday, October 10th, we held our Annual conference at Chambersburg. I have many times attended conference, but never with the interest and pleasure that I felt yesterday. Many brethren were assembled; harmony prevailed, and each seemed to be interested in the welfare of the Church. The decision of last year's conference was approved: namely, that all governing power is vested in the Church collectively. The Churches within the limits of this conference are standing upon this gospel foundation.

It was unanimously resolved that no member should be, nor could be, expelled from the Church until he had a fair hearing, an impartial trial, had the accusations fairly brought before him and the evidence fully considered, and judgment rendered in accordance with the gospel.

Bishop Hunzicker asked the consent of conference to ordain a minister in the Church at Chambersburg, which was granted. Pre. A. Burkhardt, of Cumberland Co., also asked and received the consent of conference to have a minister ordained to assist him in his charge. Many other matters of interest were considered.

At the request of Bro. Daniel Roth, Bishop Daniel Shank, of Adams county, addressed the ministers upon the duties and responsibilities of their calling.

Conference adjourned to meet October, 1885, at Miller's Church, Washington Co., Maryland.

BRO. CORNELIUS JANSEN, of Beatrice, Nebraska, made a brief visit with us in Elkhart, on the night of the 16th of October. He was on his return from a trip through Canada to New York, Baltimore and Philadelphia whither he went to meet brethren of the Friend's Church from England, who were on a visit to this country, one of whom was Friend Harvey, of whom our readers have read notices in this paper before. Bro. Jansen was accompanied by his son Cornelius, and was also present in New York up-

on the arrival of Bro. Toews with the second company of the brethren from Khiva (Asia). Brother Jansen and son left on the morning train so as to reach home before Sunday. We were glad for this very brief visit, but should have much enjoyed a longer stay. We trust they may have had a safe and pleasant journey home.

HOW TO WRITE A COMPOSITION.—By S. N. Frost. Many of the boys and girls who are attending school are often required to write compositions, and it is a very excellent exercise. By it they acquire an aptness in making use of the knowledge which they possess better than in any other way, and we would advise every one to write as often as they can, even when it is not required of them in school. When they grow older and wish to write a letter to a friend, or an article for a paper, this will be a great help to them. But to write a composition is often a very hard task and one in which it is very hard to find any good help. A good book on compositions in this case is indispensable, and for this purpose we would recommend "Frost's How to write a Composition" containing original skeleton compositions on a great variety of subjects with directions for dividing each into its appropriate heads and for arranging the divisions in their natural order. The book contains 178 12mo. pages, bound in boards and costs by mail 50 cents.

CHURCH NEWS.

AN INTERESTING Sunday School is reported from the Stahl Church in Somerset county, Pa. The enrollment is seventy-five scholars and fourteen teachers. October 26th is the time set for the closing for this season, and the reporter expresses a hope that it will be promptly opened again in the spring.

FROM COTTONWOOD CO., MINN.—On the 19th of October, communion services were held in the Mennonite Meeting-house in this place, by Bishop Aaron Wall. On Sunday October 26th communion services will be held in the same house, and on the 2d of November in the Lemberton Church. May the Lord prosper his Churches and grant that they may continually grow in numbers and be more firmly established in the faith once delivered to the saints.

VISIT TO THE NORTH.—The Brethren Jacob N. Brubacher and Henry Longe-

necker and their wives, of Lancaster Co., Pa., recently visited and held services with the Church at Clarence Center, Erie Co., New York. The visit was highly appreciated by the members there. On the 7th of October they started for Canada, where they expect to spend about four weeks among the Churches. For this manifestation of their love the members in New York express their thanks and wish the blessing of God up on their labor of love.

PUTNAM CO., OHIO.—The Sunday School in the Swiss Church in Putnam county, O., which is under the direction of the ministers, is at present in a prosperous condition. The attendance numbers from 150 to 170. If the children at each of these meetings learn something that is good, then the Sunday School will be a power in the Church for moral and spiritual advancement. No small or apparently insignificant labors for Christ and his kingdom can fail of God's blessings. May the Lord bless all his faithful laborers who have set their hearts up on building up his Zion.

CORRESPONDENCE.

FROM BERLIN, CANADA.—By the request of brethren and sisters and friends which we met on our visit to Pennsylvania I will give an account of our visit through the HERALD.

In company with Henry Eby we started on the 12th of August and arrived at Manheim, Lancaster Co., Pa., on the following day. We were conveyed from the station by Bro. D. Herhey. We spent about three weeks in Lancaster Co., during which time we visited many friends and attended church services ten times.

From here we went by Philadelphia to Bucks and Montgomery counties. We visited many of the members and held meetings with them thirteen times. May the Lord grant us all a full measure of the Holy Spirit that we may be prepared for our calling and be a power in the work of the Lord. After spending three weeks in these counties we started for home, and, on the 24th of September, arrived safely. We sincerely thank the Lord for his protecting care over us, and the dear friends, brethren and sisters for their kindness toward us. We cordially invite our many friends, especially the ministers, in other churches to visit us. We all have need of encouragement that we may be able to stand against the wily temptations of Satan. May the Lord grant us grace to continue our pilgrimage through life in humility and meekness, and remain faithful in the doctrine of Christ till we be permitted to enter the blessedness of heaven and praise God forever.

MOSES EBB.

FROM MARYLAND.—Our temporal blessings have been great, but I think our spiritual blessings have been greater. Our Church membership has not greatly increased, but peace, union, charity, and zeal have increased, and all seem to take a lively interest in spiritual affairs. At our inquiry meeting unanimous and harmonious conclusions were reached upon all matters brought before the meeting.

On the 25th and 26th of October our communion meeting will be held at Clear Spring. We expect to have with us at that time the brethren Bishop A. Shank, Preacher Solomon Beery, and Deacon F. A. Rhodes, from Rockingham county, Virginia. There are applicants to be received into the Church, about the time of the communion meetings, in each of the four Churches in Washington county. Some who have waited long are coming to their Savior. May God grant grace to many more who are long standing without, that they may come in the day of grace. JOSIAH BREWER.

FROM SOMERSET CO., PA.—Our communion meeting in the Blough Church, Somerset Co., Pa., was held on the 28th of September. One hundred and seventy-seven members partook of the sacrament. On the day previous seven young persons were received into the Church by baptism. Bishop Jacob B. Snyder, of Blair county, Pa., and Pre. Peter Keim, of Ionia Co., Michigan, were with us.

PETER A. BLOUGH.

For the Herald of Truth.

A SUMMER SPENT AMONG THE MOUNTAINS, AND WITH FRIENDS IN THE EAST.

By the request of many readers, and for the glory and honor of God, who gave me health to travel long distances and visit many dear friends the past summer, I will try to give a brief account of our journey.

On the 15th of April, I, in company with my aged mother, left home at Vistula, Ind., and went to Logan and Champaign counties, Ohio, where we spent four weeks among the many dear friends. While there I was permitted to visit a very aged lady who is now occupying a wheel chair like the one I used over one year ago. Oh, how it brought back memories of bygone days as I saw her sitting in her chair unable to walk (being crippled with rheumatism.) How can I ever praise and honor the Great Physician enough for permitting me to walk again and to visit the suffering.

We next went to Wayne Co., Ohio, where we also met many dear friends, among whom was an invalid sister who has also been unable to walk for a number of years. How sorry I felt for her and how sincerely I prayed that she

might trust Him "Who forgiveth all iniquities; who healeth all diseases." Ps. 103:3. I feel thankful to know that she is now looking to Him alone for help, and I feel sure that relief will come.

We next went to Mahoning Co., Ohio, the home of my early childhood. We met many dear friends and attended public worship quite frequently, as we also did at the other places we had visited. We heard many earnest and instructive sermons.

From here we went to Lawrence Co., Pa., where we also met with dear friends. While here I went to see Mary Rankin who has been an invalid for many years. Oh, how much she has suffered! Her affliction began when she was fourteen years of age; she is now sixty-two, and has been an invalid all these years. Many times she was brought, as it seemed, to the brink of the grave, then again revived only to suffer on. The last three years she has been entirely helpless, and can scarcely speak above a whisper. But she is a very earnest and loving Christian. No one can visit her but to be benefited spiritually by her Christian conversation, her meekness, and her patience. I was indeed thankful to be permitted to spend the 20th day of June with her. That day was especially interesting to me as it was one year on that day since I walked after having been an invalid for over six years, four years and eight months of that time unable to walk. Words fail to express what I felt when sitting by her bedside. We had a profitable time together.

On the 23d of June we took the train at New Castle, for Millin Co., Pa. The grand scenery along the route, space will not permit me to describe, neither is it in my power to do so. How beautiful, and how wonderfully grand the mountains appeared to me when beholding them for the first time! And the awful rocks! In many places I saw where there were great rifts in them, which brought to my mind the time when our Savior was crucified, when the earth did quake and the rocks were rent. We arrived safely among the dear friends in Millin county where we spent a very pleasant and I trust profitable time. This had been the home of mother in her younger days, but she had not been back for nearly thirty-one years.

On July 21st we, in company with one of my aunts and a young sister, went to Lancaster Co., Pa. At the City of Lancaster we parted, mother and aunt going on to the next station, while Sister R. K. and I went home with a dear sister who had come to meet us. We spent the night very pleasantly in her Christian home. Although we had never met these friends before, yet we did not feel as among strangers, and trust the time was spent profitably. The next morning we were taken to the city. We visited

the Children's Home and other places of interest in the afternoon. We then took the train, stopped at several stations east of the City visiting among friends.

On Thursday morning the 24th, we started from Gap Station for Philadelphia to attend the Faith meeting held every Thursday at 3 P.M. in the office of "Words of Faith." It was indeed a feast to my soul to be there, and I praise God for the privilege. I praise him for his tender care and protection over me through all danger and for the dear friends he has raised up for me wherever I have been. We visited several places of interest. On Friday we returned to Lancaster Co. On Saturday I met mother and aunt and spent another week among the friends visiting the sick, etc. Then we returned to Millin county where we staid nearly four weeks. Here I met with two sisters who had lately been healed by faith and prayer. I hope and pray that many more may be added to the number; as such do not only receive a bodily healing, but at the same time will also realize the promise in James 5:16. "And if he have committed sins, they shall be forgiven him."

The time having now come for us to return to the west, after having bid good-bye to the friends and taken a last look at the beautiful mountains and pleasant valleys, we took the train at Mill Creek, August 27th, stopping at Huntington over night. Next morning we came to Columbiana, Ohio, visiting awhile among the friends in Mahoning and Wayne counties. On the 8th of October we started from Wooster, Ohio, and arrived at Vistula, Ind., the next day. We met the dear ones at home all well. We were gone nearly six months.

This has indeed been a wonderful summer for me. How different from the last six years, when lying month after month on a couch of suffering unable to take a step, shut off from the beauties of nature, suffering such pain and weakness that no pen can describe! Oh, how blessed to be raised from such a state to one of health by simply taking God at his word, by obeying his command, and trusting the promise in James 5:14, 15, and the many more promises which he has given us! It was by these means, by the power of God alone, that I have been enabled to travel as I have the past summer. What a blessing it has been for dear mother as well as myself! Is it any wonder that I should tell it to others and try to encourage them to trust the Lord God for all they need, for his promises cover all our needs? It is true I have often felt weak and weary, but whenever I cling to Him, put all my trust in Him, and ask for strength He does not refuse.

May God's blessing rest upon all the dear friends we have met. Thanks be to all for your kindness to us while we were

with you, and may we all meet in that home above where parting is no more is the prayer of your sister in Christ.

ANNA J. YODER.

JUSTICE AND GENEROSITY.

It is one of the strange inconsistencies of human nature that men prefer to do good through the medium of benevolence rather than through that of justice. It is not uncommon to find the seller exerting every energy to get more than a fair price for his goods, and the buyer putting forth equal efforts to obtain them for less than their true value, and yet both subsequently uniting to found some charitable institution, to uphold a church, to promote a reform, to relieve distress. There are men who will grind the faces of the poor in the morning in their business, and subscribe a good round sum to provide them with food and shelter in the afternoon. There are women, both wealthy and of moderate means, who will drive a sharp and hard bargain and will only give the smallest possible sum to those whom they employ to work for them; yet who will willingly give far more than they thus save, when a tale of distress arouses their sympathies and excites their pity. Extended schemes of philanthropy will readily gain the ear, and secure the aid of those who can never be prevailed upon to exercise plain principles of justice and honesty in the common every-day affairs of life.

Generosity is a privilege that one has no right to indulge in as long as he refuses to perform a single well-defined act of Justice. Indeed, we may safely assert not only that all men and women should be just before they are generous, but they cannot be really generous before they are just. Should we call that man generous who took the bread that one poor man had earned for his children and gave it to another family because they were hungry? Yet what else does he do who withholds a just debt or takes advantage of a man's poverty or ignorance to obtain from him labor or goods at less than a fair price, and then bestows such ill-gotten gains upon any so-called benevolent object, public or private? It is not his to bestow, it belongs to those he has oppressed, and he has no more right to give it away than he would have to give away the contents of his neighbor's purse. Without casting the slightest shade upon generous impulses and charitable enterprises, which indeed form a large part of the beauty and tenderness of life, we still believe that they are valuable, only as they coincide with and supplement strict integrity, never when they usurp its place. No amount of alms-giving can atone for a single unjust or oppressive act; no liberality in one direction can make up for meanness in another, no ef-

fort to diminish the burdens of life in leisure hours can absolve a man from adding to them in his hours of business.

Could the calculation be made as to what proportion of the charity now required and given by a community would be needless and uncalled for if fair and just dealings were observed by all, it would reveal some interesting information. Yet, though this is impossible to discover in any given case, it is very certain that the ratio of one would diminish as the other increased. Very much of the distress and poverty that appeals for aid is caused by various kinds of injustice, and whoever truly desires to lessen it cannot act more efficiently than in throwing his whole energies into the work of securing to every one his just rights. There is no help afforded so valuable as that which promotes self-respect and independence in the one who is assisted, while the habit of being cheated and receiving bounty alternately paves the way to pauperism with all its evils.

It is not only dealing out justice to the poor for which we contend. The whole fabric of society is so thoroughly interwoven together that whatever affects any part affects the whole. Simple integrity, simple fairness, simple justice to poor and rich alike, giving to each one his rightful dues, striving neither to overstep nor to underbuy goods or labor; incurring no debts that admit of a possible doubt of being promptly met, and luring no one else to do so; in short, carrying out into the daily life the principles of honesty and fairness is the most efficient means of benefiting the community, and the only foundation on which to build a benevolence worthy of the name.—*Public Ledger.*

PIOUS CATCH-WORDS.—The best professions sometimes cover the worst practices. The people who claimed the most piety in Jerusalem were the Pharisees who crucified the Lord. Their very name signified *separated*, and seemed to say to others, "Stand by for I am holier than thou." The term *Sadducees* also apparently signified the *righteous*. At the present time the name of *charity* is used to cover a great many sins; and the name of *holiness* smooths over some very unholy things. One woman apologized for her husband, who had been talking very unbecomingly to a minister, by saying she always hated to have her husband get "sanctified," for when he did there was "no living in the house with him." B. M. Adams says: "There are two kinds of spurious sanctification; one so high that nobody can reach it, and the other so low that nobody wants it."—*The Safeguard.*

PROCRISTINATION is fatal to all plans for reformation. Whoever intends to repent and seek the Lord to-morrow or next week is in the broad road that leads to perdition.

THE CHRISTIAN.—A plant draws much of its substance from the air, but only while its roots are in the ground; so the Christian receives strength from heaven only while he does his duty in the world. And as is the growth of all plants out of the earth upwards, so is his.—*J. R. Hoff.*

Miscellany.

ALCOHOL AND THE HEART.

Dr. N. B. Richardson, of London the physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the ruddy bumper and saying he could not get through the day without it, when Dr. Richardson said to him:

"Will you be good enough to feel my pulse while I stand here?"

He did so. I said, "Count it carefully; what does it say?"

"Your pulse says 74."

I then sat down in a chair and asked him to count it again. He did so and said, "your pulse has gone down to 70."

I then lay down on the lounge and said; "Will you take it again?"

He replied, "Why, it is only 64; what an extraordinary thing!"

I then said, "when you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply by sixty and it is 600; multiply that by eight hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night."

"When I lie down at night, without any alcohol, that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little of the 'ruddy bumper,' which you say is the soul of man below."—*Selected.*

RELIGION IN GERMANY.—At the Conference of the Evangelical Alliance, held in Copenhagen, Dr. Christlieb made some remarkable statements as to the neglect of religion in some parts of Germany. He said only one in fifty of the citizens of Berlin attend a place of worship. In Hamburg the proportion is even less, and in many of the rural districts the case is not much better. May not the corrupting influence of the enormous military

establishment of Germany be one of the causes of this sad condition of things?

UNITED STATES.—The Prime Meridian Conference, at Washington, on the 14th instant, adopted resolutions declaring that longitude shall be counted from Greenwich meridian in two directions up to 180 degrees, east longitude being plus and west longitude minus; and that the Conference proposes the adoption of an universal day for the purpose for which it may be found convenient, and which shall not interfere with the use of local or other standard time where desirable. The Conference adjourned till Second day the 20th, when a resolution was expected to be discussed declaring this universal day to be "the mean solar day, which is to begin for all the world at the moment of mean midnight of the initial meridian coinciding with the beginning of the civil day and date of that meridian, and is to be counted from zero up to twenty-four hours."

FRANCE, TONGUIN AND THE CHOLERA.—Will our readers please consider the following in close connection with the cruel slaughter of the Anamites as narrated in the REVIEW:

Is it a mere coincidence, or a retributive Providence, France, without any other provocation which even the loose code of international morality recognizes as a just occasion for war, sends a fleet and an army to Tonquin, where she bombards helpless towns and slays thousands of inoffensive men, women, and children. But amidst her rejoicings over her disgraceful victory, one of her transports, returning from the theatre of war, enters the port of Toulon with a single victim of Asiatic cholera on board. Through him the invisible genius of that grim disease are scattered. They germinate, they swiftly diffuse themselves. Death holds high revel in Toulon, in Marseilles, and elsewhere. Thousands die. The nation is panic-struck. Travelers shun the country as a pest-house. Commerce is paralyzed, and the end is not yet. What means this great national disaster, costing vastly more, in life and treasure, than the utmost benefit which the conquest of Tonquin will recoup in a generation? Is this connection between the unjust war and the cholera visitation accidental, or is the latter the scourge of God punishing the guilt of the former? The infidel will sneeringly call it accidental; but the Christian will see in their singularly close and peculiar relation another evidence of the reign of God over the nations of the earth.

Above the groans of the smitten ones throughout France he who believes that "the Lord reigneth," will hear His voice saying, "How ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Surely "it is a fearful thing to fall into the hands of the living God!"—*Missionary Review.*

For the Herald of Truth.
LINES.

On the death of little Jacob, son of Daniel and Rachel Shenk.

BY HIS MOTHER.

Our little darling has gone to rest,
From sin and from care set free,
He's gone to join the angel band,
'Tis there I long to be.

His sufferings here 'tis true were great,
But God has called him home,
Where sickness, sorrow, pain and death,
Can never, never come.

His smiling face no more we'll see,
In this dark vale of woe,
I hope that we may faithful be,
That we to him may go.

"A tender flower in sweetest bloom,
Cut down by death's red blast,
Has filled our hearts with deepest gloom
With sorrow over-cast."

"The grave received this cherished form,
Our home is desolate,
Our bleeding hearts are sad and lone,
Our souls in sorrow wait."

"We'll seek him not among the dead,
He dwells beyond the skies,
And if we serve the Lord our God,
We shall with him arise."

Married.

BENDER—MILLER.—On the 5th of October, by Bishop Joseph Shlegel, John M. Bender and Barbara E. Miller, both of Seward Co. Nebraska.

SHAUB—WENGER.—On the 12th of October, at Weavertland, Lancaster county, Pa., by Jonas Martin, Jacob Shaub of East Earl township and Magdalena Wenger of Ephrata township.

SHIRK—NEUSWANDER.—On the 14th of October at the residence of the bride's parents, by Jonas Martin, John Shirk and Annie Neuswander, both of Caernarvon township, Lancaster Co., Pa.

BLOSSER—MOYER.—On the 23d of September, in Mahoning county, Ohio, by Bishop Joseph Bixler, Joel Blosser and Nancy Moyer.

SUTTER.—On the 21st of September, Christian Sutter, son of John Sutter, and Catharine Sutter, daughter of Abraham Sutter, both of Putnam Co., O.

Died.

STAUFFER.—On the 22d of September, in Seward county, Nebraska, Barbara, wife of Joseph Stauffer, aged 65 years, 10 months and 5 days. Funeral services by Christian Rediger and Joseph Gaseho.

BERKEY.—On the 4th of September, in Conemaugh township, Somerset Co., Pa., of cancer, sister Sallie Berkey aged 49 years, 6 months, and 4 days. Funeral remarks were made by Jonas Blough, Samuel Gindlesperger and Cyrus Harshberger. Shortly before her death, Sister Berkey expressed herself as resigned to God and willing to die.

WEAVER.—On the 4th of September, in Cambria county, Pa., of consumption, Maria, daughter of Daniel Weaver, aged 21 years, 3 months and 3 days. Funeral services by Jonas Blough, Samuel Gindlesperger, and Cyrus Harshberger. She was a member of the Mennonite Church.

CULP.—September 26th, in Allen Co., Ohio, of brain fever, Ellen Marilla, daughter of David and Nancy Culp, aged 8 years, 9 months and 15 days. Buried on the 28th in the Mennonite grave-yard. Services by C. B. Brenneman, J. Shenk and H. Good.

SHENK.—September 4th, in Allen Co., Ohio, Jacob, son of Daniel and Rachel Shenk, aged 1 year, 10 months and 15 days. Buried on the 5th at the Mennonite grave-yard. Services by C. B. Brenneman and H. Good.

EBY.—On the 11th of October, in Rapho township, Lancaster Co., Pa., Jonas Eby, aged 85 years, 6 months and 27 days. He was buried on Tuesday following; his funeral was very largely attended. Services were held by Ephraim Nissley, J. B. Landis, Peter Nissley and Christian Bonberger. He was beloved and highly respected by those who knew him. Peace to his ashes.

HARTMAN.—On the 13th of October, in Putnam Co., Ohio, of the infirmity of old age, Hannah Hartman, widow of Peter Hartman deceased, aged 74 years, 6 months and 19 days. She was a consistent member of the Mennonite Church for many years, her seat in the church was seldom vacant as long as she was able to attend services, and we hope our loss is her great gain. Funeral on the 15th. Services by George Brenneman, C. P. Steiner and John Moser. Text, Isaiah 67:2.

HOCHSTETTER.—On the 13th of October, in Holmes Co., Ohio, of dropsy, Jonas Hochstetter, aged 61 years, 7 months and 11 days. Funeral services were held by David Miller and Samuel Miller. Brother Hochstetter leaves a widow and several children to mourn his departure. He was a faithful member of the Amish Mennonite Church and a faithful laborer in the vineyard of the Lord. Peace to his ashes.

MILLER.—On the 16th of August, in Holmes county, Ohio, of cancer, Preacher Noah Miller, aged 73 years. Funeral services were held by Moses Bitcher and Noyah Miller. Brother Miller was a useful member of the Amish Mennonite Church and faithful laborer in the cause of Christ.

MOYER.—On the 20th of October, in Elkhart Co., Ind., of the infirmities of old age, Sister Catharine Moyer, aged 81 years, 10 months and 8 days. Sister Moyer's maiden name was Swartz. She was born in Bucks Co., Pa., Dec. 12th, 1808. She married Daniel Moyer, of Butler Co., Pa., and after living there with her husband for a time, they removed to Ashland Co., Ohio, and from there to Elkhart Co., Indiana. Bro. Moyer was a minister in the Mennonite Church, who, as many of our readers will remember was killed on the 21st of December, 1864, on the cars, in consequence of an accident caused by a switch being misplaced, at Osseo, Michigan, while on his way with two other brethren, to visit the Churches in Canada. Sister Moyer was a faithful and consistent member in the Church for many years. For more than two years she has been a severe sufferer being almost helpless. She often desired that the time of her departure might come, and that she might go to her rest, but an all-wise Father willed that she should continue patiently to suffer on a little longer, until in his own good time He should call her to rest. She leaves four sons to mourn the loss of their dear mother. She was buried at Staum's Meeting-house on the 22d. Services were held by J. S. Coffman and John F. Funk, from Rev. 14:13.

DIENL.—On the 21st of October, in Spring Garden, York Co., Pa., of consumption, Levia, wife of Nicholas Diehl, and daughter of Rudolph Forry, aged 81 years 1 month and 14 days. Funeral services were conducted by David Witmer and Martin Wisler. Text, John 9:25.

MILLER.—On the 14th of October, in Spring Garden, York Co., Pa., very suddenly of heart disease John Miller, aged 50 years 8 months and 11 days. He leaves a wife and four sons to mourn his sudden departure. Services by Daniel Witmer and Martin Wisler. Text, Matt. 24:44.

KLING.—On the 25th of October, at the residence of his brother-in-law, Jacob Yoder, in Harrison township, Elkhart Co., Indiana, of dropsy and heart disease, John Kling, aged, as near as can be ascertained, 68 years, 3 months and 24 days. He was buried on the 27th at the Plain burying ground. Services were held by Amos Bechtel, Noah Metzler, and John F. Funk, from 2 Cor. 1. He leaves a number of children to mourn their loss. May the Lord sanctify this affliction to their eternal welfare.

SHAFFNER.—On the 26th of October, at the residence of her grandfather, Gabriel Pontius, in Elkhart, Elkhart county, Ind., of membranous croup, Frances Edna, only child of Frank (deceased) and Nancy Shaffner, aged 6 years, 2 months and 9 days. Frances Edna was tenderly loved by the grandparents as well as by the mother. The father having died some six years ago made the child only the more dear to the family, but Jesus loved her too, and kindly took her away from the temptations and trials of this vain world, to dwell with those who have washed their robes and made them white in the blood of the Lamb. The funeral was numerously attended, among the mourners was the aged great grandmother Pontius, 92 years old, who is only waiting for the time when she shall be called to the brighter home above. Funeral services were conducted by Rev. Wm. Lash, assisted by J. F. Funk. May this sad affliction, be a means, by the grace of God, to bring us all nearer to the dear Savior.

Letters Received.

WITHOUT MONEY.

1 N Kenaga, Emma B Emig.

WITH MONEY.

A—H T Andrews.

B—Heinrich Broessler, J J Beck, Joseph Bixler, A G Beery, D F Beery, Wm Bickel, Noah Blosser, J J Bontrager, Andrew Bachman, David Bachman, Henry Bailly, Lawrence Buckli, Daniel Berkey, Lillian M Bowman, Daniel Brundage, F N Byers, F B Bowman.

C—Jas Coyle, J F Carns, Sarah Coppes.

D—Peter L Dineck, G J Detweiler, Gerhard Dalke.

E—Christian Eschman, Sophia Erret.

F—Fred C Erick, Harry Friesner.

G—Frank Gardner, Geo A Griffin.

H—David J Hoover, Abraham Herr, Lizzie Herman, Amos Hirsch, J G Hornberger, Gustave Hager, J M Herr, D E Hartler, F M Heaton, J R Henderson, Asaiah Hertler, A T Hiesland.

K—Lewis Kulp, Hannah Kurtz, D W Kilmer, Levi J Kaufman, Amelia R Kreider.

L—P Livengood, B Loewen 2.

M—Jacob Mullet, Henry K Mellinger, A Metzler, John Moser.

N—Joseph Neff, Eli Nisly.

P—Mrs Patton Purwell, Agastha Peters, Dietrich Peters, John Plank.

R—Heinrich Reibert, Christian Roth, Christian Ropp, H H Rutt, John Richer.

S—Eli Stoffer, Jacob Smoker, John Shellenberger, Abu Sherk, Ella R Snyder, Lizzie A Saltzman, Daniel Shenk, F Stoumen, J S Stoumen, Jacob G Stoumen.

T—Abu Troyer, Cornelius Toews.

U—John H Urah.

W—J Weaver, A Wambold, Thos T Walters, Jas Wanner, Jacob Wismer, Jacob Welch, John Weber, John Wipf, Mrs S C Wilson, John A Wiser.

Y—D Yoder, Jodi J Yoder, Solomon L Yoder, D A Yoder, Leanna Yoder.

Z—David Zehr.

AGENTS WANTED to sell "THE JOURNEYS OF JESUS."

A Chronological, Geographical and Typographical History of the Journeys of Jesus and the Twelve Disciples in Palestine, founded on the Gospels and the Latest Surveys in the Holy Land, with Correct Maps and Beautiful Illustrations. For particulars apply to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

HOFFER'S Time, Wages and Expense Book, for all workers. Sample by mail, 15 cents; two copies, 25 cents. Sample dozen, \$1.00. The Trade supplied.
J. R. HOFFER,
Lock Box 36, Mount Joy, Pa.

JOHN BUNYAN'S PILGRIM PROGRESS, from this world to that which is to come, 412 pp. Cloth, 16 illustrations. Price, \$1.00, post-paid. All Religious Books furnished. Address:
B. G. STAUFFER,
Box 14, Racineville, Pa.

McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Towers, Clocks, &c., &c. Prices and catalogues sent free.
H. McShane & Co., Baltimore, Md.
9.84-8.85.

**AGENTS WANTED TO SELL
LEHMAN'S Indian Cough Balsam!**
And Horse and Cattle Powder.
For Further Information address
D. A. LEHMAN
Nappanee, Ind.
Feb. 84-Jan. 85.

CENTURY PLANT REMEDIES, including Dr. Peters' Magnetic Blood Vitalizer, or Humor Cure, and Dr. Peters' Stomach Vigor are manufactured only by
Dr. Peier Fahrney,
Chicago, Ill.
Send for Pamphlet.

THE CALIGRAPH

Made and warranted by American Writing Machine Co. The No. 2 is the only fast double-case writing machine; it has a key for every character. The Ideal Caligraph stands at the head of its isotactic correspondence.
J. M. Fairfield, 79 Randolph, St. Chicago.

THE HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.
The Oldest Mennonite Paper now Published

its circulation extends to all the Mennonite settlements throughout the United States and Canada. It gives original articles on various religious and social subjects, news from the Churches, Reports of Conferences, Marriages and Deaths, and a variety of matters of interest to all our people.

It should be in every family; should be read by every member of the Church. It is cheap, reliable, orthodox, instructive, encouraging, and helps to pass many an hour pleasantly. English or German Edition, per year, \$1.00. English and German Edition together to one family, per year, 1.50. One Copy, Eng. or Ger. Edition, six months, 50 cents. One Copy, Eng. or Ger. Edition, to Ministers of the Gospel, one year, 50 cents. One Copy to Germany, France, Russia, &c., 1.25. The Herald of Truth, Words of Cheer, and Christliche Jugendfreund, one year, \$1.30.

MENNONITE PUBLISHING CO., Publishers,
Elkhart, Ind.



BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material and machinery that enable us to do all manner of ordinary printing, especially books and pamphlets. We have already issued a large number of the books used by our people, and are now engaged on several important works, which will appear in due time. We solicit the patronage of the public, feeling confident that we will be able to give satisfaction, both in quality and prices. Our Bindery is also furnished with tools and machinery which enable us to do good work speedily and on low terms. Estimates promptly furnished on application, either personally or by letter.

WORDS OF CHEER.

A paper for the children, and young people. Published monthly at the following rates: One copy, one year, 25 cents; five copies, \$1.00; ten copies, \$1.50. With the Herald of Truth, \$1.10. The paper will be conducted in accordance with the Mennonite Faith. Will be issued the first of each month, and sent free of postage. Sunday Schools supplied at ten cents per copy a year, or five cents for six months, to one address.

Menno Simon's Complete Works.

The Complete Works of Menno Simon, translated from the original Holland, good paper, large type, bound in Leather, containing all Menno Simon's writings, a large portion of which was never before published in English, by Express \$4.50

The same in two Volumes:
First part, containing Menno Simon's Foundation (by mail) 1.50
Second part, containing the balance of his works 3.00

The first volume of this work is also published in the German language, a new and revised translation, neatly bound, sent by mail for \$1.50.

DR CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 25 cents a year, 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per year, or 5 cents for 6 months. Sample copies free.

MENNONITE PUBLISHING CO., Elkhart, Ind.

BIBLE SCHOOL HYMNS & SACRED SONGS.

For Sunday Schools and other religious services, by C. H. BRUNN, of Dale Enterprise, Virginia. This little work contains an excellent selection of Sunday School Hymns. Price 25 cents per single copy, or \$2.75 per dozen. Postage prepaid. By Express charge to be paid by purchaser. \$2.50.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows near standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 23, Special Michigan Express.....	12.85 "
No. 3, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.30 "
No. 56, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.06 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express	12.45 P.M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 54 to Kendallville leaves.....	6.00 "
No. 82, Way Freight.....	7.35 A.M.
Train G leaves Elkhart for Goshen	7.10 "
" F ar. Elkhart from "	11.20 A.M.
" E lv. Elkhart for "	3.50 P.M.
" H " Goshen for Elkhart	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P.M.
" " " " " " " "	8.10 "
No. 23, Michigan Accommodation,	3.45 "

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

JAS. E. CURTIS, Supt. Mich. Div.
G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex	7 27 A. M.
No. 2, Ind. & St. Louis Express	4 00 P. M.
No. 10, Way Freight,	9 30 A. M.

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express	10 47 A. M.
No. 3, Michigan Express	6 43 P. M.
No. 9, Way Freight arrive.	6 25 A. M.

Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at Wabash with W. St. L. & P. R. R., at Marion with C. St. L. & P. R. R., at Anderson Junction with C. C. & I. Rwy., for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Ag't.
O. W. LAMPART, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 22.

ELKHART, IND., NOVEMBER 15, 1884.

Whole No. 286.

TO ME A SINNER.

FROM THE GERMAN OF META MEUSSEER, BY
H. L. L.

No crown, no palms for me!
These are for victors in the fight; but I
Have been the vanquished one in every field.
O Saviour, who hast hope for such revealed,
Low at Thy mercy seat behold me lie.

Turn not thy face away!
Deal not in wrath with Thine unworthy
child!
Yea, I have sinned; yet there is grace with
Thee.
Thou givest mercy, pardon full and free,
To fallen wanderers on the desert wild.

No thought of triumph now!
That dream is over—rest is all I crave;
A little peace, after such deadly strife,
Some leaves of healing, from the Tree of Life,
A glimpse of hope and heaven beyond the
grave.

And for what yet remains
Of my sad pilgrimage, grant, O my God,
Meek, humble faith, to suffer and be still;
Meekly to watch Thy hand, to do Thy will,
Humbly to bow beneath Thy chastening
rod.

Dark stream of life, rush on
To the eternal ocean, full and fast!
If only o'er the waves may fly the Dove
Of heavenly peace, and beckon from above
To where a pardoned soul shall rest at
last.

THE INHERITANCE OF THE MEEK.

"Blessed are the meek; for they
shall inherit the earth."—Matt. 5: 5.

In these words there is a great promise to all those who possess this virtue. Meek means mild of temper, not proud, gentle. Our dear Saviour was the very pattern of meekness. When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. In the bitter agony of death, he yet, with melting heart, prayed for his enemies: "Father, forgive them, for they know not what they do."

As Christ is the author of meekness, so we, if we wish to receive the promise or

to be heirs of that inheritance, must become his sons and daughters. Therefore it is necessary, in the first place, for man to make a change of heart; for as long as man lives in sin and rebellion against God, he has not the spirit of meekness, is not mild of temper; but proud and boastful, high minded, exalting himself. He lives in hatred with his fellow-men, recompensing evil for evil, abiding in wrath giving full reign to his passions, even feeling dissatisfied with himself. Think what a miserable condition man is in while enraged with anger! the heart forcing more than its full position of blood through the arteries, the whole system being overtaxed. He is injuring body and soul. Therefore we have the admonition of the apostle, Let not the sun go down upon your wrath.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest; for I am meek and lowly in heart." This is God's call to us. With this call is the promise, You shall find rest unto your souls.

Meekness and humility are so closely connected that they cannot easily be separated. We cannot have the one and lack the other, as they are both fruits of the same spirit. The apostle says, The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance. If we are truly converted to God, and have received the gift of the Holy Ghost, and remain as living branches on the true vine, Jesus Christ, we will bring forth the fruit of the spirit in meekness and humility. To such the promise is that they shall inherit the earth.

This promise was already made to the faithful Abraham when the Lord said unto him, Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee. So Abraham departed into the land of Canaan, and the Lord said unto him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give and to thy seed forever.

When the Lord appeared unto Moses on Mount Sinai among thunder and lightning and quaking of mountains, and gave him the two tables of stone contain-

ing the ten commandments, the fifth was Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. The Lord also says by the prophet Isaiah, Thy people shall be all righteous, they shall inherit the land forever.

The Saviour says in Matt. 5: 13, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" It is evident that through the children of God the earth is yet preserved unto this day, as they are the salt or preserving savor of the earth. We have the example of Sodom in the days of righteous Lot The Lord said, Because the cry of Sodom and Gomorrah is great, and because their sins are very grievous, I will go down and see whether they have done according to the cry of it. But Abraham began to plead for them, saying, Wilt thou destroy the righteous with the wicked? Peradventure there be fifty righteous, within the city, wilt thou also destroy and not spare for the fifty righteous that are therein? And the Lord said, If I find fifty righteous within the city, then I will spare all the place for their sake. But Abraham feared that number could not be found in the city, so he pleaded for the number of forty-five, and so on down to ten. And the Lord was willing to spare the city for the sake of ten righteous. But that number was not in the city. There were found in the city only the righteous Lot, his wife, and two daughters; and they were commanded to escape for their lives. They were not to look behind them in their flight. But Lot's wife was disobedient to the command of the Lord, and looked back and became a pillar of salt. Not a pillar of salt of a preserving nature, but a lifeless pillar of salt that has lost its savor, and is good for nothing.

There is not enough salt, i. e. righteousness in the city of Sodom to save or preserve it. The Lord caused it to rain fire and brimstone down from heaven, and Sodom and Gomorrah were destroyed with all their wicked inhabitants. Lot was given inheritance in another part of the earth.

I will yet refer to the great and wicked city Nineveh. When the Lord had sent the prophet Jonah to preach to that great city, and he began to enter into the city a day's journey, he cried and said, Yet

forty days and Nineveh shall be overthrown. The people believed the word of the Lord, and repented in sackcloth and ashes from the greatest to the least, and cried mightily to God for mercy. Through their repentance they became a salt to that great city, and it was saved. Behold, how meek and humble the people became; even the king left his throne put off his robe, and covered him with sackcloth and ashes. God saw their works, and repented that he had spoken against them. Thus they were saved and inherited the earth as their inheritance.

The earth is the Lord's and the fullness thereof. He has prepared it for his people as their inheritance in this world. Some one might say, Why is it that the ungodly and wicked live and prosper on the earth if it is given to the meek and humble children of God? He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. Why is this? In reply I would say, Read the texts carefully and then consider how long the wicked would prosper in this world if it were not for the preserving salt of the earth. I do believe that as the abominations of wickedness reach such a high degree, and the number of the righteous is so diminished that there is not sufficient salt to preserve it, the earth will cease to exist. When I thus speak of the righteous, I do not mean formal Christian professors, but such that have become new creatures in Christ Jesus, leading a holy, pious, consecrated life before the Lord. As these were but a small number in Sodom and Gomorrah in the days of Lot, there were not enough to preserve the city. So we believe that this number is comparatively small in these our days, and still getting smaller, until there will not be enough salt to preserve the earth. Then, for the elect's sake, the days will be shortened, and destruction will quickly come upon the wicked. Yea as a thief in the night, they will be overtaken and brought before the judgment to hear that awful sentence, Depart from me, ye cursed, into everlasting fire, where the worm dieth not, and the fire is not quenched.

As the earth is the inheritance of the meek and humble followers of Christ in this world, they are not to use it to gather up perishable treasures. They shall not labor day and night to accumulate great riches; for Christ says, first seek the kingdom of God and his righteousness. Then all things necessary to sustain the lives of our mortal bodies shall be added unto us. We await a far richer inheritance than the treasures of this world. The apostle says, If we are the children of God, we are also his heirs, and joint heirs with Christ. In Revelations 21: 7, we read, He that overcometh, shall inherit all things; and I will be his God, and he shall be my son.

Let us in meekness and humility press

onward on that narrow path. Our compass is pointing towards that promised land, the heavenly Canaan of which the poet says,

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possession's lie.

The conflict will soon be over, the battle ended and the last enemy which is death, overcome. We shall then hear the welcome voice, Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

III.

E. M. HARTMAN.

For the Herald of Truth.

PEACE.

For several years I have been impressed with the necessity of more and clearer teaching on the subject of peace. We seldom, if ever, hear, even among our peace professing people, a sermon that is wholly devoted to this subject; conversations in which peace is ably defended are rare. It is only occasionally that we have an article in our Church paper that speaks clearly for the peace and good will which God sent from heaven to be the highest blessing that earth has ever received. At the same time the peace articles we publish are usually selected from papers that are devoted exclusively to this subject.

Peace is really the most prominent characteristic in the profession of non-resistant people; but it is not sufficiently taught. This was clearly demonstrated at the breaking out of the civil war in 1861. At that time there were not a few members of non-resistant societies who volunteered into the army on both sides, and great numbers of the sons of peace professors eagerly left their homes to engage in war and bloodshed. The want of teaching was in a great measure responsible for this. No war had occurred for some years, and the necessity of having non-resistant people firmly established in the principles of peace was not so apparent. The peace churches failed to adopt the policy set forth in the proverb, "In times of peace prepare for war."

The world was wiser.

There is considerable peace literature of a very high character in the land, and where it is read the effects are clearly apparent. Peace people have been more firmly established in their faith, and many that had never considered the subject carefully have been completely transformed from justifiers of war to earnest advocates and zealous defenders of the gospel of peace. It is the want of light more than willful opposition to it that leaves such a multitude of apparently sincere people in the dark on this subject.

These remarks have been prompted by a love of the cause of peace, and at the

same time an interest in the *Messenger of Peace*, an excellent monthly paper published exclusively in the interest of the cause of peace. Daniel Hill, New Vienna, Ohio, a member of the society of Friends is the publisher. Price fifty cents a year. This little journal has been kindly sent gratuitously to a number of our ministers, and many, probably all, have acknowledged it to have had a powerful influence upon them in giving them light on the subject of peace. Likely nearly all the arguments they have used before their congregations on this subject were prompted or encouraged by the *Messenger*. A few of our members have subscribed for the paper and speak very highly of its merits. It cannot, however, take the place of a Church paper which should treat on all kinds of subjects connected with a Christian life, but it is a valuable addition to the Church paper. It treats this one subject so fully that any interested reader must be benefited by a careful perusal of it. It is my individual opinion that our people should all take it. I speak from what I know it has done for me and from what others have said to me in its favor. The editor has received many letters from ministers and members of churches that are not non-resistant, who give the *Messenger* credit for having entirely reversed their views on peace and war.

The *Messenger* has not been sufficiently supported to make it a well-sustained paper, and the expectations of some were that it would be discontinued. Recently, however, the Lord moved the heart of a friend so that he made the editor a gift of \$500 to be used in its publication. I feel as though the Lord had moved me to write this favorable notice, and it may be that some of the readers may feel moved to support it by their subscriptions. May the Lord bless the cause of Peace.

J. S. COFFMAN.

For the Herald of Truth.

THE CROSS BEARER.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

These words were spoken by our kind and blessed Savior when he told his disciples how he must suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Peter did not seem to believe what Jesus told him; then the Lord said: "Get thee behind me, Satan: thou art an offence unto me." After this Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Dear readers, do not doubt as Peter did; but willingly take up the cross and follow him daily. To bear the cross is

to do right always. It is nothing less than to fulfill the high commands of the Savior under all circumstances. It is to deny, control and conquer self. It is to watch, pray, and by divine meditation have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation, forgiving enemies, loving all men, aiming to do them good bodily and spiritually. It is to follow Christ as far as the disciple can follow his Lord in piety toward God, and benevolence toward man.

Let us not do as Peter did when he exclaimed, Matt. 26: 74, "I know not the man," though he had promised Jesus so faithfully to follow him. He had said, "Though I should die with thee, yet will I not deny thee;" yet afterward he laid down his cross and denied Christ.

We who have confessed Christ before God and many witnesses, let us not lay down the cross, but bear it meekly, though the burden is sometimes a heavy one. Strength will increase by practice. Sometimes we are heavily pressed, but while we bear the cross, the cross will bear us. It will guide us through all the darkness. As a shield, it will protect us in all dangerous conflicts. If it should prove at any time so heavy as to crush us down to death, as did Stephen's, like him we may behold the heavens opened, the King in his beauty, and the crown of celestial glory. MARY H. KAUFFMAN.

For the Herald of Truth.

CONSECRATED MONEY.

When a person becomes converted according to bible teaching he is radically changed. There is a kind of teaching of men that accords to persons a conversion if they have simply undergone a change of opinions and a change of purpose; but bible conversion signifies a change so radical that it enters into a person's opinions, purposes, words, acts, and all that he possesses. A true conversion is followed by consecration; and this consecration is as thorough as the conversion is radical.

Consecration to God signifies a setting apart to God's use. A truly consecrated person is given entirely to God; his life, his words, his acts, his property, and his money are the Lord's, they are all given to be used for His glory. Nothing less than such entire consecration meets the requirements of the Bible, and nothing less gives full satisfaction to the truly converted soul.

A consecrated person does not apply his life and all his means in one particular way, and all consecrated persons do not apply themselves and their possessions in the same way. Christians have different talents, different abilities, and different callings; they are required to be faithful in all things. The glory of God

is the one object. Whether we eat or drink, or whatever we do, it should all be to the glory of God. Christ glorified the Father on the earth, so His disciples do not expect to glorify God only after they get to heaven.

Man, generally speaking, needs a strong, healthy body to serve God with, and in order to have this he must use some of the gifts that God has lent him to supply food and protection. Then many have "those of their own house" to provide for, which is no less a duty of the fully consecrated. This may cost much time and considerable consecrated money. All man's real wants may be supplied with consecrated means. The duty to spend money for our own wants and those of our families is clear to all, but too many fail to see that God needs their consecrated money for any other purpose. The Scriptures nowhere command or sanction what many are doing with the Lord's money; but they can easily find a text that reads, "Lay not up for yourselves treasures upon earth." The plea that man must lay up something for his children to begin life with finds no sanction in the teachings of Christ.

Since the great majority of persons receive of the Lord more means than they need for their individual and family wants, a grave question is presented when they ask themselves how they shall use this surplus. The idea has taken hold of some that because all their means are consecrated, and they use consecrated means for the support of the body, they are justifiable in lavishing all their means upon themselves. This is carnal argument and in direct opposition to the teachings of the Old and New Testament and the example of the apostles. There are numbers of Christians who have gladly taken a part of their means, which are as a whole consecrated to God, and consecrated that part to be used in the support of the needy. Many a worthy poor soul by these gifts of God's children has been made to sing for joy and raise a prayer of thanksgiving. Many see also the necessity of consecrating a part of their consecrated means to the support of God's messengers while they are laboring in the gospel. They believe as well as the rest of the gospel those passages of Scripture which say, "The laborer is worthy of his hire;" "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" "They which preach the gospel should live of the gospel." They desire to offer these gifts to those who need them and use them in spreading the gospel and building up the Church. To whom shall I give them that they may be appropriated to the use to which I have consecrated them? is the question that many ask themselves. One, by way of advice, says, Wait till the ministers ask for contributions for this purpose, and then re-

spond liberally. Ministers, as a class, are very slow to ask contributions for their own use or support. In the great majority of cases they make great sacrifices and labor on their own expenses as long as they can, and leave further work undone rather than ask for help. Then so many ministers have found their members inclined to give so very sparingly that they have become discouraged in asking contributions for their own support.

The Lord loves a cheerful giver; and a voluntary giver certainly has his approval. When there are those who live in churches whose ministers never do any evangelizing, and they are never asked to give anything for this purpose; yet they see the vastness of the harvest and the scarcity of laborers, and desire to give of their consecrated money for this purpose, what harm can there be for the Church to appoint brethren to take care of money thus contributed and see that it is applied to the purpose for which it was given? It has been found convenient to have a name for brethren thus appointed—Mission Board, Evangelizing Committee, or some other name that designates their duty.

If a little system and order is thus employed in carrying out the duties the Savior has enjoined upon us, is it not a good work? When there is a way opened to receive and use to the saving of souls and the building of the Lord's Zion, God moves his children to give of their consecrated money for this purpose, who had not felt it a duty to give while they were waiting to be asked to give. Let the Church open the way, and by the blessing of God a glorious work may yet be accomplished through the agency of the Evangelizing Committee and consecrated money. J. S. C.

RELIGION BEFORE SCIENCE.

Professor Hezard, of the University of scientific atheism in his country has had his infidelity broken down lately. He speaks, in publishing one of his works in reference to his change of belief as follows: "Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is gone; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God; since then I have certainly not abandoned science, but I have assigned them another place in my life." This is a candid public profession of one whose influence will be felt not only in his own country, but throughout the entire civilized world.

THANKSGIVING.

From choir and from altar, a tribute will raise,
A song of thanksgiving—a psalm of praise—
The year has been crowned with the goodness of God.

It hath smiled from the skies, it hath bloomed
from the sod;

And now, thro' the length and the breadth of
our land,

The rulers have issued their words of com-
mand,

To the Lord of the harvest oblations to pour,
And lowly before Him to worship, adore.

Oh! not in our time, will, and strength can
we come;

The heart must be silent, the lips must be
dumb,

Untill touched with a coal from his altar of
fire,

Awakening and kindling to holy desire.
All vainly the perfume in censer is swung,
All vainly hosannas in chorus is sung,
If the soul do not feel what the voice may
declare,

In humility breathing the publican's prayer.

Not alone, when the forest is casting its leaf,
When the wind-harp is wailing in sadness
and grief;

Not alone, when the treasures of Autumn are
stored,

In their richness and worth, tho' abundantly
poured;

When the light of prosperity beams on our
shore,

Must we gratefully bow our Creator before:
In famine or plenty, the heart should not
rove,

For "the earth is the Lord's, and the fullness
thereof."

For the gifts that are ours from a Father Di-
vine—

For the graces and loves that our lives inter-
twine—

For the blessings that glow like a halo of light
Round the gloomiest path, to illumine its
night—

For the mercy that reaches our wandering
afar—

For the hope that will guide us like Bethle-
hem's star,

Our hearts should be lifted responsive alway,
And every day be our thanksgiving day.

—Selected.

For the Herald of Truth.

THANKSGIVING DAY.

Year after year it has been the custom of the chief magistrate of the United States to issue a proclamation to all the people to observe a certain day in thanksgiving to God. In many of our churches the day has been scrupulously observed, while in many others it has been entirely neglected. If it is God's will that we should observe this day some of us have failed to do our duty, and we are not excusable for it; if it is not God's will that we should observe the day above others some of us have done more than our duty, for which, however, we may be excusable if the motive has been right. I think those who have failed to heed the proclamation to observe a day of thanks-

giving will hardly claim that it would have been a violation of God's will to observe it, but rather ascribe their neglect of it to carelessness and a want of consideration. It is for a reminder to such inconsiderate ones that this article is written.

The teachings which we acknowledge as our rule of faith and practice tell us that the powers that be are ordained of God, and that we shall be subject to the higher powers. As a people we have always professed to be obedient to the governments under which we have lived in everything that does not conflict with the word of God, and it is a matter of some surprise and much regret that in this ruling of our presidents, which is in perfect harmony with the Scriptures, some should fail to be obedient.

The plea which has been sometimes set up that the leaders of government are generally not Christians, and we are not bound to obey their rulings, is very unreasonable argument. When men that are not Christians, and even wicked men, are permitted to stand at the head of governments we must not conclude that God has nothing to do with their being in such exalted and responsible positions. "The Most High ruleth in the kingdom of men, and he giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:17.

There is much complaint of the ungodliness of rulers, and there is too much truth in the complaints that are made against them, but this does not excuse us from being subject to them in all things that we can do without violating the word of God and our knowledge of right. Since there is so much to complain of in rulers, it should be a special pleasure to obey them when they ask their people to do something which is so perfectly in accordance with the divine will as we believe the giving of thanks to be.

The abuse which is made of our day of national thanksgiving is no reason why we should not observe it at all. We need not do as the world does. The fact that it is abused should only drive us to a more scrupulous observance of it in the true form and spirit. If it is generally made a day of rioting, intemperance and gluttony, without any form of thanksgiving, we should be the more zealous to show a perfect example to those who do not the will of God in its observance.

My brother, when you read this ask yourself whether there has been an appointment made for a thanksgiving service on the 27th of November. If not, will there be? If not, why not? If appointment has been made, will you, if spared, attend it in the true spirit? If it has not been customary with you heretofore, why should you delay to begin a proper observance of Thanksgiving-day? If you have observed one day of thanks-

giving already (harvest meeting) do not think it too much if you observe another. That was well, and this is ordered by the head of the government to which the Scriptures require you to be subject to.

This article has been delayed till this number on purpose that it may meet your eye at a time when you will not have time to forget the appointment of divine services, if it should impress you at all in that direction. It would be a pleasant thought if each of us could feel as we engage in worship on the appointed day that the whole Church the United States over are engaged in one simultaneous thanksgiving. May God help us to observe the day to his glory. J. S. C.

For the Herald of Truth.

"REMEMBER LOT'S WIFE,"

(Luke 17:32.)

These words were spoken by Christ for a lesson to us. First, he wants to lead us out from under the bondage of sin. Secondly, he would give us a lesson that after we have started out, to go right on in our journey and not look back into the sinful pleasures of this world.

When the cities of Sodom and Gomorrah became idolatrous God saw fit to destroy them. He sent angels to Sodom to lead out the few that were righteous. They came there in the evening while Lot was sitting in the gate. He invited the angels to enter into his house with him. They went with him and he entertained them that night.

Let us learn a lesson also from Lot's hospitality. Lot invited those who were strangers to him to abide with him. So we should invite Christ our Redeemer or his little ones, some of whom may be strangers, to abide in our homes.

The angels told Lot to flee out of the city for God would destroy it with fire. So Christ wants us to flee from the sinful pleasures of this world and from the wrath to come. Lot's family was to flee and not look back. Christ wants us to leave the sins of this world, and not look back to lust after their hurtful pleasures. Lot's wife disobeyed and looked back towards Sodom, and became a pillar of salt, and never got to mount Zoar to be saved. I fear that the same fate frequently overtakes Christian professors in our days. They start out to leave the sins of this world, make a good start, then look back to their former sins, and never get to the mount of God for safety.

Lot's wife must have had friends, or wealth, or some object of attraction in Sodom, that caused her to look back and lust after those things. So we are apt to look back also to our associates that are going on yet in their sins. Or perhaps

we are too much inclined to cleave to our former pride.

The angels took Lot's family by their hands, but Lot's wife took her hand out of the angel's hand. Christ not only gave us his hand, but left the glory of heaven and shed his blood for us. He wants us to come and follow him. He gives us the glorious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rest is promised us if we hold out faithful unto the end and do not go back into sin.

We find that Lot's sons-in-law were warned to leave the city, but did not give heed to the words of the angels, and perished in the fire and brimstone which God sent from heaven. This may be the result with many a sinner who hears God's warning and will not give heed to the calling till he is swept into that lake that burns with the fire of the second death.

I would say to those of us who have set out on our journey for the mount of safety to press forward for the crown that is prepared for us. Let us try to persuade our children to join in with us on our journey. The unconverted I would advise to leave the sins of this world and enlist under the banner of King Emmanuel. He will go with you through trials and temptations, and at last take you home to the heavenly mansions.

CATHARINE BLOUGH.

Johnstown, Pa.

For the Herald of Truth.

THE WORLD AND CHRISTIANITY NOT IN HARMONY.

An able writer once said, "Christianity can never impress the world by agreeing with it." There is more truth in this expression than even those Christians who claim to be farthest separated from the world think. When our profession, or rather practice of religion is lowered to a standard that reasoning worldlings know to be unchristian, how can we expect them to embrace it? They are shrewd enough to see that there would be nothing to gain in a profession that would not take them out of their present worldly condition.

Many persons are expressing their astonishment that Christianity does not flourish more, that the thousands of souls that hear the gospel preached still rush heedlessly down the broad road to death. The cause is not difficult to find. The dividing line between the world and Christianity is too nearly wiped out, while those who still claim to see it clearly have it somewhere laid away in a book of discipline—a Confession of Faith, and do not preach it and live it with sufficient vigor that the world may see it. Non-re-

sistant people in a great measure are a shame to the non-resistant profession. Too much is made of the easy side of Scriptures which point out duty and rules of action. When we study the apostle Paul we look for such texts as the following: "I please all men in all things;" "I can make all things to all men that I might by all means gain some." We follow him to Athens, and hear him reason in a pleasing manner with those learned Greeks concerning their misdirected zeal. When we live our confession it is with an air that seems to say, This is scriptural and right, but you, who have confessed Christ and have at the same time compromised with the world, can also expect to be saved, even if you do not obey the Scriptures. When we preach, it is with smooth arguments that sometimes point out much truth, but so full of apologies that almost anybody might think we are afraid of hurting persons' feelings.

The pleasing manner in Paul was probably one of his strongest elements of success, and contains a grand lesson to us; but we must not conclude that he tried to establish Christianity by pleasing the world and agreeing with anything that differed in the least from God's word. He opposed the world, preached the truth into the face of his enemies, and would not desist when forbidden of the rulers. He opposed the world with such determination and boldness that he was beaten with stripes, imprisoned, and finally killed. Such earnestness impressed the world. Had he agreed with the world there would have been nothing to move it to repentance; but the difference between the purity of the gospel he taught and the wickedness of the world in connection with his zeal and the blessings of God "turned the world upside down."

The lessons of the past seem to be lost upon the present generation. Is it any wonder that men do not believe the gospel from our example and our preaching when we consider the lukewarmness with which we live and labor, and the efforts we make to agree with the world in our life and our teaching? Some might contend that we must hold the good opinion of the world to keep from creating opposition to the gospel. The lessons of the past show that opposition to the gospel never has been a hindrance to its success. The apostles labored amidst the persecutions of the whole world, and yet were able, by the help of God to establish great numbers of Churches in a single generation. The reformers set forth the difference between the true Church and the world with such boldness and clearness that the most terrible persecutions did not prevent their doctrine from spreading over the world, and making great numbers of converts in a remarka-

bly short time. Menno Simon gathered converts and organized churches with a rapidity that would astonish us if some one were to do so to-day. Should some minister at present preach with the plainness, the power, the success, and to the extent that Menno did there might be some who would begin to question whether he is a true non-resistant, and whether the church should allow him to continue in that way. When the Friends (Quakers) had such workers as Fox, Barclay, and Penn, notwithstanding the unpopularity of their doctrine, the people believed, and embraced their society by thousands. They impressed the world by differing with it, and raising the standard of Christianity far above any compromise with any of its evils. No church society, teaching pure doctrine, has ever been highly successful without opposition. The truth of God ever has been and ever will be met by opposition and persecution. This because the world and Christianity are not in harmony and cannot be. J. S. C.

CRUELTY.

We regard societies for the prevention of cruelty to animals and to children as our natural allies and bid them God-speed. But it is not surprising, and so inconsistent as to border on absurdity, that many whose quick tears flow at tales of cruelty to dumb beasts, or, because, now and then, a child is kept up late at night and corrupted in the theatres, should be utterly unmindful of a world-wide system of *cruelty to men?* Armless, legless, eyeless men,—men crippled in hand or foot or back,—men corrupted in morals and addicted to evil habits, men compulsory idle, and therefore bad; these abound wherever armies abound or wars have been waged. If war were really a "monster," all the world would rally to hunt him down and destroy him. If war were the creature of some great corporation the masses would unite to annihilate that bad monopoly. If its crimes could be traced to any man, or any set of men, the prison or gallows would be counted too good for him or them. But war has been accepted as inevitable as death itself. Mankind believe it to-day to be as necessary as the last generation did slavery, or the patriarchs polygamy, or our grandfathers the use of intoxicating drinks. Christians search diligently and not always successfully for Scripture texts denouncing slavery, polygamy and wine drinking, and yet hardly notice the prophecy of Isaiah of universal peace, and hesitate to apply Christ's sermon on the mount or to follow his example of not "resisting evil." Are not his words to James and John still painfully true? "Ye know not what manner of spirit ye are of."—*Advocate of Peace.*

GOD KNOWS BEST.

If we push aside the gates of life
 And stand within, and all God's workings
 we see,
 We could interpret all this doubt and strife,
 And for each mystery could find a key!
 But not to-day. Then be content, poor heart!
 God's plans, like lilies pure and white un-
 fold!
 We must not tear the close-shut leaves apart,
 Time will reveal the calyxes of gold.
 And if, through patient toil, we reach the land
 Where tired feet, with sandals loosed, may
 rest.
 When we shall clearly know and understand,
 I think that we will say, "God knew the
 best!"

For the Herald of Truth.

"RESPECTED BY ALL."

The man who attempts to measure his own or another's Christian character by the amount of praise and respect, or de- scription and condemnation he is receiving at the hands of his fellow mortals, is ac- cepting a criterion to judge by what is not fully in accord with the teachings of the gospel of Christ. There are always persons who will assail the motives and character of their fellow-beings, and crit- icize their actions. From these scathing criticisms the most exemplary Christian saints that ever dwelled on earth were probably not exempt. For proof of this we need only refer the reader to the frowns, the scoffs, the contempt, the pain, and the ignominious death that Christ suffered when he strictly obeyed the wishes of his Father. He was treated by his fellow-men as a vile blasphem- er and a murderous villain; yet he was pure, holy, without sin or blemish.

The apostles and martyrs had to en- dure persecutions, bondage, and death at the hands of wicked men for leading lives of virtue and professing Christ as their Savior. Jacob was hated by Esau, yet received the blessings of his father. Joseph was hated by his brethren, yet his father loved him more than all his breth- ren. The righteous and the ungodly have their friends as well as their ene- mies.

The above remarks were partly prompt- ed by the fact that it is a very general custom with writers of obituaries and death notices to speak of the subjects of their notices as having gone to the man- sions of the blest, for the writers to as- sert that he (or she) *was respected by all*, that *he had no enemies*, or that *he was loved by all who knew him*. This I believe is generally said without duly considering the scope of its meaning, as it is, no doubt, always intended to im- ply that the person of whom this is said was pious and died in Christ. But to say that a person is "respected by all" is really far from saying that he is a Chris- tian, while it is equally true that an hum-

ble Christian *may have* the bitterest en- emies.

We entertain some doubts whether it can be truthfully said of any one that he is respected by all who know him; and should even this be the case, I think it is a hard matter for one to determine whether another one is respected by *all* men, or whether he has any enemies or not.

This is not intended as a censure for any one, but the promptings of a spirit of love.

A. METZLER.

For the Herald of Truth.

THE DESIRED HAVEN.

"Once upon the raging billows
 Rode a little bark in fear,
 Scarce in hope to reach the harbor,
 Yet deliverance was near."

How oft thus out upon life's treacher- ous ocean we sail in danger and fear. The mighty billows heave, while the storm is loud and threatening. Verily shipwreck seems inevitable and death points to a watery grave just before us. Hope has fled, while despair with her raven wings flaps bodefully around our foundering bark. How loud the raging winds and fearfully the storm howls around us, while the safe and desired ha- ven, where ships tossed long by winds and waves, lies still far, far away beyond our blinded vision!

Then it is that One above, clothed with strength and power, speaks a voice of majesty and authority "peace, be still!" Now the storm quickly ceases, the clouds disperse and light breaks forth wondrously again along the way of our future voyaging. Hope revives again and spreads abroad her dove like pinions and all is full of brightness and cheer again! We drive right on now briskly and bravely towards our desired haven. For the great Ruler of the tempest bids the weary conflict of winds and waves cease while a wondrous and most wel- come calm succeeds. "So He bringeth us to our desired haven." Yes

"Soon we desecry the fair haven,
 Where we touch the golden shore;
 Jesus stands upon the vessel,
 And it is anchored evermore."

I. N. KANAGA.

Newark, N. J., 1884.

THE HERITAGE OF THE UN- GODLY.

BY J. WAUGH.

A missionary of former days said to the writer: "Many years ago I set out to labor for Christ in Indiana. A friend who had been a long resident, was with me to give me such information as might be necessary. I remarked that the land

around us was low and of a very poor quality: 'True,' said he, 'but wait a little and I will show you as handsome a prairie as our Heavenly Father ever made.' We rode on, and gradually the land spread out before us rich in its soil and carpet of verdure, most inviting to the eye. 'Do you see that brick house yonder?' 'Yes.' 'Well, the owner living in it has had two sons hung.' 'You behold that stone house?' 'Certainly.' 'You may think it remarkable, but the builder and resident of it has two sons in the state prison. You cannot fail to see that house to the left?' 'I do.' 'Well, the resident of that has had a son hung. Farther on, do you see that grove, and that house pretty well set back?' 'Yes, I can see it distinctly.' 'The man living there has a son in the state prison. Over there you can see another residence.' 'Yes.' 'You may think it incredible, but the man living there has had a son hung.'

"The facts stated led me to ask my in- formant, 'How came these things to hap- pen? The record is as black as any I have ever heard. Do give me the needed explanation.' 'I will do so in brief. When I settled on the other side of the marsh, those people settled there. The land, as might have been foreseen, proved very productive. They cultivated corn, wheat, oats, and planted orchards. The markets paid good prices. They soon came to be wealthy. The grain marketed in the fall left them little to do in the winter; so they gave themselves up to dissipation. They built neither a church nor a school-house. Their children grew up idle, ignorant, and vicious. Their ap- ples were turned into cider; and their winter evenings were given up to conviv- ality. Soon cider was not strong enough, and other intoxicants came into use. They had frequent parties, and these parties meant dancing; and the dancing meant drinking; and the drink- ing meant a drunken revelry; the drunk- en revelry a fight; and the fight, meant too often, a murder. These are but the outlines. I need not enlarge upon the particulars.'"

Our missionary friend set me to think- ing. How much unwritten history is there of similar neighborhoods and vil- lages? Sodom settlers will leave behind their Sodom inhabitants. A few God- fearing men established in the wilder- ness, will make it blossom as the rose; and godless pioneers in the well-watered plain of Jordan will only prepare for the baptism of fire and salt. The setting up of a school will do little without a Church. Teaching grammar will not originate pure conversation; the knowl- edge of arithmetic will not influence the addition of the graces; the study of Greek and Latin will not necessitate the tongue of truth; the acquaintance of chemistry will not be the solution of re-

ligious doubt; the mastery of geometry will not bring with it the axioms of eternal righteousness; geography may be understood with an inability to comprehend the boundaries of virtue and moral safety; natural philosophy will never convey to the mind the understanding of the science of salvation. The intellect must influence the moral forces in the way of obedience to God, or there will be a perpetual antagonism between knowledge and godly practice.—*American Messenger*.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday Schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer who had taken a great liking to him, said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke and said, "If you will stay I won't swear;" and he kept his word.

Boys! take a bold stand for the right, throw your influence on the side of Christ and you will sow seed the harvest of which you will reap both in this world and that which is to come.

BOYS, READ AND HEED THIS.

Many people seem to forget that character grows; that is it is not something to put on ready-made womanhood or manhood; but day by day, here a little and there a little grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a business man—prompt, reliable, conscientious, yet clearheaded and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I don't think!" will never be a reliable man, and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man,—a gentleman.—*Christian Helper*.

IS IT PROPER FOR CHRISTIANS TO BE GOVERNED BY THE LAWS OF FASHIONS?

Certainly not; it is very improper. Fashion is a godless tyrant, and is blighting to everything religious. There is scarcely anything that retards the progress of Christianity more than the fashionable folly and pride fostered in many churches. This withering curse, with its desolation and paralyzing influence, is seen in almost every portion of the church; not merely in the ranks of the membership but also in the ministry and their families its blight is very perceptible.

The whole drift of fashion is away from godliness and the simplicity of the Bible. One has only to open his eyes to see how the votaries of fashion are steadily veering from the path of the Scriptures. A fashionable congregation is almost invariably cold, formal and irreligious, and drifting further and further from evangelical faith and holiness. And any minister who refuses to drift in with the sympathies and practices of such congregations will be filed off with the "fogies," and his place filled with "young America." To escape this calamity, it is to be feared, many who call themselves ministers of Christ, have pandered to the caprice of fashionable, worldly churches, and have married worldly, fashionable women, in the height of fashion. When the minister swings a gold ring on his finger in the pulpit, and his wife sits before him in the height of *flowers, flummery and jewelry*, of course things move on gaily, and all the fashionables are delighted.

1. That the law of fashion is in many respects wrong, and in others an outrageous tyrant, we presume most good people will admit. Fashion lords it over *reason, common sense and good taste*, with the most reckless and iron sway. Some of the fashions are perfectly outlandish monstrosities.

2. The law of fashion is a fruitful source of fraud and advice in people desirous of conforming to the fashions without the meaning of doing it. These artificial wants press men tenfold more than all the legitimate necessities of life.

3. The law of fashions is a great evil, in that it consumes a vast amount of *time, labor and money*, which ought to be devoted to the salvation of our race. Man is a steward and carries most tremendous responsibilities. What right has any Christian with the vows of God and the claims of a godly life upon him, to spend his time, his money, or his talents following the changing fashions? It is impossible to follow the fashions of this world, and at the same time obey God. Is it not time for the church to awake to her duty, and assert her freedom from her impious bondage to the goddess of fashion? —*J. A. Wood*.

WHAT SHALL BE DONE WITH IT?

A sister in Ohio asks: Is it right to take the jewelry that a person lays off from religious principle and sell it for other people to wear?

Answer: If we were to sell it to another *Christian* to wear, it would be wrong. But the jewelry business belongs to the world, legitimately. When, therefore, we take the article laid off and restore them to the world where they belong, we conceive it to be right and to take the proceeds and apply them to benevolent purposes, according to the design of the giver. But in no way should we countenance *Christians* to ornament their persons in this way. And the testimony of their abstinence is thus given against the sin of the ungodly world. All this ornamenting of persons is on the line of gratifying fleshly lusts and to be avoided.—*Guide to Holiness*.

To whom you betray your secret you betray your all.

BOUGHT PLEASURES.—Do not yourself the great injustice of making any of your pleasures depend on money if you have it not to spare. The pleasure bought with money that is elsewhere needed has a deadly sting in it.—*J. R. Hoffer*.

ALWAYS LATE.—Half the value of anything to be done consists in doing it promptly. And yet a large class of persons are always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements. They are late, very likely, in rising in the morning, and also in going to bed at night; late at their meals; late at the counting-house or office; late at their appointments with others. Their letters are sent to the post-office just as the mail is closed. They arrive at the wharf just as the steamboat is leaving it. They come into the station just as the train is going out. They do not entirely forget or omit the engagement or duty, but they are always behind time, and so are generally in haste, or rather in a hurry, as if they had been born a little too late, and forever were trying to catch up with the lost time. They waste time for themselves and they waste it for others, and fail of the comfort and influence and success which they might have found in systematic and habitual punctuality. A good old lady, who was asked why she was so early in her seat in meeting, is said to have replied that it was her religion not to disturb the religion of others. And if it were with all a part, both of courtesy and duty, not to say of religion, never to be unpunctual, they would save time for, as well as annoyance to, others, and aid themselves to success and influence in a thousand ways.—*Selected*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

November 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Itach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies ".....	.15 "
4 " ".....	.25 "
12 " ".....	.60 "
22 " ".....	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Mennonite Publishing Co.,
Elkhart, Ind.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From *The Brethren's Evangelist*, Ashland, O., Oct. 8th, 1884.—We have received at this office, and perused with pleasure and profit "The Journeys of Jesus," a work published by the Mennonite Publishing Co., Elkhart, Ind. The book is founded on the narrative of the Savior, as related in the New Testament, and historical facts obtained from other well authenticated sources. It is therefore thoroughly reliable as a book of reference, and is extremely interesting reading, inasmuch as it graphically describes the life of our Savior, and portrays to the mind of the reader, the many interesting associations of the scenes of His labors, in His mission among men. The reading of this book will inspire renewed interest in the study of the New Testament, and increased admiration for the Son of God. The book well deserves a place beside the Bible, not to supersede it, but to go with it as an exponent and commentary.

WORDS OF CHEER FOR 1885.—With the last number of the HERALD OF TRUTH we sent a copy of the WORDS OF CHEER as a sample copy to each subscriber. There are no doubt many families who have never seen our children's paper, and who would be very willing to give their children the pleasure of reading it regularly if they were acquainted with it. Herewith we give all an opportunity to read and see one number of it and thus far to become acquainted with it; and we trust you will be so well pleased with it that you will subscribe for it at once. The paper is furnished at a very low price, and we hope many may avail themselves of this opportunity to secure it.

We want to increase the circulation of the WORDS OF CHEER very largely with the New Year and we trust that by the sending of this number we shall be able to add many new names to our list. We ask our friends to subscribe themselves and also to ask their neighbors to do likewise. Get up a club and send in as large a number of names as you can get together.

The price of the WORDS OF CHEER for one year is \$.25. If you subscribe for the HERALD OF TRUTH and the WORDS OF CHEER together the two papers will be sent for \$1.15. Address Mennonite Publishing Co., Elkhart, Ind.

THE ENGLISH MARTYR'S MIRROR.—The translation of this great work is still progressing at the usual rate. There are still about 200 pages to translate, which will require some four months to complete, after which we intend to push the printing of the work as rapidly as possible. The printing can be done in less than six months.

OUR PROSPECTUS.—With this number of the HERALD we send the prospectus, premium and subscription list for 1885. We offer a very good list of premiums to those who are willing to work for the paper. We hope our friends will make good use of them. We want to see the circulation of the paper widely extended. Do not hesitate to ask your neighbors and friends, who do not read the paper to subscribe. Please make an early, earnest effort and let us start in with the new year with a largely increased circle of readers and in this manner work for the kingdom of Christ, for us, and at the same time, for yourselves. We trust every one will try to gain some new subscribers for the HERALD, and in doing this do not forget our children's papers, the WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND.

TO THOSE IN ARREARS.—The year 1884 is almost gone and the time for the renewing of the HERALD for 1885 is at hand. Now while the great majority of our subscribers are paying promptly in advance for their papers (for which we owe them many thanks), there are a few who are in arrears, and owe us for a year or two, some few for several years. Now we kindly ask our friends who know themselves to be in arrears to try and send us what they owe and at the same time we trust they will renew their subscriptions for the coming year. We are under heavy expenses for paper and help, and money has been running very close during the past summer, and we are now looking forward to our friends to help us meet these obligations. We are busy at work on the Book of Martyrs, and in a short time we will be ready to begin to print, when we will have to make a large outlay for paper, and we need means. The translation has already cost us a large amount; and if our friends who are still in arrears will lend us their kind help in this way they will be helping a good cause.

We are looking forward to all our friends to aid us all they can in extending the circulation of the paper.

BOOKS.—The winter is at hand, and during the leisure hours of day and the long evenings we cannot make better use of our time than to read a good book, and on this account the people purchase

more books during this season of the year than any other.

The election is now over, and the political excitement that raged to such a great extent during the campaign has subsided and people are relaxing into their wonted quiet and giving their attention more to the enjoyments of home.

The Christmas and New Year holidays are just before us too, and many are looking for appropriate gifts for children and friends, and hence we would call the attention of our readers to the stock of books and stationery of the Mennonite Publishing Co. We have our Church books, Hymn books, in great variety, embracing all the English and German Hymn books used in our Church; and a stock of Bibles to suit almost everybody, and we hope our brethren throughout the country will favor us with their orders. We can furnish Bibles ranging in price from 25 cents to \$12.00. We would call special attention to our catalogue in another part of this paper.

THANKSGIVING PROCLAMATION.—President Arthur has issued a proclamation to the people of the United States, designating Thursday, the 27th day of November, as a day of general thanksgiving. A part of the proclamation reads: "I do recommend that throughout the land the people, ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgment to the Giver of all good for the countless blessings wherewith He has visited this nation."

DEACONS ORDAINED.—At Franconia Meeting-house, Montgomery Co., Pa., the congregation met on the 30th of October to ordain a deacon to fill the vacancy occasioned by the death of Henry Hackman. Twelve persons received votes and the lot fell on Jacob C. Freed.

On the 28th of October, the Church at Blooming Glen, Bucks county, Pa., also ordained a deacon. Fifteen persons received votes and the lot fell on Levi Yoder. May the Lord bless both these dear brethren in the important work devolving upon them.

BE STRONG.—How often we forget our weaknesses, and pretend to be strong when we are not. Peter was ready, and strong enough in his opinion, to declare that he was willing to go with his master to prison and to death; and when the test came he was not even able to bear that he should be looked upon as a follower of Jesus of Nazareth.

So men often overrate their moral strength. They feel that they are able to take care of themselves under any circumstances. They boast that they can come very near the precipice without danger; and before they are aware of it

they have gone over. Many a young man when he goes out into the world ventures too far into the tide of vanity and sinful pleasures, thinking to go only so far; but before he sees clearly whither they lead he has sacrificed his health, his business, his honor, and his soul.

Many a young man ventures into the billiard hall and the drinking saloon, thinking to stop before danger comes, but before he is aware of it, he is enslaved to his appetite, and plunges into the great whirlpool of destruction, ruined body and soul.

Our strength is in God, "Without me ye can do nothing." If you are a slave to any sinful passion, whether lying, swearing, drinking, or any other, the only safe way is to depart from it. Do not venture your health, your means, or yet your soul where there is any risk; always keep on safe ground; always keep away from these soul dangers and you shall be blessed in the favors of a kind heavenly Father.

THE DANGERS IN FASHION.—There is scarcely another form of temptation by which the Christian is as easily entrapped as fashion. One reason for this is because many persons which make a profession of very high attainments in spiritual experience have bowed at the feet of the goddess, fashion, and have adopted the everchanging modes of the most worldly. This trap of Satan deludes many into the opinion that it matters not how persons appear if they only feel no compunctions of conscience.

Likely there could be but few Christians found, after having the Scriptures on this subject explained, who would not confess that the churches have sadly departed from the simple truths of the Bible and the lofty standard of Christian propriety set up by their founders. The Scriptures are right and all claim that the reformers were right at least in this particular, and departures from these must be wrong.

The wrong in fashion becomes more apparent when we notice whither it leads. The great danger is that persons in taking this one wrong step are ready to take others, all of which lead away from the truth. Too frequently Satan makes fashion the first thread of a rope with which he binds persons to extravagance and sinful indulgences that ruin the soul.

Find one of our most fashionably inclined sisters, and see whether she is not disposed to go into society of questionable merit, to attend pleasure parties, and possibly sees no harm in the circus and the dance. Find one of our gentlemanly brethren that sees no harm in wearing a fashionable mustache with the rest of his face shaven, and having the style of his clothes changed to suit every turn of fashion, and see whether he does not think the Church too rigid in her opposi-

tion to secret societies, that war is justifiable under certain circumstances, and that it is right to sue at law to recover an honest debt. See whether such are the most regular attendants at the Church services, whether they are the most earnest worshipers, whether their conversation is the most spiritual, and whether their Christian life is the most commendable.

Dr. James W. Alexander says: "Observe the families which have made the passage from ancient strictness to fashionable Christianity, and you will find their children, one by one, sliding away to looser forms of religion, if not to utter carelessness. More than ever do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breasting the waves, like the Eddystone Light House." C.

"CLEANSE ME."—David prayed God to cleanse him from secret faults. He did not deny that he might have some secret faults that made him impure before God. If he was true to his prayer his desire was that he might be saved from these faults, not in them. To be saved from them would be to continue in them no longer. The practice of secret faults must cease, and the desire to engage in them removed. He would also be saved from the evil consequences that must follow all faults. Save me, cleanse me! was his prayer.

It is possible that many at the present day would be willing to be saved from the dreadful results of continued secret sins, but are not willing to be saved from the practice of them. How many apparently sincere Christians are slaves to their secret faults, feeling the condemnation in which they are held by them, dreading the awful consequences that must follow, yet are not willing to cease practicing them!

Secret faults are the most dangerous, and the most likely to follow us, and at last condemn us to eternal death. Many a soul has kept up an apparently respectable Christian life and upon his death-bed confessed that he was doomed with the lost because of some secret sin of which the world knew nothing. Open sins are more likely to be repented of because the one that commits them cannot hide behind "a refuge of lies."

O guilty soul! if you have secret faults that you are hiding from the world—faults that you carnally love and would feel the blush of shame and guilt to come upon your cheek should the world suddenly discover them—remember that they fasten the curse of sin upon you, and will bar you out of heaven! Let your prayer be, "Cleanse me from my secret faults." C.

Be deaf to the quarrelsome, blind to the scornful, and dumb to those who are mischievously inquisitive.

WHATSOEVER THY SOUL DESIRETH.—A correspondent asks for an explanation of Deuteronomy 14: 25, 26. The text reads, "Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go into the place which the Lord thy God shalt choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth."

When we allow ourselves to question why an explanation was asked upon this particular scripture, and at the same time remember that this correspondent some time ago wrote an article in criticism of the arguments generally used in support of abstinence from intoxicating drinks, we are made to wonder whether this is not a suggestion that the Bible justifies strong drink, and that we are opposing the practice of drinking intoxicants in opposition to scripture teaching. There is in it, at least, a hint that we may have some difficulty in maintaining our position against intemperance.

What does God mean by these instructions to Israel in the wilderness? Does he mean that his own chosen, faithful people shall expect him to name a place over in Canaan where every man shall gather his family at appointed times there to make of himself a sensualist, eating to gluttony and drinking to drunkenness? Certainly not; for the book of Deuteronomy is not finished till God instructs parents to bring a rebellious son before the elders of his city and say, "This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard." The penalty annexed to this crime is that "all the men of his city shall stone him with stones, that he die." (21: 21). God, by the prophet Isaiah, declares a woe upon the drunkards of Ephraim. Joel says, "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine."

Considering these texts in connection with Deut. 14: 16 it becomes clear that God did not instruct Israel to indulge in excessive eating and drinking. Drunkenness was sinful then, and is sinful still. God was pleased that Israel should enjoy the fruits of the land—wine as well as the other products of his labors—but the feast was one of harmless social enjoyment in connection with thanksgiving to God. It was not a time of revelry and excesses. The mild, pure, harmless (if moderately used) wine of those days could be used in thankfulness to God and by his approval, as drinks of the same strength and properties might be to-day. Distilled liquors and the horribly poisonous adulterations of which nearly all the strong drinks consist now were not known then. God's permission to use moderately the strong drinks of those days does not recommend the vile drinks of to-day that can scarcely be tasted with-

out bad effects. There are, of course, some exceptions.

God commanded Israel to eat before the Lord God in the place in which he should choose to place his name; and when families lived too far distant from that place to take the fruits of their labors thither to eat them there, he made provision for them that none need be hindered. In that case they were to take their money, and go to this sacred place, and bestow that money for whatsoever the soul lusted after. They were to have the privilege of enjoying whatever they desired; they could have their choice of good things. But there is certainly not one reader who is living holiness to the Lord that will find in this arrangement of God any argument to favor or excuse the drinking of intoxicants in public places as it is done at present.

The principal objection usually urged against temperance advocates is that many of them claim it to be sinful to drink intoxicants in any quantity, however small. It is true that some do take this extreme position, but likely the number is much smaller than many persons suppose. It is generally claimed that total abstinence is safe, and this position is frequently confounded with the claim that anything less than total abstinence is sinful.

The Bible, beyond a doubt, allows us total abstinence from all alcoholic drinks outside of the wine in the communion, and recommends it for our physical and spiritual good. As examples the reader is referred to Samson and John the Baptist. The text under consideration does not prove that Israel and we as well could not be as faithful to God's word and as pleasing in his sight without tasting strong drink as to imbibe as fully as moderation would allow. Israel was to have his choice of the things named to feast upon. He could spend his money for whatsoever his soul desired, oxen or sheep or wine or strong drinks, but any of these things might be omitted. He was not compelled to drink strong drink in order to please God. If we may claim the liberty now on Bible authority to eat and drink what is pleasing to the taste, it certainly can be no offense to God if we from principle, because of the evils connected with their use at present, deny ourselves some things that God allows in his word. The drinker says, God allows a temperate use of strong drink, and I will use my liberty. The total abstinent says, God allows me to abstain from the use of intoxicants, and because of the terrible ruin they bring upon thousands, because my example if I drank might make a drunkard of some one, and because I can keep myself out of temptation by refusing to taste strong drink I will use my liberty. Which is nearest right in the sight of God, and which uses his influence most to the wel-

fare of his fellow-men? Let each reader decide this question for himself, remembering that the eyes of the Lord are upon him, and then act accordingly. C.

CHURCH NEWS.

BANK CHURCH, VA.—On Saturday, the 18th of October, three persons were received by baptism into membership in the Bank Church, Rockingham Co., Va.

BRO. CHRISTIAN BRUNK and wife, of Winchester, Virginia, are visiting their friends in Rockingham county where they had their home from their childhood till they moved to Frederick county some years ago. Bro. B. preached at the Weaver Church on the 5th of November.

A VISIT TO PENNSYLVANIA.—**PRE. JOHN GEIL**, of Rockingham Co., Va., and **DEACON FREDERICK ROADES**, of the same place, recently visited in Pennsylvania. On Oct. 25th Bro. Geil spoke at Franconia Meeting-house. On Sunday, Oct. 26th, Pre. John Reesner, of Illinois, spoke at the same place. May the Lord bless the labors of these brethren and make them instruments for good wheresoever they go.

SOMERSET CO., PA.—On the 26th of October the Sunday School in Somerset county at one of the churches closed for the season. Seventy-four copies of the book "Non-conformity to the World" were used in this school by the pupils and teachers. On the day of closing the school was addressed by a teacher of the public schools, Isaac L. Yoder, and Levi Blough.

FROM FRANCONIA, PA.—There were services in the Franconia meeting-house on Saturday last in the English language, by a preacher from Virginia named Geil. On Sunday, John Risser, of Illinois, preached at the same place in the English language. The Mennonite congregation at Franconia have nominated twelve brethren for the office of deacon, one of which will be elected by lot on this Thursday.—*Lansdale Reporter*.

CHAMBERSBURG, PA.—Preacher Joseph Heatwole and wife, of Rockingham Co., Virginia, arrived at Chambersburg, Pa., on Saturday, Oct. 25th. They visited with the brethren and sisters till the 29th, and in that time Bro. Heatwole held two interesting meetings. The brethren feel that the blessing of God was with them on these occasions. May the Lord be with our brother in the good work, and make him an instrument in winning many souls to Jesus.

FROM MAHONING CO., O.—Preachers David Martin, of Columbus, O., and Henry Kilmer, of Holmes Co., O., are on a visit to the brethren in Mahoning county. On Sunday, Oct. 19th, they held services at Metzler's Church, and on the following

Sabbath (Oct. 26th) they participated in the communion services at Oberholzer's. The brethren, Henry Walters, of Moultrie, O., and Joseph Ziegler, of Pennsylvania, were also present on the occasion and spoke to a full house.

PRE. PETER BASINGER and wife who were absent for some time on a visit to Rockingham Co., Va., returned home again. Bro. Basinger was not present at the communion services, owing to feeble health, occasioned principally by a severe cough which he contracted on his journey.

BRO. SAMUEL YODER and wife, and others, of Elkhart Co., Ind., are visiting among the brotherhood here. Bishop Jacob Wisler, of the same place, officiated at the communion services of his branch of the Church, held at Oberholzer's Meeting-house on Sunday, Oct. 19th.

CORRESPONDENCE.

FROM MIFFLIN CO., PA.—Eighteen young persons were received into the Church near Belleville this fall, and two were added to the Church at Mattawana. May they all continue steadfast, as disciples of Jesus, unto the end.

The three Sunday Schools connected with the Churches near Belleville, Allensville, and Mattawana have closed their work for this year. The attendance of children and young people was quite good at all of these schools, but there is room for improvement in the attendance of some of the middle aged and older people.

On Sunday, Nov. 2d, Bro. Samuel Peachey Jr. was ordained to the gospel ministry, in the Church at Belleville, and, at the same time and place, Enoch A. Zook was ordained deacon. May the Lord richly endow these brethren with his spirit, and may he bless and prosper them as faithful and effective workers in the churches here.

Bro. Jonathan Smucker and wife, of Nappanee, Ind., are visiting their friends and the Churches here at present (Nov. 3d). We have not been without our share of troubles of late years, but we hope we have gained somewhat from our experience, and that the Lord will yet bless and prosper us in the days to come.

J. K. HARTZLER.

VISIT TO MARYLAND.

On the 17th of October I started from Port Republic, Rockingham Co., Va., and was hurried over the iron rails to Hagerstown. Here Bishop A. Shank, of Rockingham Co., Va., met me. The Brethren Jos. Shank and Simon Brunk took us to the home of Bro. Tobias Shank where we spent the night.

On the 18th we filled an appointment at Stauffer's Meeting-house at 2 P.M. The next day—Sunday—the communion was held at the same place. In the afternoon a communion meeting was held at the house of Sister Hoover who on account of bodily infirmities was unable to attend the morning service. On the 20th there was meeting at Miller's Meeting-house, and on the 21st at Eschleman's School-house in the evening. The next day we were taken to Reiff's Meeting-house where there was a meeting at 10 o'clock. From there we were taken to Clear Springs. On the evening of the 24th there was an appointment at the Meeting-house, also the next day, and on Sunday the 26th the communion was held at the same place. The communion was also observed at the house of Sister Weller who was unable to attend at the Meeting-house.

Bro. Shank officiated at all these meetings. There were three accessions to the Church at different places.

We spent the night at the home of Bro. Jacob Martin Sr. The next morning he took us to Hagerstown where we took the train for home.

I have taken this method to give an account of the visit to the many friends we met. We feel very thankful to them for their kindness. **SOLOMON BEERY.**

Cross Keys, Va.

A HOME FOR THE SCATTERED ONES.

In the hope of encouraging at least a few who until now have labored on rented farms or worked by day's wages, I will state some things concerning the new settlement in Kansas referred to by Bro. Kauffman in the *HERALD* of October 15th.

In the first place I will say that from time to time I have been inquired of by homeless persons here and abroad where they might purchase a cheap home among our people. As the land here was already rated from \$400 to \$600 per quarter (160 acres), I could not give an encouraging answer to those with limited means, I thought of the matter, and felt it a duty to search a little elsewhere in the interest of these inquirers. A person living here, so near by, can do this with so much less cost than one who lives far away.

Having heard of cheap lands, on good terms, in Chase and Butler counties of this state I made an examination of these lands between the 2d and 6th of September, while Bro. Kauffman, of Ill., was yet with us seeking a home. The result was that after viewing the lands we, a company of five, agreed that between Sycamore Springs in Butler county and Burns station in Marion county on the F. E. & W. Railway was the most suitable

place we saw for our scattered members and others without homes and with small capital to settle.

To-day, Oct. 29th, I returned from a second investigation to the same place, having desired a still closer examination before this writing. Remembering the wise saying of Solomon, "that in the multitude of counsel there is safety," I managed to get an older and more experienced brother, David Weaver, near Newton, to go with us this time. I feel glad that I can say his judgment is, as ours, that we can safely advise people to settle there. After running over the land his remark was that he had no idea of seeing such a large tract of nice farming land as we had seen in our travels. Bro. Thomas Fletcher and myself were more favorably impressed with the country this time than on our first visit, as we went more directly east from Burns station over the farming land, while the time before we went south east over the grazing lands which have more or less gravel spots on the rising slopes.

A number of our people are inclining toward this settlement at present, mostly brethren, and I shall not be surprised if Bro. Thomas Fletcher, of Marion Co., Kan., (Pabody), will make the start and Bro. A. H. Kauffman, of Conlogne, Edgar Co., Ill., come in next. We have requested our agent, Thos. Niveson, at Florence, to assist us in getting a reserve of a few thousand acres until next April. I have also written to the general agent of this land at Topeka, Kansas, concerning the matter, and expect him down to see us this week. Any of our friends wishing any part in this colony will assist us some by writing to me at once, that we may know all the better how to proceed, and, as soon as they can they should come and see for themselves. The agent at Florence will take pleasure in showing you the land which we allude to, which can be bought at \$4.75, \$5.50, but mostly \$6.00 per acre, one fourth to be paid down and seven years to pay the balance at 8 per cent. interest. The second, third, and even fourth payments will be carried over if parties cannot possibly meet them, but the interest must be paid each year.

A considerable portion of this land has been sold since we were down the first time. From four to six agents from surrounding points are bringing buyers into this body of land continually since the interest has been directed that way. It is a fine cattle range, and the fine appearance of occasional wheat and cornfields tells us that, with God's blessing, if we "till the soil, we shall have plenty of bread." The prairie grass here, on these twenty to thirty thousand acres does not look so well as in Chase, Harvey, Marion, and McPherson counties, but this need not frighten any one. The cause is that the unhindered fires, sweeping over this

portion of country in the fall of the year, have left the roots exposed to winter's frosts, and to the hot rays of the sun in summer. When I came here to Marion and McPherson counties, fourteen years ago, I traveled thirty miles one day without finding a hut or single inhabitant, and the grass was so thin and short that my brother-in-law, Daniel Kilmer, living then two miles from my present home, had to go several miles to a large flat or basin to gather sufficient hay for one team and a cow over winter. Now every farm can have hay stacks. Ever since the country has been sufficiently settled to keep off the fires the grass has been abundant. You need not be alarmed if you don't find the grass so abundant when you get to Butler county as it is in the older settlements.

Every well of water we found there had good water. The depth of wells varies from ten to twenty, fifty and sixty feet. Wells are bored for seventy-five cents a foot for the first forty feet, below this depth it costs something more. Some of the land yet unsold has springs and running streams. Stone is plenty enough to furnish fencing around cattle yards and for small outside buildings. I noticed several places where good quarries can be opened.

One day's drive of forty miles will take you to an apple country. Five loads were driven up to the Sycamore Springs last Tuesday while we were taking dinner there. They cost twenty-five to thirty cents per bushel. In peach time you can find a supply of them within ten miles of Burns. These are advantages worthy of notice in a new settlement. There are two lines of railroad, one twenty-two miles, and the other from one to sixteen miles distant, owing to where the settlement is formed.

Three visiting brethren from Pennsylvania were in our company last Tuesday, and they were well enough pleased with the country to buy two sections (1280 acres). They, however, expect to settle in Harvey county if they should come again in the spring. Their names are Franklin B. Weaver, Henry B. Weaver, and Benjamin Widmer, all of Lancaster Co. Another advantage is that we think Preacher Hamilton, of Cherokee Co., Kan., who can speak in the German and English languages, can be prevailed upon to be the minister of the scattered ones that may be gathered in this new settlement, as he has no home of his own where he is.

In our paper we have seen many urgent requests from the brethren living away from our church privileges, for ministers to call on them and break into them the Bread of life. Will not this be a fine opportunity for many such hungering, thirsty souls to come together into one fold and obtain an earthly home, where one faithful shepherd may go in

and out before them, and lead them toward their home in heaven?

My address is Newton, Harvey Co., Kansas. As future prospects open up before us, I will endeavor to make it known through the HERALD OF TRUTH.
R. J. HEATWOLE.

Miscellany.

"SELL NO MORE TO THEM."—A young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them."

The landlord listened pale and trembling. Setting down his decanter, he exclaimed:

"God help me! this is the last drop I will ever sell to any one!"

And he kept his word.—*Late Paper.*

THE CHICAGO & NORTH WESTERN SYSTEM.—The best-equipped railroad in the world. Without exaggerating, and keeping close within the narrow limits of fact, it may be asserted without fear of truthful contradiction, that the Chicago & North-Western Railway is not only the best and most perfectly equipped railroad in the world, but it is also the most important as to the territory it traverses, the numerous business centres and pleasure resorts that it reaches, and the facilities it offers for pleasant, speedy, safe, and comfortable transit for all classes of passengers. It caters alike to the needs, tastes and financial abilities of the millionaire and merchant prince; to the farmer, with his plain and simple wants; and to the economical and necessitous; and gives to each the full value of all that he pays for. Its luxuriantly finished and furnished palace sleeping-cars, and its more than luxurious drawing-room coaches, are marvels of beauty and comfort. Its coaches are new, and of the most perfect models that have been adopted by any company; they are al-

ways kept sweet, clean and pure. Its dining-cars are superb, and the meals and service provided in them are equal to that given by any first-class hotel in the country.

Where it is. Starting from Chicago, and having various main lines, running west, north-west, and north, it covers about all that is desirable in Northern Illinois, Iowa, Wisconsin, the upper Michigan Peninsula, Minnesota, and Central and Southeastern Dakota, and Northeastern Nebraska. It is, as its name implies, the railroad of the great Northwest.

PASSING UNDER THE ROD.

"Whom the Lord loveth, he chasteneth" Heb. 12:6.

Lines on the death of Jacob R. Smith, selected by his sister, Martha Fisher.

I saw a young bride in her beauty and pride,
Bedeck'd in her snowy array;
And the bright flush of joy mantled high on her cheek,
And the future looked blooming and gay;
And with woman's devotion she laid her fond heart

At the shrine of her dear husband's love;
And she anchored her hopes to this perishing earth
By the chain which her tenderness wove.

But I saw when those heart strings were
bleeding and torn,
And the chain had been severed in two,

She had changed her white robes for the sa-
bles of grief,
And her bloom for the paleness of woe!

But the Healer was there, pouring balm on her heart,
And wiping the tears from her eyes;
And he strengthened the chain that was broken in twain,

And fasten'd it firm to the skies:
There had whisper'd a voice, 'twas the voice of her God,

I love thee—I love thee—pass under the rod!

I saw, too, a father and mother who lean'd
On the arms of a dear gifted son;
And the star in the future grew bright to their gaze,

As they saw the fond place he had won;
And the fast coming evening of life promis'd fair,

And its pathway grew smooth to their feet;
And the starlight of love glimmer'd bright at the end,

And the whispers of fancy were sweet.
And I saw them again bending low o'er the grave

Where their hearts' dearest hopes had been laid,
And the star had gone down in the darkness of night,

And the joy from their bosoms had fled.
But the Healer was there, and his arms were around,

And he led them with tenderest care;
And he showed them a star in the bright upper world,

'T was their star shining brilliantly there:
They had each heard a voice, 'twas the voice of their God,

I love thee—I love thee—pass under the rod!

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

ZIMMERMAN—BURKHOLDER.—On the 30th of October, at the house of the bride's parents, by preacher Amos Shenk, Bro. Amos Zimmerman, of York Co., Pa., and Sister Nancy Burkholder of Cumberland Co., Pa.

SHOWALTER—BLOSSER.—On the morning of October 30th, near Harrisonburg, Rockingham Co., Va., by Abraham Shank, George B. Showalter and Elizabeth E. Blosser, all of Rockingham county. Brother Showalter and his bride took the train the same evening for a visit to friends in Ohio.

MARTIN—MOYER.—On the 21st of October, at the home of the bride's parents, by Bishop Elias Weber, Isaac Martin and Nancy Moyer both of Waterloo Co., Ontario.

ZUERCHER—AMSTUTZ.—On the 2nd of November, in Berne, Ind., by S. F. Sprunger, Samuel Zuercher and Mary Anna Amstutz.

Died.

BEILER.—On the 17th of October, in Lancaster Co., Pa., of consumption, Lizzie, daughter of Benjamin and Mary Beiler, aged 24 years, 4 months, and 19 days. Funeral services were held by Daniel Esh, of Lancaster county, and Christian Beachy of Midlin county. Lizzie was a beloved sister in the Amish Mennonite Church for eight years. We have reason to believe that she has gone to be happy with her Savior. This young sister leaves many mourning friends to sympathize with the bereaved parents, her five sisters and one brother.

"Weep not for me, my parents dear,
Since I have gone and left you here;
With Jesus I shall happy be,
O parents, do not weep for me.

As God knows best, his name be blest,
He doeth all things well;
He took her to her heavenly rest,
With Christ above to dwell."

SHAUB.—On the 15th of September, near New Providence, Lancaster Co., Pa., Rudolph, son of Henry M. Shaub, aged 9 years and 11 days. Buried at New Providence.

KENDIG.—On the 15th of September, near New Providence, Lancaster Co., Pa., John Kendig, aged 67 years and 9 months.

GROFF.—On the 21st of September, near New Providence, Lancaster Co., Pa., Simon Groff, aged 96 years, 6 months and 12 days. Bro. Groff was a faithful member of the Mennonite Church. Funeral services were held by Benjamin and Amos Herr.

REES.—On the 23d of September, near New Providence, Lancaster Co., Pa., Simona, child of Henry E. Rees, aged 11 months and 3 days. Buried at New Providence.

HICKY.—On the 15th of October, near New Providence, Lancaster Co., Pa., Lillie E. Hicky, aged 25 years, 8 months and 28 days. Services by Amos Herr. Buried at New Providence.

KEENE.—On the 23d of October, near New Providence, Lancaster Co., Pa., the wife of John H. Keene, aged 30 years, 6 months and 11 days. Services by Simon Graybill. Buried at New Providence.

MINNICH.—On the 5th of September, in Jan'sville, Lancaster Co., Pa., Simon Valentine Minnich, infant of Mrs. Minnich (Widow), aged 6 months and 20 days. Funeral on the 7th. Text, Psalms 16:6. Buried at Landisville Meeting-house.

MYERS.—On the 26th of September, in Plumstead twp., Bucks Co., Pa., of palsy, Anna, wife of John S. Myers, aged 68 years, 8 months and 22 days. Buried at Deep Run Meeting-house. Services by John Gross and Samuel Gottshalk.

LATSHAW.—On the 13th of October, in Boyertown, Berks Co., Pa., of typhoid fever, Esther Latshaw, widow of Daniel Latshaw, deceased, of Chester Co., Pa., aged 80 years, 8 months and 8 days. Her maiden name was Hiestand. She was buried on the 18th, at Rhode's Mennonite Burying-ground, East Vincent, Chester county. Services by Andrew Mack and J. Conner.

DETWEILER.—On the 21st of October, in Emmett Co., Michigan, Aaron J., son of Christian and Susanna Detweiler, aged 2 years, 6 months and 10 days. Funeral services were held by Brother Phaub.

"Weep not for me my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O parents do not weep for me."

But dear, we miss thee every day,
As we our evening prayers say;
We sadly see the vacant chair,
Yet gladly know thou'rt heaven's heir.

ESHELMAN.—Margaret Salome, daughter of Joseph and Barbara Esheleman, aged 19 years and 1 month. She was buried on the 27th, at the Bremen Cemetery, in Marshall Co., Ind. The funeral sermon was preached in Burkholder's school house. She suffered for two or three years of a lingering disease of bronchial trouble. She did not expect to die, but to get better and then unite with the Church through baptism. She passed away without accomplishing the work she found necessary to a Christian life. "Now is the accepted time." Services by David Burkholder.

CULP.—On the 31st of October, in Harvey Co., Kansas, of typhoid fever, Mary, wife of Joseph Culp, aged 44 years, 7 months and 3 days. Services were held at the house of the deceased by Daniel Brundage and Jacob Holdeman. Sister Culp was born in Mahoning county, Ohio, and moved with her parents, Jacob and Mary Wisler, to Elkhart Co., Ind., where she married Joseph G. Culp. On the 5th day of March, 1884, the family moved to Harvey Co., Kansas, where she died. She was a devoted wife and mother.

HARSBERGER.—On the 31st of October, in German township, Holmes Co., Ohio, Emanuel Harsberger, aged 78 years, 7 months and 20 days. Services by Moses Beechy and Moses Miller. He was a respected member of the Amish Mennonite Church.

BLOSSER.—On the 28th of October, in Beaver Twp., Mahoning Co., Ohio, of old age and dropsy, Anna, widow of Peter Blosser, deceased, aged 87 years, 9 months and 25 days. Buried at Oberholzer's, where funeral services were held by the brethren J. Weaver and Burkholder.

LANDIS.—On the 31st of October, in Spring Garden, York Co., Pa., Harry Landis, aged 76 years and 23 days. Interred at Witmer's Meeting-house. Funeral services by Christian Bomberger, David Witmer, and Martin Wisler. Text, Rev 14:13.

EBERSOLE.—On the 21st of October near Sterling, Ill., Anna, wife of Michael Ebersole, aged 64 years, 2 months and 6 days. Funer-

al services by Henry Nice and E. M. Shellenberger.

NEUESCHWANDER.—On the 5th of November, in Berne, Ind., of palsy, Christian Neueschwander, aged 71 years, 10 months and 10 days. Funeral services were held by Leonard Suderman.

KINSINGER.—On the 19th of October, in Butler county, Ohio, Magdalena Kinsinger, fell asleep in Jesus. She was widow of Pre. Joseph Kinsinger who died in 1857. She leaves 9 children, 26 grandchildren, and 2 great grandchildren; 8 children and 8 grandchildren have gone before her to their eternal home. She had been affected many years with heart disease. She was a faithful wife, an exemplary mother, a kind friend and an earnest, devoted Christian. She taught her children the saying: "Do not disrespect thy friend and thy father's friend." She was a faithful member of the Amish Mennonite Church and died in a blessed hope of eternal life. Peace to her ashes.

Why should men delay to break any bad habit? Every body knows that it grows stronger by each repetition. Nothing is more foolish than to say, "I know I ought to stop, and I will next New Year's day." The man who cannot stop to-day cannot to-morrow; the spendthrift never saves to-morrow; the boaster who says, "I can if I will," is the one who cannot will, and therefore never does. There is but one remedy for a bad habit, and that is to stop the thing now.

Letters Received.

WITHOUT MONEY.

John P. King.

WITH MONEY.

A.—Heinrich Adrian.
B.—Abraham Bilschey, John Baumgartner, Henry G. Bowman, Joseph J. Bomberger, Lydia M. Brenneke, John B. Bechtel, C. C. Borringer, Esther Brown, Christian Bomberger, Fannie E. Beller, C. F. Baumetz, Jonas W. Bucher.

C.—A. S. Cripe.
D.—John J. Dick, John Dick Sr., Jacob Dueck, Frank F. Davazier.

E.—Jacob Elgetein, Hy Eymann, J. Esch, Daniel Ediger, Daniel Esheleman, David Ewert.

F.—J. B. Fareman.
G.—Frederick Geiger, David Garber, Anna Gamber, Amos K. Groff, Wm. Goertz Sr., N. M. Geil.

H.—Jacob Hildebrand, B. Handler, B. L. Hershey, Jacob Harker, Levi J. Kaufman, Wm. A. Kreider, R. A. Kaufman, C. H. Kaufman, Jacob Krehm, C. Knausen.

I.—John H. Jansen, Jacob Joder, E. J. Jones.
K.—Fannie Kinsinger, Jacob Konrath, Jacob Kretz, Bernhard Kretz, Levi J. Kaufman, Wm. A. Kreider, R. A. Kaufman, C. H. Kaufman, Jacob Krehm, C. Knausen.

L.—Martha Long, B. Loewen, J. Lathaw, Annie E. Longuecker, Bledrich Loewen.

M.—Peter Martens, Moore & Nichols, J. J. Mishler, John Miller, D. J. Miller, John Martens, S. S. Miller, M. J. Miller, J. B. Magee.

N.—Seth Natfziger, Jonas Nice.
O.—John Penner.

P.—Samuel Reesor, Simon Reesler, Henry H. Rogier, John H. R. Ramor.

S.—Sarah Sellers, Joseph Stuckey, M. Shenk, H. Shultz, Son, Benj. Singer, M. Simonsen, Owen O. Schmelmer, Hannah Swearingen, Isaac Schellenberger, John Schroeder.

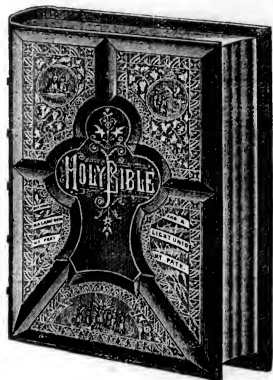
T.—Mary Tension.
W.—Wm. H. Wenger, Moses Wenger, John Wipf.

Y.—Harriet Yowler, Abu G. Yoder, Thos. D. Yoder.
Z.—Andrew Zehr, Peter Zehr Jr.

BRETHREN IN ASIA.

Jacob F. Harshbarger.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable Illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.
It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

A. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.00
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c. by express..... 3 00

POCKET BIBLES.

Bible, Agate, 24 mo., in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 173..... 50
Agate, Reference, 16mo., leather binding, No. 178..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 32mo. Agate..... 15
Testament and Psalms, Broc. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 32mo., leather with tuck..... 60
Testament, parallel columns English and German, Roan, 12mo..... 60
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES

Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express..... 5 00
Allison's Webster's Dictionary, containing over 50,000 words and phrases comprehensively defined; also abbreviations. 60
GRIER, C. F., English-German and German-English Dictionary, 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng. Ger. and Ger-Eng. Dictionaries published..... 10 00
OENLSCHLAGER's English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 5 00
Academic, bound in cloth, 660 pages 2 20
High School, 415 pages, cloth..... 1 35
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 65
Pocket Edition, cloth..... 75

COMMENTARIES.

Barnes, Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
— 3 volumes on the Psalms, per volume 1 50
— 2 " on Job, 8vo. " " 1 75
— 2 " on Isaiah, 8vo. " " 1 75
— 1 " on Daniel, " " 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 3 vols, sheep..... 15 00
On the New Testament, 1 vol, sheep 6 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 3 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 60
On Matthew and Mark in one volume..... 1 60
On Luke and John, in one volume..... 1 60
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne... 1 60

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alleine's Alarm to the Impenitent..... 35
Alphabetical Index of New Testament, cloth 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 263 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, a copy Daniel S. Leatherman. 32mo, 82 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 32mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pets. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps..... 60
Bible Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 50
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 150
Catechism (Mennonite) 50 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings Christ and Adornments, a Prize Essay to inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1 50
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edges..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversation on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Dairymen's Daughter..... 40
Day by Day, a compilation from the writings of modern and ancient Friends..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith, Cloth, 776 pages..... 2 25
Dictionary of the Bible, the A. T. S., Cloth, 534 pages..... 1 00
Dymond on War..... 40

Easy Lessons for the Little Ones at Home. 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brenneman. 48 pages, paper cover..... 06
Fall of Jerusalem, the Child's History of, Mrs. M. A. Hallock, A. T. S..... 50
Family Prayer Book, McDuff..... 1 25
Family Prayers, Willberforce..... 55
Fireside Readings. Paper, 30 cents; cloth, 60
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 876 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finney..... 1 00
— Mystio Tye, Mrs. Lucia C. Cook..... 25
— Exposed, by Wm. Morgan..... 25
— History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 60
Gems, by Spurgeon..... 1 00
Gems of Truth, by H. B. Brenneman, with Illustrations. Cloth..... 30
Gospel Sunbeams..... 46
Gospel Workers..... 25
Haberman's Prayer Book..... 25
Heaven and How to get there. D. L. Moody 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 10
Houseman's Friend, A Pocket Counselor..... 25
Household Treasure..... 60
How to make a Will. Instructions how to make a will legally..... 75
Huebner's Bible Narratives from the Old and New Testaments 62 Engravings, bound in leather..... 75
Hymn Book, Eng. Appendix, per copy..... 60
— " " " per doz..... 6 50
— " " " per doz..... 8 40
Infant's Primer, illustrated..... 30
In the World, not of the World..... 30
J. sephus, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jessie's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Geikie. 826 pages, cloth..... 1 50
Life of our Lord upon the earth, by Samuel J. Andrews..... 3 00
Line upon Line..... 50
Little things, a book for Children..... 50
Man in Genesis and in Geology..... 1 00
Maps (pocket) of different states, separate for each state..... 25
Memoir of Wm. Ladd, the great Peace Advocate..... 75
Menno Simon's Complete Works, by express..... 4 50
Mennonite Church and her Accusers, bound in half leather and cloth. 200 pages..... 60
Mind and Words of Jesus by McDuff..... 50
Morning by Morning, by Spurgeon..... 150
Morning Star, or Childhood of Jesus, finely illustrated..... 40
Morning Thoughts..... 50
Mosheim's Ecclesiastical History, by exp..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont..... 10
Per dozen..... 90
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Earthly House and its builder..... 60
Our Heavenly Father..... 60
Our Sympathizing High Priest..... 60

Peace Manual, or War and its Remedies..... 50
Persuades to early Piety..... 70
Peep of Day..... 40
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 82 full page outs, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 70
Plain Teachings, by J. M. Brenneman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top 30
Precept upon Precept..... 40
Primer, English and German (Am. T. S.) 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 63 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger. 25
Recent Travels and Explorations in Bible Lands. By Frank S. Delfass, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul. 70
Saint and his Savior, by Spurgeon..... 1 50
Saint's Rest, by Baxter..... 70
Sander's English and German Primer, illustrated..... 30
Scribner's Lumber and Log Book..... 85
Scripture Lessons. A. T. S. 18mo., 96 pages 30
Scripture Lessons for Little Ones, A. B. P. S. 10
Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermon by Moody. Cloth 60
Should Christians Fight?..... 10
Songs for Little Ones at Home..... 70
Spring Time of Life..... 65
Spurgeon's Sermons per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 40
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each 25
Summer on Peace..... 50
Sunshine for Rainy days, Board covers, 60 cents; cloth, 40c., 96 pages..... 1 00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 35
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 628 pages, cloth..... 1 50
Through Bible Lands, by Philip Schaff, D. D., L. L. D., Prof. of Bible Learning, &c. 2 25
Tobacco, Influence on life and health..... 10
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Esliemans..... 1 00
Valley of Baca. A record of suffering and triumph, by Jennie Smith. Published for the author. Steel portrait of the author, Frontispiece. 16mo., 288 pages. 2 illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/4 x 1 inches, with a wreath of flowers..... 25
No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 6 inches 85
No. 106. Reward of Merit, ten cards, 3 1/4 x 7 1/4 inches, gilt border illustrations of birds..... 30

PEACE ENVELOPES.

Per 25..... 15
" 100..... 60
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German.—Menno Simon's Complete Works in English.—Menno Simon's Foundation in German, (new translation.) and the Philharmonia (tune book) are kept in stock and for sale by

MENNONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 20 cents we will send one hundred neat Chrono Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

EXCOMMUNICATION.

For the Herald of Truth.

On page 258 of Menno Simon's writings we find the following:

Chosen brethren in the Lord, I would then most affectionally entreat you by the words of Paul and the fall of Peter, and admonish you faithfully in Christ Jesus, that you would by all means discriminate, by the spirit of wisdom, between backsliding and remaining in that condition. For if any one continues in a sin, upon which eternal death depends, he is already condemned by the Scriptures. But if any one falls into it unwarily, of him the prophet says, "Shall they fall and not arise?" And as Paul says, "Restore such a one." It is, therefore, just and right that we be truly circum-spect; that we do not depress too much a poor, broken hearted sinner, who would willingly be restored and rescued from his deplorable condition; but we must, in christian meekness tender him the hand of charity, lift him up and help him to bear his burden as much as we can, and as far as our consciences and the word of God permit. Ah! take heed, be not too rash in such a case, lest you may also be tempted or overcome, as Paul says. Let holy P-ter be an admonition to you, in order that you will not lose yourselves in your proud minds. "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. In short, "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12.

Here we may see clearly what Menno Simon taught in connection with the word of God concerning our conduct between brother and brother, especially un-faithful ones. In another passage of Paul's writings quoted by Menno Simon on the subject of excommunication it is plainly enjoined to be practiced by the Church as a body, and that not every one has the right to separate a member at his own pleasure or upon his own judgment. Excommunication should be made by the congregation of the Lord after proper ad-monitions in love, diligence, and faithful-ness, with the power of Christ, which is the binding key of the Holy Spirit. If it be practiced without the Word and Spirit, without love and brotherly kind-ness, it will very likely be through bit-terness, anger, or a false report not con-formable to the word of God. In such a case it is not a work of God. Then it cannot be a healing to the soul, nor the fruits of fervent love; but will bring in the contentions of Satan and prove a cor-ruption and pestilence to the soul—mani-fest fruits of the flesh. In short, it will be a curse and abomination before God.

Let every member well weigh these words of Paul, and he may, by the grace of God, find how rightly this separation is commanded in the Scriptures, and how

orderly it should be practiced in the Church, with the power of the word and Spirit. P. E.

For the Herald of Truth.

BLESSED BE THE KING.

"Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest," was the song of praise and the cry of rejoicing raised by the disciples of Jesus when he rode triumphant into Jerusalem. Our hearts should no less be filled with praises to Jesus our King. We should join in spirit with the multitude of disciples that believed on him, and praise him for the glorious gospel he has given us and the wonderful works of mercy which he has wrought. Jesus is the Son of the Most High, and yet he was willing to become our brother. Can we not raise our hearts in fullness of praise when he was so glorious that the stones would have cried out had those that praised him held their peace? Shall not His true disciples express their praise of the heavenly King instead of crying out with the crowd that raise their voices in the idolatrous worship of men? King of glory, hear our songs of praise, our prayers, and our thanksgiving, and save us in fullness of joy with thee above!

A. F. DETWEILER.

THE PEACE OF GOD.

"The sun is very hot on this side of the boat," said a portly gentleman, who, with two ladies, was standing on the deck of a large steamboat.

"It is boiling," said one of the ladies, fretfully, raising a tiny parasol. "It will ruin my complexion; and on the other end of the boat it is blowing a perfect gale; for my part I don't see any pleasure in it."

"Nor I," said the other. "It is hollow, like all other so-called pleasures. I don't believe there is such a thing in the world as happiness. I would be glad to find even peace; but the more you cry, 'Peace, peace,' the more you feel that there is no peace."

They were startled by a voice, saying, "Oh! that thou hadst hearkened to my commandments! then had thy peace been as a river!"

Turning they saw an old man leaning heavily on a cane, for he was evidently past his threescore and ten years. His garments were coarse and ill-fitting, though they were carefully brushed; and the ladies drew back with a dignified air. The gentleman was about to order the intruder away, but his gaze was fixed far off, on the calm, flowing waters of the river, and they contented themselves with drawing away.

The lady who had last spoken leaned

over the side of the boat, and looked for a time down into the water; then she said:

"That wasn't a bad comparison of the old fellow, about peace flowing as a river. Just think of it; calm, but never-ceasing, never ending: lost only in an ocean of the same. I would give the world for such a peace as that."

"There is a river, the streams thereof shall make glad the city of God." The old man was still gazing at the blue waters, and perhaps was speaking aloud unconsciously; but an angry exclamation escaped from the gentleman, as they walked away. Meeting the captain, the gentleman said, "Captain, why did you take that crazy man on board?"

"What crazy man, Mr. Porter? Oh!" as his eye followed Mr. Porter's, "that is old Father R-ld. He is no more crazy than I am. He used to be a wealthy merchant, but failed. He paid his creditors in full, but he left himself penniless. He says it was a blessed day for him, for it led him to seek for rest and peace where alone they may be found. He is the happiest man I ever saw, and I meet with a great many men in my trips up and down the river," and the busy captain bowed and passed on.

In the afternoon a thunder-storm arose, the lightning flashed, the thunder pealed, the waters foamed, while the boat shook as if it were a reed at the mercy of the storm. The passengers were terrified, ladies shrieked, and even sturdy men paled. Loud and clear, in the midst of the tumult, rose the voice of Father R-ld: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof; . . . God shall help us, and that right early."

The terror-stricken passengers almost felt as if he were a prophet, for even as he spoke the clouds broke, and though the rain still fell gently, a beautiful bow spanned the waters.

"Behold!" said Father Reid. "Be-hold the sign of God's promise, and be at peace," and he quietly slipped out of the cabin, followed by Miss Porter, who grasped his hand, and asked, "Sir, how can I obtain this rest and peace?"

He looked at her with eyes full of love and pity, and said gently, "Jesus said, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

"I have heard that often before," said she, "but it seems new."

"Yes, it is the old, old story, yet ever new; but it is all you can do. Only trust Him and follow Him; then, indeed, the peace of God, which passeth all under-standing, shall keep your heart and mind, through Jesus Christ."—*The Sailor's Magazine*.

A SONG FOR MIDDLE AGE.

I am just a little weary to-night,
Sitting alone in waning light,
Alone in the silent room;
And my eyes are full of unshed tears,
For the hopes and dreams of sweet, dead years,
Years lost in a tender gloom.

Oh, to think how my memory strays;
Back, and back to the beautiful days,
The days when I was young;
When hope and I were never apart,
When love made melody in my heart,
And melody on my tongue!

Never again shall I dream such dreams,
See such meadows and woods and streams,
Or carry a heart so glad.
I have crossed the hill at the turn of life;
I have borne the burden and heat of strife;
I'm tired, and a little sad.

I know that my hair is turning gray,
I feel I am growing old to-day,
And my heart sinks wearily.
When the sweetest rose of life is dead,
When song is over and beauty fled,
Ah! what has life left for me?

Hush! there are footsteps upon the stair;
Hush! there are sounds on the soft, still air,
And I forget to complain.
My sons and daughters are in the room;
And gone is the calm regretful gloom;
I am glad and young again.

Polly and Kitty and Jack and Chris—
All of them wanting a mother's kiss,
All tenderly full of fears;
Then quite forgotten were youthful joys,
I was well content with my girls and boys,
Content with my fifty years.
—Selected. LILLIE E. BARR.

For the Herald of Truth.

DANCING.

We constantly hear of warnings against evils which arise in the Church, but here is another coming, though yet in its infancy among the Mennonites, if not carefully watched, may be the cause of great vice. I should not say it is in the Church, for no Mennonite would dance, but it is among the *children of Mennonite parents*. Dances and dancing parties are springing up here and there attended by Mennonite children.

Parents should be concerned about their children, wherever they go, and in whatever they do. They should ask God's blessing upon them from infancy on through the whole course of their lives.

Of course some think so long as they are not converted nor enlightened in the truth, it matters not what they do or where they go, that there is no more harm in attending a dance than any other party. Now, if *sociables* are put down to the level of dances, they too are wrong. Are not the parents responsible when they are the fault of their children indulging in sinful pleasures? If they are careless in advising or instructing them in the proper way?

What Christian parent can bless his child, wish him God speed, and send him off to a dancing party? I even know of an instance where a young lady was invited to a dance, and feeling timid about going, declined to go. But her mother (a Mennonite) urged her so earnestly that she went, and has attended several since.

What person, whether church member or not, can ask God's blessing upon his going out and coming in, while going upon the dancing floor.

We read of dancing in the New Testament, in the time of Herod, which caused the cutting off the head of that important person, the forerunner of Christ.

There is no virtue in dancing; and without virtue there is nothing good. No one was ever noted for piety and dancing. No newly converted person desires to dance, nor any one else in whose heart the love of God dwells. Young men of good sentiments, even though they dance themselves, do not wish their sisters to attend balls, neither do they wish to marry dancing girls.

The whole spirit and tendency of dancing is worldly. It robs us of our rest and sleep which we so much need in order to perform our daily labors with which we are maintained. It robs us of money which should be appropriated to a better use.

No one ever dances to glorify God.

Reader, if you wish to decide the question, Shall I dance? then with reference to your christian growth, influence, and happiness, you will never dance, and you will teach your children the vice and folly of it.

It is a safe rule, says one, never to engage in anything upon which we cannot ask the divine blessing. * * R.

THE CHURCH AND WAR.

A lay member of the Church of England writes as follows:

It is to the pulpit that I wish to speak. You, the ministers of the Church established in this land, lead your people to pray for Unity, Peace and Concord amongst all nations; how is it that you never exhort them to practice for this desirable object, but often the reverse? For fifty years I have been a hearer of sermons from Church of England pulpits, and have never, except on one solitary occasion, heard a word from any pulpit against the practice of war, and I find this to be the experience of others; you preach against all kinds of evil, except the monster evil of war, against which you have not a word to say; one act of which violates all the commandments of the Decalogue, and as I read it, all the teaching of the New Testament. If peace is so desirable in the reading desk, why is it excluded from the pulpit? If the ambassadors of the Prince of Peace

in all lands and of all denominations would, in the Pulpit, in Congress, in Conference, and in other ways, make peace part of their teaching, it would be attained the sooner; surely this is not too much to expect, if peace is their Master's cause; but while they continue to encourage and pet the fighting spirit, to flatter and glorify the military calling, it will come *later*.

The Peace Society has been at work many years striving to bring about, first, the partial, ultimately, it is hoped, the entire uprooting of the present method of settling (?) the questions which will arise between nations as between individuals; as yet most of the ministers of the Gospel, of all denominations, withhold their help and countenance; surely the object is one that should commend itself to your approval. Encouraging fruit has appeared, international disputes have been settled without shedding the blood of thousands of innocent men, who had no interest in the oftentimes trivial quarrel. Then, look at the different results following from the two systems: France and Germany quarreled and fought, leaving a legacy of mutual hatred and deep-seated revenge; England and America quarreled and arbitrated, leaving a legacy of mutual love and good will. Oh, will you longer withhold your valuable help? Let it not be said, as has been said of some other movements—the Anti Slavery, to-wit—that the clergy refused to put their hands to the plough, but came in when the harvest appeared. Tell the people that it is *righteousness*, and not *big guns*, that exalteth a nation. Multi-tudes of good Christian people only need their attention drawn to the subject to become disciples of peace. To pray for peace is surely a solemn mockery unless we use the means in our hands to promote peace. Think what a mountain of wickedness is involved in even one unjust and unnecessary war. It is often an astonishing thing to me, that men and women, who have known the agony of death partings, can speak and act in the callous, often glorifying manner they do, when the wanton death of multitudes in the battle field is concerned. There may be a sweetness, loveliness, sacredness, on the face of death, when the bed is surrounded by loving relatives and friends; but death on the battlefield knows nothing of these. There, on every countenance, hangs the distortion of rage, every hand wields a murderous weapon to slay his brother, and, anon, the field is strewn with lacerated and mangled men. If you think that arbitration would be a better way of settling international quarrels, and thus put an end to this devilish carnage, "Come over and help us!"—*Advocate of Peace*.

He that knows not his own weakness, knows not his own strength.

THE WILL OF GOD.

Our God, whose love encircles us
Close as the yielding air,
By which we live, which lets us move,
Yet folds us everywhere,--

Teach us how most to honor Thee
And offer service meet,
While laying all we have and are
With joy at Thy dear feet.

We long for this, that we may know
And wholly do Thy will.
In life or death by thought and act,
By words or keeping still.

Only Thy will. O may our lives
The full expression prove
Of Thy kind thoughts for us. The thoughts
Of wisdom and great love.

Then rule, and reign, and work Thy will,
Each moment of each day,
Granting this boon, that we may be
To Thy dear praise always. S. J. T.

For the Herald of Truth.

"BRAIN WORKSHOP."

Under this heading appears an article in the *Kansas City Daily Journal*, Sunday issue, September 28th, 1884. This paper, though not a religious journal, occasionally contains articles of such deep and ennobling thought, that they are well worthy to appear in a religious publication. The one under the above heading, I deem well worthy a place in the *HERALD OF TRUTH*, and trust by carefully reading it, following the line of thought to the depth of the sublime truth, contained in so few words, it may shed rays of light that will penetrate the soul, arouse the conscience and make a beneficial and lasting impression upon the minds of many of its readers.

"The minds of people are busy workshops, in which thoughts are generated, and then set adrift into the world, either to bless or curse mankind. Each brain is a manufactory, and the character of the material turned out is determined by the quality of skill and labor employed in its production, ennobling thoughts build up character; elevated thoughts stimulate to higher endeavor. Gossipy thinking and talking shrivel and degrade the soul. The active mind is the most powerful and subtle force in the universe. It is sharper than the keenest sword, and flies swifter than lightning, it cuts, too, deeper than any gash sabre ever made, and oftentimes leaves its victim writhing in dreadful agony, and from which there is no escape. An engine so quick, so powerful, so influential ought to be engaged upon missions of mercy, love and goodness. The dove is sometimes represented as the emblem of innocence, hiding under her wings the poisoned arrow that carries death on its tip.

The thought even of the bird awakens a feeling of sympathy in every generous bosom, yet this is a mere incident compared to the sorrows hid away in the bosoms of the uncomplaining millions

who toil day in and day out, quietly, patiently, silently, bearing their sorrows under a veil behind which no eye except His ever penetrates. Shall we lift this veil and look into these fountains of sorrow? There we shall see the deep furrows lying tongues and wicked imaginations have made, there, too, shall be wounds that kind words have healed, though scars still remain, and we then shall wonder no more why eyes grow dim and cheeks get pale. But let us turn from this sad picture, and hope that people will yet become better as they grow wiser.

Lifting the veil again, mayhap we behold the heart of one "who endeavored to do his duty." Against his soul there is no debtor side of lives blackened, of hearts broken, of characters ruined: His thoughts and actions have always brought happiness and not sadness and misery. The brain, his workshop, has made sunshine and not darkness in many hearts. By his actions he has touched life through life by life. No voice will rise up in judgment and say, "false and treacherous being."

Reader, what of your brain workshop? Do you feel that you are growing better? Are your thoughts mean and low and contemptible? If so, use better material. Think of better things. Elevate your soul. Commune with the refined that have lived before you. Resolve never to do another mean thing. This will lift you up higher in the scale of a purer, holier and better life." J. K. Zook.

Gunn City, Mo.

THE GREAT ELECTION DAY OR WHO'S TO BE THE MAN.

The whole place is in an uproar! Nothing but canvassing and election speeches! What excitement! What a great ado! And soon it will be voting day; and then the excitement will reach its height. Meanwhile the cry is, "Who's to be the man?" And, strange to tell, that was just the cry in a certain great city many hundred years ago. It was voting day in Jerusalem. What, you say, you did not know there was any voting day there. O, but there was. And what crowds, and what excitement there was then! You could have numbered the people by the thousands--aye by the tens of thousands. It was election day: and there never had been a day like it before; nor has there been a day like it since. The governor of the city presided at the meeting, and took the vote of the people as to whether they were for Barabbas or Christ--Barabbas the murderer, or Christ Jesus, the Lord, the Savior of lost sinners. "Who's to be the man?" That was the question. And it was one soon to be settled. "Who are you for?" said the governor; "Are you for Christ?" "No," they cried out all at once, "Away with this man, and release unto us Barabbas."

Their choice is made: their vote is recorded. They have elected Barabbas. They want have Christ. They will have anybody but him. They will rather have Barabbas, murderer though he be. And what is to be done with Christ? "Away with Him: crucify Him." And so Barabbas the people's man is set free, and Christ the rejected one is led forth and nailed to a cross on Golgotha's hill, and hung up between heaven and earth, as if unworthy of a place in either! But God has not forgotten that terrible deed--the murder of His own Son. Ah! no. And there is a day coming when the world shall have to stand before God, and tell Him what they did with His Son. And Jerusalem's governor shall have to say what he did with Christ. And you, reader, shall have to answer the question--"What have you done with Christ?" "What?" you say, "Me?" Yes, you. The question before you is the very same one that Pilate asked: "What shall I do then with Jesus which is called Christ? Have you received Him, or have you rejected Him? Remember that that is the question God has in store for you. On the great day that is coming, God will not ask, 'Whom did you vote for in this election?' or 'What party did you sympathize with?' or 'Who was your favorite?' but He will ask, 'What have you done with my Son?' You need not say, 'I'll be neutral; I'll neither receive Christ nor reject Him.' Pilate tried that, but failed. There was no middle ground. It was simply

CHRIST OR THE WORLD--WHICH?

And that is the question with you, reader.

Does the world think any more of Christ now than 1800 years ago? O no. Go into that company, there, and say, "Let us have a little talk about Christ;" and they say, "Away with Him; we don't want to hear about Him; we'll talk of anything, anybody but Him." The vote of the world is still the same. God says, "Seek first the kingdom of God." But people say, No, we must see this election over first. Mr. So-and-So is to be the man, and he must be put in. God says Christ is to be the Man, and He is to be first; and the world virtually says he must be second this time. What terrible folly! Reader, you may be a voter, although possibly you are not. But no matter. In the midst of all this noise I ask, Are you born again? Is your soul saved? If not, what will this great ado profit you if God were to say, "Thou fool, THIS NIGHT thy soul shall be required of thee?" What then? Ah! "Lost for ever," you would cry; "and I might have been saved had I taken God's plan, and got CHRIST first." Then, reader, I beseech you, even as you are reading this, to be reconciled unto God.--*Tract.*

THE DIFFERENCE BETWEEN "A HOUSE" AND A HOME.

There's many a house that is not a home
Tho' the fabrics be grand and fair;
And many a cottage, which is no home
With its walls full of strife and care;
'Tis not the outward that makes the home
But the spirit that dwelleth there.

A real home is a pilgrim's tent
Where an altar to God is found;
Where His presence sheds its sweet content
And perfume and peace around:
Where the hearts are knit with the one intent
That their lives should His praises sound

A true home on earth is a type below
Of the home in His house of love,
Where the nearest ties human hearts can know
Are the transcripts of His above;
And the holy affections from Heaven that flow
Are the springs that its inmates move.

J. G. D.

For the Herald of Truth.

BEGINNING AT THE BOTTOM.

The following letter was written for the *HERALD* by a young friend in Kansas, and we publish it with the hope that all our young readers may resolve with him to begin at the bottom of the temperance question by abstaining entirely from intoxicating liquors:

It is with pleasure that I make the attempt to do something for the temperance cause. It is somewhat mysterious that so many are so little concerned in this matter which is the cause of so much evil. Plenty of persons can be found who profess to oppose very earnestly the liquor traffic and regret very much to see a reeling drunkard, while they at the same time take occasionally of the milder drinks and contend there is no harm in it. What is worse some fathers sometimes give their children strong drink and lead the way to a drunkard's life. They say these milder drinks will not readily make people drunk, but they forget that persons in the habit of taking any of the common drinks seldom keep clear of the strongest liquors.

When we consider the great evils resulting from drunkenness, and see how many thousands are made wretched by it, we feel like crying, O God, deliver us from this evil. Money is wasted, homes are lost, children are beaten and their mothers are driven from their homes, all because of drink.

Young men who might make their mark for good in the world throw their lives away through drink not knowing what they are doing. Sometimes such young men had bright prospects in the world, but instead of realizing them have blasted a mother's fondest hope, broken a sister's heart, and early filled a drunkard's grave without one ray of hope for the soul. This may all happen through

starting with what are termed harmless drinks.

If older persons are so addicted to the habit of drinking, even if it be what they call innocent drinks, or have lived under such influence that they can see no particular harm in it, and will not set themselves against this great evil, is it not time that the young people try to do something to oppose this growing curse upon our land?

Young friends, let us not say we cannot be hurt by going into the places where strong drink is sold, that we can drink when we please and let it alone when we please; for so many have said that and continually sunk deeper and deeper into ruin, till they were powerless to give up the evil habit.

As for myself, even if I am young, I expect to do all I can for temperance. By the help of God I will commence at the bottom by not beginning even with what are termed innocent drinks.

EMERSON R. MYERS.

THE TRUTH AT ALL HAZARDS.

Sometime after the beginning of the present century there were living in a busy country town in the North a pious couple who had an only son. For this son they daily prayed to God; and what they asked in their prayers was that God would enable them to lay in his young heart among the first lessons that he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these very especially a regard for uprightness and truth.

In the course of years the boy's school-days were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he came up to England, to one of the great sea-ports, and by and by he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into the port, that its captain sent word to the office that he had arrived, and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when this was to be done. A few months after this little lad came to the office, a ship laden with coal came in, and the usual message from the captain came; but, somehow or other,

no answer was sent back to him. The captain waited a week, and still no word came back. Now, that was very hard on the captain. Until his ship got free of its cargo, it had to lie idle in the dock; and all who belonged to the ship were kept idle too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or he made himself believe he had sent them. At any rate he sent for the little lad from the North and said to him, "Didn't I send you down to Capt. Smith with instructions to discharge his coal?"

The little lad said, "No, sir; I do not remember being sent down."

"Oh, but I did," answered the manager. "You have forgotten." And there for a time, so far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the master of the office to law. And, by and by, his complaint came before the judges in the court of law.

The day before the trial the manager came to the little lad from the North and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal."

"But, I assure you, I cannot remember your doing so," said the lad.

"Oh, yes, but I did. You have forgotten."

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up to him and said, "Now, our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal."

The poor lad tried once more to assure the manager that he was mistaken, but he would not listen.

"It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did--and see you say it clearly."

In a little while he was called into the witness-box, and almost the first question put to him was whether he remembered the day when Capt. Smith's ship came

in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?"

"No, sir."

"Don't you remember taking instructions to Capt. Smith to discharge his coal?"

"No, sir."

"Were you not sent by the manager of your office to the coal-ship on that day?"

"I was not, sir."

"Nor next day?"

"No."

"Nor any other day?"

"No."

The gentleman who put the questions was a barister. He had been engaged by the manager to win the case for them. But, when he heard the little lad's replies, he saw that the manager was in the wrong; and he turned to the judge and said, "My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Capt. Smith, and it is plain no such proof is to be got from him."

So the case ended in the captain's favor, and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday."

"Yes, sir," answered the lad; "and I am very sorry I had to say what I did."

By and by the manager came in; and, after a little time, he was sent for to the master's room. It was a long time before he came out. The little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, naming him: "I was angry yesterday, but not with you. You did right to speak the truth; and, to mark my approval of what you did, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager, and told him what he had said, and added, "And the young man will make his reports direct to me."

In six months after the manager left the office; and, young though he was, the little lad was appointed to his place. And, before as many years had passed, he was admitted as junior partner in the firm; and he is now at the head of the entire business—the managing partner.

In this case, truth was the best. But I want to say that, if things had turned out other than they did, and he had been dismissed, it would still have been the

best for him to speak the truth.—*Dr. McLeod, in Sunday Magazine.*

A GOOD AND USEFUL LIFE ILLUSTRATED BY A DIALOGUE.

BY JOHN HEMMENWAY.

John Jones.—Mr. Brown, your manner of life is to me in many things very unaccountable.

George Brown.—In what things?

J. J.—It will take me a long time to tell you what I mean. I hope you will not consider me impertinent or meddlesome if I respectfully inquire why you do as you do?

G. B.—Certainly not, friend Jones. I shall be happy to give my reasons for my conduct in all things that you feel interested in.

J. J.—Well, I cannot understand why a man so rich as you are should build and live in so small and cheap a house.

G. B.—My house is as large as I need for my wife and myself and our three sons and three daughters, and we also have room enough to entertain comfortably our friends and strangers who call on us from time to time. I know my house is what is called a cheap house. It is not showy. It is not built of costly materials, but though very plain is convenient, comfortable, neat and durable, and also pleasant in the eyes of a sensible and correct taste, and is in all things as costly as I desire, and our furniture and clothing correspond with the house.

J. J.—I see you have no piano-forte in your house.

G. B.—I have not. My daughter Mary, it is said, could make an excellent player. I said to her, about a year ago, "Mary, my dear daughter, would you like for me to buy you a five hundred or a one thousand dollar piano-forte?" "My dear father, I wish you would give me a thousand dollars to-day, but not for a piano-forte. The music of the piano-forte is sweet, I know, but it is too costly a luxury for me to enjoy with a good conscience. If you will give me a thousand dollars I will go this very day and cause the widow's heart to sing for joy." The house and land of Sarah Smith is mortgaged for a thousand dollars, and it must be paid to-day or she will be homeless with her six small children." I cheerfully gave a thousand dollars to my daughter, and she at once saved the home to the widow; and the many joyful thanks she gave to my daughter were sweeter to her, she said, than all the music could be of all the piano-fortes concentrated in one. My children are every day planning ways and seeking opportunities to do good, as their mother teaches them.

J. J.—Why do you not ride in a finer carriage?

G. B.—My carriage is cheap and plain, I know, but it is very comfortable, strong and durable, and as good in all things as I wish.

J. J.—I see you have no richly-bound books in your library.

G. B.—I do not want any. Costly, showy binding does not add to the value of a book. My books are printed on good paper in a clear type and neatly and strongly bound.

J. J.—You have not a single picture in any part of your house of a military man or a battle. This is strange in a man of your deep interest in human affairs, your broad knowledge of history and your great love of your country. What are your reasons for this remarkable neglect?

G. B.—Such pictures powerfully tend to produce and increase a military spirit in the young, and the less my children have of a military spirit the better. I want them never to have any more of a war spirit and a love of military glory than our Savior had when he "went abroad doing good," than he had when he prayed at Calvary for his crucifiers, "Father, forgive them, for they know not what they do," than Stephen had when being stoned to death he knelt down and prayed, "Lord, lay not this sin to their charge."

J. J.—How came your society to build so mean a looking meetinghouse both inside and outside. Your people are far more wealthy than ours, and our house is worth ten times as much as yours, and even ours is not so fine and costly as we would like to have if we had a plenty of money?

G. B.—Why is not our house good enough? It is very neat and beautifully plain. It is warm in winter and airy and cool in summer. The seats are very comfortable, and the whole house is built of good materials in a faithful manner.

J. J.—Why, your house has a very "Quakerish" look about it. It has no steeple nor bell, no stained glass windows, and no organ.

G. B.—Well, neither I nor my wife or my sons or daughters have any desire to worship him who "dwelleth not in temples made with hands," in a house with a steeple, a bell, and stained glass windows, and an organ, while many of God's people are not able to have a comfortable house of worship. These things that we have not in our house that you have spoken of are all costly and vain, and therefore wrong.

J. J.—You are a very singular man in your manner of buying and selling.

G. B.—How so?

J. J.—Charles Taylor told me you paid him for a horse fifty dollars more than his price. I can not understand such a mystery.

G. B.—Charles Taylor does not know the real value of a good horse so well as

I do. He did not ask enough, and I paid him, as I ought, more than his price.

J. J.—William Baker told me he came to you to buy a pair of oxen last week and he offered you twenty-five dollars for the oxen more than you would take. I never heard of such a thing in my life.

G. B.—William Baker offered me twenty-five dollars more for the oxen than they were worth, and I knew it, and he did not, and it would have been wrong for me to have taken it.

J. J.—I notice that you always speak as kindly and respectfully to your hired men servants and maid servants as you do to your own wife and children. This is to me a wonder.

G. B.—I love to do it. It makes them happy to be thus spoken to, and it makes me happy to speak to them in that manner, and moreover the blessed Christian religion requires it.

J. J.—Mr. Brown, they say you never speak in a harsh unfeeling or contemptuous manner to or of men who disagree with you in their politics.

G. B.—I never do. Man is not accountable to man for his opinions, but to God only. My duty to "honor all men," and to "speak evil of no man," except from a solemn, indispensable duty, and then in pity and in love.

J. J.—Every man and woman I converse with, when they speak of you, say, "Mr. Brown is always good to the poor. He spends nothing for show, because he had rather give it to the poor." How odd.

G. B.—I love to comfort the poor and the unfortunate; it gives me solid satisfaction, but to spend money to gratify the "lust of the flesh, the lust of the eye, and the pride of life" can give no true, exalted pleasure to a rational immortal being, soon to leave this world forever.

J. J.—It is very strange to me, Mr. Brown, that you do not travel with your good wife and children over the world. Oh, I wish I had as much money as you have, I would go with my family in good style to Mount Kinnebo, and Mount Desert, and Old Orchard Beach, and the White Mountains, and Saratoga, and Niagara Falls, and Long Branch, and Washington, and London and Paris, and Italy, and Switzerland, and I don't know where.

G. B.—My dear family, all of us could enjoy visiting these places you have named very much. We all have a very keen relish for all that is grand and beautiful in the works of God, and all that is fine and curious in the works of man. We sometimes speak of the joys we could take in traveling together over the world.

But we all believe that it would not be pleasing to our heavenly Father to spend our precious time and money in that way.

In so doing we should be "Lovers of pleasure more than lovers of God." The sweet voice of Christian philanthropy

tenderly speaks to us in the life of Jesus of Nazareth saying, "Look for your highest joys on earth, like your Master, in doing good to mankind in all their temporal and spiritual wants, even unto a continual self-denial." And when I have spoken to my family on the subject of traveling about the world in order to draw out their feelings and opinions in the matter, my wife would say, "My dear husband, it will cost money to travel, and though it would be pleasing to us, yet how much good the money would do the poor who are in want of comfortable food and clothing. And though it might be highly gratifying to our children if we could approve of it to our and their consciences, yet we must remember the Lord's suffering poor, and what we do for them he considers as done to himself, and we ought to be very thankful that by denying ourselves of the pleasures of the world we can comfort the needy in their wants and sorrows." I am very glad to say that our dear children agree with their mother in this matter.

J. J.—I am surprised to hear that you do not intend to leave all of your property for your children.

G. B.—Certainly I do not, not half of it. My will was made many years ago. My children know how my will reads, and they are well satisfied with it. No man should wait to be on his sick bed before he makes his will.

J. J.—But are you just to your children in not giving them half of your property?

G. B.—I should be unjust to God, my Savior, and cruelly unjust to my children, if I should give them all my property when there are so many causes of Christian philanthropy which so greatly need, and in justice should have, the larger portion of it. The voice of my Savior is continually sounding in my ears, "He that loveth son or daughter more than me is not worthy of me," and how could I die and leave all of my property to my children and meet my Savior face to face and say truthfully to him when he shall demand of me an account of my stewardship, "Lord, though I gave all my property to my children, yet I did not love son or daughter more than thee." O, how deceitful must the heart of that professed Christian be who can cruelly leave all or nearly all of his large estate to his children and leave Christ to suffer for the comforts of life in the persons of his children.

J. J.—Well, Mr. Brown, you are a good man truly, you so much love to do good you will have a very high seat in heaven.

G. B.—I am an unprofitable servant to my Master, yet I am very thankful that, by the grace of God, I have done as well as I have, but I am very sorry and ashamed because I have not done much better, and if my Master gives me the

lowest seat in heaven it will be infinitely higher than I deserve.—*Messenger of Peace.*

ARE YOU WASTING TIME?

There is nothing that wastes one's strength like idleness. This truth is admirably re-emphasized in a recent little poem by Alice Wellington Rollins, wherein she tells of watching a potter at his work, whose one foot was kept with "never slackening speed, turning his swift wheel round," while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil, "How tired his foot must be!" the potter corrected the common mistake as to the real source of weariness:

"Slowly he raised his patient eyes,

With humbly truth inspired:

"No, marm, it isn't the foot that ticks,

The one that stands gets tired."

That's it! If you want to save your strength, keep using it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man in the world to go to for a helping hand in any new undertaking is one who has plenty of time on his hands. (Time on one's hands is a heavy load; so heavy that one with that load can not very well use his hands for anything else.) It is the man or woman who is doing most now can easiest do one thing more.—*Sel.*

SECRET PRAYER.

Oh, sweet and healing is secret prayer, when the heart, oppressed with a burden which none but God must know, and none but God can remove, retires with him apart, and lays down the load at his feet, and pours all anxieties into his pitying bosom, where no eye but his can see, and no ear but his must hear! There we use postures, expressions, or pleadings, that might not be suitable in the presence of others. There we lay open those hidden wants and solicitudes which we may not reveal to our dearest friends.

Cyprian has very beautifully described the benefit and delight which he found in retired prayer and meditations: "That no profane listener may hinder my musings, and no domestic clamor drown them, I withdraw to a recess in the neighboring solitude, where the creeping tendrils of the young vines form a shady arbor. Behold! there I obtain a feeling of truth which learning could not give, and drink in, from the quick impartings of divine grace, stores of heavenly thought which long years of study could never supply."—*Selected.*

HONORS—It is more honorable to be a good wood-chopper than a poor lawyer, or a successful cobbler than a bungling surgeon.—*J. R. Hoffer.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

December 1, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kind, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies ".....	.15 "
4 " ".....	.25 "
12 " ".....	.60 "
22 " ".....	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Mennonite Publishing Co.,
Elkhart, Ind.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From *The Brethren's Evangelist*, Ashland, O., Oct. 8th, 1884.—We have received at this office, and perused with pleasure and profit "The Journeys of Jesus," a work published by the Mennonite Publishing Co., Elkhart, Ind. The book is founded on the narrative of the Savior, as related in the New Testament, and historical facts obtained from other well authenticated sources. It is therefore thoroughly reliable as a book of reference, and is extremely interesting reading, inasmuch as it graphically describes the life of our Savior, and portrays to the mind of the reader, the many interesting associations of the scenes of His labors, in His mission among men. The reading of this book will inspire renewed interest in the study of the New Testament, and increased admiration for the Son of God. The book well deserves a place beside the Bible, not to supersede it, but to go with it as an exponent and commentary.

WORDS OF CHEER FOR 1885.—With Nov. 1st number of the HERALD OF TRUTH we sent a copy of the WORDS OF CHEER as a sample copy to each subscriber. There are no doubt many families who have never seen our children's paper, and who would be very willing to give their children the pleasure of reading it regularly if they were acquainted with it. Herewith we give all an opportunity to read and see one number of it and thus far to become acquainted with it; and we trust you will be so well pleased with it that you will subscribe for it at once. The paper is furnished at a very low price, and we hope many may avail themselves of this opportunity to secure it.

We want to increase the circulation of the WORDS OF CHEER very largely with the New Year and we trust that by the sending of this number we shall be able to add many new names to our list. We ask our friends to subscribe themselves, and also to ask their neighbors to do likewise. Get up a club and send in a large number of names as you can get together.

The price of the WORDS OF CHEER for one year is \$25. If you subscribe for the HERALD OF TRUTH and the WORDS OF CHEER together the two papers will be sent for \$1.15. Address Mennonite Publishing Co., Elkhart, Ind.

OUR PROSPECTUS.—With the last number of the HERALD we sent the prospectus, premium and subscription list for 1885. We offer a very good list of premiums to those who are willing to work for the paper. We hope our friends will make good use of them. We want to see the circulation of the paper widely extended. Do not hesitate to ask your neighbors and friends, who do not read the paper to subscribe. Please make an early, earnest effort and let us start in with the new year with a largely increased circle of readers and in this manner work for the kingdom of Christ, for us, and at the same time, for yourselves. We trust every one will try to gain some new subscribers for the HERALD, and in doing this do not forget our children's papers, the WORDS OF CHEER and the CHRISTLICHE JUGENDFREUND.

THE THEATRE.—An essay upon the non-accordance of stage-plays with the Christian profession. By Josiah W. Leeds, Philadelphia, 528 Walnut Street. Published for the Author, 1884. Pp. 85. Cardboard cover.

Price per single copy, 18 cents; per dozen, \$1.60 (postage paid). Fifty copies, \$8.00; one hundred copies, \$10.00. Bound in cloth, 40 cents per copy (postage paid).

We can cheerfully say that the above book is one that we recommend our people to read, and without any further effort to say more about it ourselves, we will only add what others have said of it.

This little treatise, written by a member of the Society of Friends, is perhaps the best, because the most judicious, issued on the subject. Instead of exhibiting its evils in such a way as to excite a morbid interest, it rather deals with certain aspects of the subject not often considered in treating of the theatre and its perils. The whole matter is treated in a way calculated to have a good effect.—*Christian at Work*, of New York, (Evangelical).

Note.—This little book is believed to be well adapted for presentations (1) to ministers, clergymen, and church officers generally, inasmuch as it deals pointedly with the topic "as to how far the professing Church may be responsible for the fostering and present prevalence of the theatre and theatrical entertainments;"

(2) for clerks in stores, and artisans in factories; (3) for those living in city boarding-houses where temptations to spend the evening at the play-house strongly operate; (4) boarding-houses at summer-resorts; (5) for the reading-room at village inns, and in reading-rooms generally; (6) for teachers, to present to their senior scholars.

CANTON CHURCH NOTES.—We have just received a letter from D. S. Holdeman in regard to some of the notes held against the Russian Mennonite Church, known as the Canton Church. He says the following persons are ready to pay:

Benjamin J. Schmidt.....	Sec. 15
Jacob Becker.....	" 23
Mary K. Jehn.....	" 23
Adam Jantz.....	" 35
Benjamin Jantz.....	" 27

Persons holding any of these notes, will please send them to D. S. Holdeman, and the money will be sent them as soon as paid.

BROTHER AND SISTER Samuel Yoder of this county returned from their visit on the 18th, and write to us as follows:

"We have finished our four weeks visit with our brethren and sisters and friends in Columbiana and Mahoning counties, Ohio. Through the grace of God we are brought thus far; not that we were worthy of his care, but because he has loved us. We have enjoyed our visit, and trust it may have been to the honor and glory of God and the advancement of his kingdom. We have at least enjoyed his blessings in trying to do our duty, and where we have come short of that we ask pardon. In our visit we missed some dear friends, among whom is a dear cousin in Springfield; but we will remember them in our prayers. We are thankful for the kind entertainment we received everywhere; especially did we appreciate the kind exhortations of our aged brother Pre. Basinger. His conversation is in heaven, as the apostle Paul directs. We found many of the members in favor of making extra efforts for the gathering in of our children. They feel that it is profitable that ministers from other places labor with them and that their ministers also visit other congregations, in that way helping each other to build up.

On our way home we fell in company with Pre. Peter Keim and wife, of Kent

Co., Michigan, who were on their way home from a protracted visit to their old home in Somerset county, Pa. We had a very agreeable conversation together. May God bless all his faithful children."

FROM KANSAS.—A letter from Sister Means, of Cowley Co., Kansas, whither she moved with her family less than a year ago, says: "We trust you are still engaged in the labors which the Lord has entrusted to you. I often get very hungry for the bread of life. My desires are strong, and my dependence is that He which has required the work of us will also sustain us in all our trials. Praise the Lord for all his benefits. The God of peace be with you. Pray for us."

FROM SOUTHERN INDIANA.—Bro. Crook, of Diney Hill, Ind., writes that they have been called to pass through still more affliction. Early in the fall Bro. C. had a spell of typhoid fever of which he suffered very much. Later one of his daughters had a hard spell of sickness of the same disease, so that Bro. and Sister Crook were entirely worn out with waiting on her, and recently one of the sons was taken down sick. May the Lord bless them in their affliction, and, if it is His will, spare them all for a blessed work for Jesus.

CHURCH NEWS.

BRO. NOAH METZLER will visit the churches in Kent, Antrim and Emmet counties, during the early part of December. We trust the Lord may be with him and bless his labors where ever he goes.

BRO. GEORGE MUMAW, of Winesburg, Holmes Co., Ohio, has been quite ill for some little time and at last reports was no better. His son, Bro. H. A., is with him at this time assisting in taking care of him. We hope he may speedily improve.

BRO. HENRY YOTHER of Blue Springs, Nebraska, sends in a full report of all money received and expended during his missionary trip this summer. He is now home but we trust he will ere long take up his work again and do for the Master what he can.

BRO. J. S. COFFMAN is at present on a visit to the Church near Cullom, Livingston Co., Ill., where he has attended a number of meetings held in the vicinity. He writes under date of the 24th, that notwithstanding the stormy and cold weather, the meetings so far were reasonably well attended.

CONFERENCE IN NEBRASKA.—The Semi Annual Conference of Kansas and Nebraska was held on the 3d of October in the Roseland Meeting-house, Adams Co., Nebraska. There were present three bishops, three other ministers and one deacon. The proceedings were all pleasant and interesting. Public services were held on Saturday, and on Sunday a minister was ordained. Brother Jonas Nice, son of Bishop Henry Nice, of Whiteside Co., Ill., was chosen by lot. The communion was held the same day.

THE FRANCONIA SUNDAY SCHOOLS.—The Brethren in the Mennonite Church, known as the Franconia Church, in Montgomery Co., Pa., have for a number of years maintained a very large and flourishing Sunday School. This school was the largest in Franconia township, and said to have been probably the largest in the county. The summer term closed a few Sundays ago, on which occasion, it was estimated that 800 persons were in attendance. We are glad to hear that this school is in so prosperous a condition, and we have no hesitation in saying that it has not only already been a great benefit to the church, but will also in the future prove inestimable to both old and young. We only hope and pray for the day when every church shall see an indispensable necessity in maintaining a good Sunday School.

PRE. WILLIAM EWERT of Marion Co., Kansas, and Pre. S. S. Haury, Missionary among the Arapahoe and Cheyenne Indians, in Indian Territory, who attended the general Conference recently held in Berne, Adams Co., Ind., paid us a visit on the 13th of November, and held services in the Elkhart Meeting-house on the evening of the same day. Bro. Ewert was one of the twelve, who first came to this country to look up a place for the settlement of the Russian and Prussian brethren, and we were very glad to renew the old acquaintance. Friend Haury is in charge of the Indian Station Cantonment and Darlington has two schools of about 35 pupils each, where these Indian children are taught the ordinary branches of a common school education, and also to work on the farm and in the garden. Besides this they are taught the principles of religion. The government has greatly favored this work, and we are confident that it is by all means better to teach them a knowledge of agriculture and arts and the principles of religion, and thus civilize them, than to pursue the old method of defrauding and robbing them and then endeavor to make them powerless by destroying their lives with the rifle and sword.

HATTON TURNER, an evangelist, whose home is in England, has spent his time exclusively during the past year in going from place to place, speaking to the people of Jesus and encouraging them to be-

lieve in Christ and serve him. He has traveled extensively both in the United States and in Canada; in England, France, and other European countries, in New Zealand, Australia, China, and other countries. He just completed a trip around the globe, and spent two days, Nov. 19th and 20th, with the brethren in Elkhart, where on the evenings of the above mentioned days, he spoke in the Mennonite Church of this place, having for his subject the first evening, "The Epistle to the Romans," and the second evening, "The ways of God in government illustrated." These addresses were of deep and vital interest. In the first he illustrated very forcibly the true Christian life, as set forth in the gospel and in the first eight chapters of the epistle to the Romans. The second evening he spoke of the second coming of Christ, and the judgments of God, which truths were beautifully illustrated from a chart Friend Turner has the love of Jesus in his heart, and seems to be overflowing with the blessed truths of God's word. We shall long remember his visit to Elkhart and wish him God-speed in his work. We have been encouraged to earnestness and zeal and to appreciate more highly than ever, the necessity of a close and careful study of the Scriptures.

PROCEEDINGS OF THE CONFERENCE of the South-western District of Pennsylvania, held on the 17th and 18th of October in Fulk's Meeting house, Somerset county. Three bishops, seven ministers, and three deacons were present. Peter Kime, a minister from Michigan was also present. The services were opened by exhortations and prayer by Bro. Peter Kime, after which Bro. Durr led the exercises.

The rules and discipline of the conference were read, and all the ministers expressed their willingness to teach and enforce discipline according to them. All the congregations over the district were reported in peace and good standing.

The following preamble and resolutions were passed:

Whereas the governing power is vested in the church, and we think the 18th article of the conference discipline does not cover sufficient ground,

Therefore resolved That in case a difficulty arises between a bishop and his congregation, so that it becomes necessary to ask the counsel of other churches in adjusting the difficulty, the right to call such assistance is vested solely in the church as a body.

2d. That leaving the authority entirely in the hands of the church is her only bulwark of safety.

3d. That the church is the repository of power and those who exercise her privileges are only her servants.

4th. That when difficulties fail of adjustment after calling in advice and help

from other churches, conference shall give direction whereby to settle them.

The following questions were presented: When members absent themselves from the church council, shall they be expected to participate in the communion? Ans. They may in case they have not been involved in any difficulty or violation that would disqualify them.

2d. Can brethren who wear a full beard be fellow-shipped? They cannot, unless they do it for conscience sake, and can assign a good reason for so doing.

Considerable other business was transacted.

The conference adjourned to meet in Blough's Church, Somerset Co., on the third Friday of October, 1885.

THE PRIMITIVE PEACE PRINCIPLES OF JOHN WICLIF.

In the present year, when so much is being said concerning the life, writings, genius, and good services of John Wiclif, the great English reformer before the Lutheran Reformation, it is well not to lose sight of the views of this enlightened man upon the subject of offensive and defensive warfare. As a general thing, I believe, the biographers of Wiclif and the writers of ecclesiastical history who treat of the time of Wiclif, have little or nothing to say hereupon. It seems as though, almost with one consent, they sedulously keep this lightly esteemed testimony in the back ground. An exception may be noted in the case of Robert Vaughan, one of Wiclif's biographers. Likewise, William Hodgson, in his useful book upon *The Reformers Not of the Lutheran Reformation*, has not forgotten to emphasize the peace views of the pastor of Lutterworth. Some extracts from Wiclif's writings declaratory of his convictions as to killing and carnal warfare may now be given.

In his comments upon the Ten Commandments, referring to the prohibition, "Thou shalt not kill," Wiclif says: "How shall he be hardy to stand before God, who hath slain a son of God? It is a wonder how any man dare destroy the creature whom God hath made in His own likeness. If a craftsman has so great a love for his work that he may not suffer it to be lost, how much, guess you, that God loveth the creature He hath made in His own likeness?"

In his composition upon *The Seven Deadly Sins* Wiclif controverts that malicious sentiment, commonly held by the clergy of the time, to wit, "that it is lawful to annoy an enemy in whatever way you can," by remarking thereupon that "the charity of Christ biddeth the contrary," and further, that, "to keep men fighting, though humanity teaches that men should not fight, Antichrist argues that as an adder stings a man who treads

on him, why should not we fight against our enemies, especially as they would also destroy us and ruin their own souls? It is for love, therefore, that we chastise them! But what man that hath wit can not see this fallacy?"

Respecting so-called holy wars, such as the Crusades, approved of or instituted by the Popes, Wiclif observes that as St. Peter could err, his successors may possibly be found to inherit his infirmity in that respect along with his power; wherefore he concludes that any hostile act, unless commenced from a *special Divine Commission*, is no less criminal under the gospel dispensation than it would have been under the Jewish theocracy. Hence, keeping in view the fact that the *lex talionis* had been absolutely abolished, while a "new commandment" had been given unto men, "But I say unto you, Love your enemies," there was, therefore, in Wiclif's estimation, nothing more than simple loving obedience called for in order to a realization of the vision of the prophet, when men should beat their swords into plowshares, and spears into pruning-hooks, and nations should no more learn war.

His views as to *self-defense* are identical with those of the primitive Christians, and hence accordant with those ever held by the Society of Friends. The following reads almost like a passage from Justin Martyr or Cyprian:

"Angels withstand fiends, and many men with right of law withstand their enemies, and yet they kill them not, neither fight with them. The wise men of the world hold this for wisdom, and have thus vanquished their enemies without striking them; and men of the gospel, by patience and the prospect of rest and peace, have vanquished through the suffering of death, just as we may do now. But here men of the world come and say that by this wise, kingdoms would be destroyed; but here our faith teaches that since Christ is our God, *kingdoms should be thus established and their enemies overcome*. But peradventure some men would lose their worldly riches, and what harm were thereof? Well indeed I know that men will scorn this doctrine; but men who will be martyrs for the law of God will hold thereby."

Nevertheless, after the lapse of half a millenium since the above true and judicious sentences were indited, how many—not "men of the world," we will say, but the extollers of Wiclif himself—are prepared to accept his well-grounded views respecting the limitations of the asserted "right of self-defense?"

Wiclif likewise refers, in condemning the practice of carnal warfare, to the military career of Spencer, Bishop of Norwich. The latter had obtained his high ecclesiastical position as a reward for military services rendered Pope Urban the Fifth, in Italy, in his contest with the

rival Pope of Avignon. In the suppression of Wat Tyler's Rebellion Spencer again took the field, clad in armor, and delivered Peterborough from the insurgents. [Says Wiclif, referring to this in Christlike fighting:

"Christ is a good shepherd, for He puts His own life for the saving of the sheep. But Antichrist is a wolf of ravaging, for he ever does the reverse, putting many thousand lives for his own wretched life. By forsaking things which Christ had bid His priests forsake, he might end all this strife. Why is he not a fiend, stained foul with homicide, who, though a priest, fights in such a cause? If man, in slaying others, be odious to God, much more in priests, who should be the vicars of Christ."

To the flock at Lutterworth, Wiclif further observes concerning this clerical fighting:

"Friars now say that bishops can fight best of all men, and that it falleth most properly to them, since they are lords of all this world. Thus, they say, the Macabees fought, and Christ bade His disciples sell their coats and buy them swords—but whereto, if not to fight? Thus friars make a great array, and stir up many men to fight. But Christ taught not His disciples to fight with a sword of iron, but with the sword of God's word, which standeth in meekness of heart and in the prudence of man's tongue. And as Christ was the meekest of men, so He was most drawn from the world, and would not judge or divide a heritage among men, and yet He could have done that best."

"It thus appears," says Wiclif's appreciative biographer, Vaughan, in remarking upon the enlightened views of the former as to the subject before us, "that it was not merely the act of invasion, but the slaughter of men under any circumstances, which the Reformer considered as opposed to the spirit and letter of Christianity. It is also evident that he was aware of the opposition and contempt which the advocate of such opinions must encounter so long as the state of the world should continue to be at all such as it had hitherto been. But the New Testament was before him, and that volume was understood as requiring that each professor of the gospel should adhere to such modes of resistance only as are prescribed or as occur in the recorded example of Christ and His apostles. * *

The disastrous influence of war on civilization, on literature, and liberty the Reformer could deplore; but its demoralizing effects and the desolation which it must forebode with respect to eternity filled his mind with amazement and dismay."

In conclusion, and as a special remark to the student of history, I would say, that we would seriously misapprehend the true state of the case touching clerical

support of war at the present time were we to assume that because it no longer happens that bishops or lesser priests, armed *cap-a-pie* and with proof of mail, like Spencer of Norwich, plunge directly into the fray, the clergy's countenance of war is therefore not what it once was.

Truly, cannon-maker Krupp, of Essen, though perhaps not actively a participant in the wars waged by his country, would rank second to none as a helper in and encourager of those wars; albeit, the nightly cross of the "Order of Christ," with which he was awhile ago decorated, would not constitute him a whit less the opposer of the Prince of Peace. Similarly, when the second ecclesiastical dignity of the British realm, from his cathedral home at York, following the awful bombardment of Alexandria and the successive repulses of the Arabs, issued a form of thanksgiving to be used in the churches, thanking Omnipotence for the overthrow of Britain's enemies and for the opening of "the highway between England and our Indian Empire," imploding further, "Teach us to see that Thy hand hath done it, that Thou wast in the midst of our camp, to deliver us, and to give up our enemies before us,"—this man, it must be admitted, equally with the martial bishop of Wiclif's age, was forgetful of that saying of the Master in the hour of His extreme (permitted) peril: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Better than the psalm of thanksgiving, after the carnage, is that spirit of abasement and supplication which *prevents* striving and bloodshed. So, in the savory words of Krummacher, which, indeed, reflects Wiclif's belief, we conclude:

"The prayer of God's elect restrains many a vial of wrath, and happy is the place where such praying believers reside. They are of greater service than walls of brass and ramparts of iron."

JOSIAH W. LEEDS.

CHEERFULNESS.

Of all their surface qualities—I use the word "surface" not as excluding "substance," but rather implying it—none is more noteworthy among the Japanese than their cheerfulness at work. It is a quality shared by all classes and common to all employments.

The Japanese statesman dictates a dispatch or discusses a cabinet question with a smile on his face; the financier, more astonishing yet, smiles over the intricacies of a deficient budget; the preacher smiles during every pause in his sermon; the writer at his desk; the shopkeeper smiles while chaffering with his customer, the servant on receiving his master's orders, the smith while forging the metal, the potter manipulating the clay, the hus-

bandman as he wades knee-deep in mud across the rice fields, the bargeman propelling his clumsy boat against wind and tide; nay, even the convict at his forced labor by the road-side. And, what is more, a very slight occasion will broaden the smile into a hearty laugh.

All this is true and genuine good humor, based firstly, no doubt, on a good digestion, but also on a remarkable elastic temperament, great courage, and the sound, good sense that everywhere and everywhere makes the best of things. Had Mark Tapley been somewhat more of a gentleman in manners, he might have passed for an average Japanese.—*Fortnightly Review*.

Miscellany.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 6th, Frederick S. Winton, Esq., in the chair.

Devotional services were conducted by Secretary Gilman.

Reports were presented showing that in the prosecution of the work of the fourth supply of the country 238 colporters have been at work during the month of October.

Grants of books for colportage and for sale and distribution, at home and in foreign lands, were made to the value of about \$9,400, and funds to the amount of \$2,200.

Letters were presented from Mr. Loomis, of Yokohama, reporting progress in preparation of Scriptures for Corea, and forwarding a copy of II. Kings in Japanese; from Dr. Gulick (October 2d) expressing apprehensions about the disastrous effect of the hostilities in China upon Bible and missionary work; from Mr. Milne, giving an account of his trip to Paraguay; from Mr. Hamilton, of Mexico, reporting an increase of fanatical opposition, and repeated assaults on Bible colporters; from Bishop Hurst, endorsing the appeal of the Norway Conference for a grant of funds; from the Laos Mission of the Presbyterian Church asking for Siamese Scriptures; from Mr. Diaz, of Cuba, reporting somewhat larger sales of Scriptures in September; and from Mr. Dardier, of Geneva, announcing the resumption of colportage in France.

Secretary Hunt made a report of his visits during the month of October to several conferences of the Methodist Episcopal Church.

Four Bible societies were recognized as auxiliaries in Kansas and one in Dakota, and one in Wyoming.

The total receipts for October were \$15,913 75. The number of volumes issued during the month was 94,533.

PROHIBITION IN IOWA.—Mr. Banford, a minister, writing from Fairfield, Iowa, of the success of Prohibition, says:

"So far as can be learned, about five-sixths of all the saloons and liquor-houses in the State have been closed up. Probably eight-ninths of the population of the State have no open saloons or other drinking place within easy reach; there are no open saloons, in fact, except in some of the largest cities, such as Burlington, Davenport, Dubuque, and Council Bluffs. And very many of the saloons even in these places are closed. Prosecutions are being brought against those which are open. Liquors are, no doubt, still sold secretly in many places, and will be, most likely, for a while, though the vigilance of the Law and Order Leagues will gradually hunt them out.

In a few places there has been turbulent opposition to the enforcement of the law, but not to the extent of loss of life, or even of the serious injury of any one. The most serious demonstrations have occurred at Marshalltown and Iowa City, though in each case the law has been vindicated completely. But there is no doubt that, in a few places at least, an organized resistance will be made to the enforcement of the law. Liquor men are organizing and raising money for this purpose, and are expecting financial help from their friends outside the state. But the struggle must be a hopeless one. All the better elements of the State are rallying around the law. The churches, the newspapers, the business men, the farmers, the professional men as a class, are all working for the supremacy of the law and order. There will be all due forbearance of their part, even to the extent of long suffering, but the liquor traffic in Iowa is doomed beyond remedy."—*Amendment Herald*.

A HINT TO BOYS.—A philosopher has said that the true education for boys is to teach them what they ought to know when they become men. What is it they ought to know?

1. To be true; to be genuine. No education will be worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and action, rather than, being learned in all sciences and in all languages, be at the same time false at heart and also counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position.

2. To be true in thought, language and life—pure in mind and body. An impure man, young or old, poisoning society where he moves with his smutty stories and impure example, is a moral ulcer, a plague spot, a leper, who ought to be treated as were the leper of old, who were banished from society and compelled to cry "Unclean," as a warning to save others from the pestilence.

3. To be unselfish. To care for the feelings and comforts of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred.

4. To be self-reliant and self-helpful even from early childhood. To be industrious always, and self-supporting at the earliest age. Teach them that an honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things, when he has made these ideas a part of his being, however young he may be, however poor or however rich, he has learned some of the important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.

WHAT TO TEACH OUR GIRLS.—Teach them thoroughly the following important things.

Self-reliance and independence.
How to make bread, and cook well.
How to make shirts.
Not to wear false hair.
Not to powder or paint.
Not to run up store bills.
To wear thick, warm shoes.
To wash and iron clothes.
To make their own dresses.
That a dollar is only a hundred cents.
To darn stockings and sew on buttons.
To say no, and mean it—or yes, and stick to it.

To wear calico dresses, and not feel ashamed of them.
That a good, rosy romp is worth fifty convulsives.

To regard the morals and not the money of their beaux.

To have nothing to do with intemperate and dissolute young men.

To keep a house in neat order, with everything in its place.

That the more one lives within one's income, the more one will save.

That the farther one gets beyond one's income, the nearer one gets to the poor-house.

That a good, steady mechanic without a cent is worth a dozen loafers in shiny broadcloth.

That God made them in his image, and no amount of tight lacing will improve their appearance.

Teach them every day some item of dry, hard, practical common sense, and they will yet find time for idealisms.

Give them, of course, a good substantial common-school education, but don't neglect home training.

A JEWISH SERMON TO CHRISTIANS.—*The Jewish World*, speaking of the peace and good-will inculcated by Christianity, says: Every nation in Europe names itself Christian, boasts of its orthodoxy, its religious establishments, its

zeal for the truth—not always, indeed, the same truth. Every nation in Europe is crippled by an enormous army, which each most Catholic and most Christian king must keep up to prevent his equally Catholic or Christian brother from enforcing upon him too violently, this doctrine of peace and good will. In creeds, catechisms, proclamations, ukases, and other public professions, we hear of little but the very highest principles and motives. Yet when we turn to the paragraphs of our newspapers, we see too plainly how there is not a single government in Europe which does not act habitually on the assumption that the policy of its neighbors is, like its own, the most absolute heathenish selfishness, and that each nation wants but the power and a mere figment of excuse to proceed to what in private life would be barefaced murder and robbery.

ANSWER THEM.—Parents run the risk of losing the love of their children who put aside their trivial questions as of no consequence. An interrogation point symbolizes the life of childhood; "why" and "what" are the keys with which it unlocks the treasury of the world. The boy's numberless questions often seem trivial, but the wise parent will never turn them off unheeded, if he can help it. It is his rich opportunity of teaching. He is met half way, and there is all the difference between impressing the truth on an eager mind and an uninterested one. The little fellow, helping you at your work, and pelting you with endless questions, may learn as much in a half-hour there as in a week when his body is a prisoner in the school-room, and his thoughts are out of doors.

GO STEADILY.—An old man is like an old wagon; with light loading and careful usage, it will last for years; but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty, sixty, or seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale; an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.—*Popular Science Monthly*.

WAR is barbarism. The prize-fight is brutal. The struggle between man and man for the mastery in muscle, or skill in killing, is nothing more or less than a fight between two savages or two tigers. There is no reason in settling a dispute by fighting about it. It determines nothing as to the right or wrong of the matter. A duel is not only sinful in the sight of God, but it is irrational in the eyes of all right men.—*N. Y. Observer*.

TIMELY HELP.—Mr. Spurgeon recently stated that a little old woman, poorly dressed, came into a vestry some years ago, at a time of great straits, and said to him in this strange way, "Thus saith the Lord, Behold, I have commanded a widow woman to sustain thee." She put down £50 on the table, vanished and he had never seen her since. He never knew her name even. He supposed she would be in heaven now: it was some years ago, and she was very old then. Things had happened so, and it was his impression that they would occur again.

"We have a parent, who is nothing but love, who created us out of purest love, who preserves our natural lives every moment, whose love alone gave us immortal souls fitted for immortal joys, and through his Son opened a way by which all might enter into the possession of eternal life and glory; and it is expressly said, 'No good thing will God withhold from them that walk uprightly.' So that there is help, and hope and happiness for all, whatever be their condition or situation, excepting only such as wilfully persist in refusing or abusing extended and continual mercy."—*John Barclay*.

LINES.

On the death of AMANDA CHRISTOPHEL, who died Sept. 29th, 1884.

Selected by her Mother.

Dear Amanda, how we miss thee
Since thy voice we hear no more,
Yet we hope we soon shall meet thee,
Over on the other shore.

Dear Amanda, we do miss thee
When we see your vacant chair,
When we look around to see thee,
Nought but sorrow see we there.

Thou wert all resigned and patient,
Willing all thy pain to bear,
For thy trust was placed in Jesus,
Who will all our sorrows share.

We a lesson learn, Amanda,
From thy penitential heart,
When thy great sufferings we recall,
How the gushing tears do start!

Dear Amanda! O, we miss thee,
Thou hast gone from us away,
To rejoice with father, brother,
In the realms of endless day.

Never again that hymn, Beloved,
"Webed in the blood of the Lamb,"
Wilt thou sing in thy great suffering,
But in the new Jerusalem.

Seven long months you suffered pain,
Suffered by night and by day,
You did not murmur, nor complain
Trusting, trusting God alway.

Dear Amanda, we do miss thee,
Youngest of the household here,
God called thee hence with him to be,
There the palm and crown to wear.

We'll not murmur though we miss thee,
Rest thee now from all thy care,
Sown we hope with wings celestial,
To be borne thy joys to share.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

BURNEMAN.—ZIMMERMAN.—At the residence of Martin Zimmerman, near New Pittsburgh, Ohio, by Michael Horst, Adam Brenne-man of Orrville, Wayne Co., Ohio, and Elizabeth Zimmerman of New Pittsburgh, Ohio.

RUTT.—MARTIN.—November 24th, at the residence of the bride's parents, by John Zimmerman, George Rutt, to Susanna, daughter of Bishop Jonas Martin, both of East Earl, Lancaster Co., Pa.

SHUK.—ZEITZ.—November 6th, at the residence of the bride's parents, by Pre. John Zimmerman, Peter Shuk, to Lizzie Zeitz, both of Caernarvon Twp., Lancaster Co., Pa.

GOOD.—WITMER.—November 9th, at the residence of the bride's parents, by Bishop Jonas Martin, Martin Good to Lydia Witmer, both of East Earl, Lancaster Co., Pa.

Died.

MARTIN.—On the 15th of October, near Mt. Eaton, Wayne Co., Ohio, Ezra, son of Jacob and Susanna Martin, aged 10 months and 7 days. Services by Michael Horst.

HERTZLER.—On the 17th of October, near West Liberty, Logan Co., Ohio, Solomon Hertzler, aged 50 years, less 1 day. Brother Hertzler was much interested in the upbuilding of the church and an earnest and faithful laborer in the Sunday School. He was never married, but loved by all. He died in faith in the Lord Jesus.

LEUBUEHL.—On the 17th of November, in Allen Co., Ohio, of dropsy, Anna, wife of David Leubuehl, aged 68 years, 1 month and 10 days. Services by M. S. Moyer and P. P. Lehman, of Moniteau Co., Mo. Texts, John 14:1-2; John 11:25.

AMSTUTZ.—On the 19th of November, in Putnam Co., Ohio, Christian Amstutz, aged 82 years, 9 months and 14 days. Funeral services by John Moser and Benjamin Diller. Text, Heb. 4:8-18.

KAISINGER.—On the 23d of October, near Buckmansville, Bucks Co., Pa., Ellen W., widow of Charles Kaisinger, aged 75 years. Buried on the 26th at Deep Run. Services by B. G.

SHADINGER.—On the 20th of October, in New Britain, Bucks Co., Pa., Edward Shadinger, aged 31 years, 10 months and 9 days. Buried at Blooming Glen. He leaves a wife and two children to mourn their loss. He was a consistent member of the Mennonite Church, fully reconciled to God.

HARTZLER.—Near East Lynne, Cass Co., Mo., very suddenly, of heart disease, Magdalena, (maiden name Gebrich) wife of Isaac J. Hartzler, formerly of Elkhardt Co., Ind., aged 54 years, 10 months and 22 days. Sister Hartzler, in her usual health, retired to bed about 9 o'clock in the evening. Shortly afterward she took ill, and ere Brother could arouse all of the family and bring them to her side she was dead. She was a kind mother of eight living children, an affectionate wife, and a consistent member of the Church. Funeral services on the 7th of November, by J. C. Kenagy and M. Yoder.

DEFRIES.—On the 12th of November, in Elkhardt Co., Ind., Margaret, daughter of Henry DeFries, aged 7 months and 1 day. Buried at the Brick Meeting-house, five miles north east of Nappanee. Services by David Burkholder and R. J. Smith. It leaves a father and mother, 3 brothers and a sister to mourn their loss. The hand of the Lord seems to rest heavily on this family, this being the fourth child that they saw buried and the father himself is stricken down with dizziness so that he could not follow the child to its last resting place. We hope the dear brother and sister may be comforted when they remember the words of Paul where he says, "All things work together for good to them that love God."

Letters Received.

WITHOUT MONEY.

Emerson R. Myers, Lizzie Shenk, Henry Yother, E. Z. Yoder, & W. G. Fairview, Ill., \$3.50.

WITH MONEY.

A—John Albert, Barbara Alliger, John Albrecht, Heinrich Adrian.

B—Jacob Binder, Mrs. Boyer, B. Bergen, B. Loewen, David Besinger, P. A. Bough, G. Burgman, Philip B. Brehm, Mrs. L. Bonker, Bernhard Bergen, Christian Bergen, John Bachman.

C—C. Conrad, Joseph Crater, A. C. Clemmer, E. D. Crail.

D—Emma J. Donahoe, Joseph W. Detweiler.

E—John H. Elgati, David Ediger, John P. Esan, G. D. Ewert, H. F. Ebersole.

F—D. L. Froze, Heinrich Friesen, K. H. Fisher, J. B. Foreman.

G—Joseph B. Good, Isaac Giesbrecht, Heinrich Gortz, By Goetz, John S. Garber, S. Gudshalk, Heinrich Gortz.

H—John F. Harder, J. B. Hartzler, A. Hunsacker, Hoffman & Gotthardt, A. Hauswiler, Daniel Hoover, Wm. Holdeman, Susan Horstberger, R. J. Horst, Nettie Hotchkiss, Joseph Hollman, C. H. Hochstetler, E. K. Horst, Gerhard J. Harms, John H. Hess, Henry Hanger, Amos Holdeman, Amos Hirsch, E. Hosteler, Emma Henry.

I—I. C. Irion, Saddy Jones.

K—John Kornelius.

L—Heinrich D. Loewen, Frederick Lantz, John T. Lee, Chr. B. Lehman.

M—S. C. Mellinger, D. Y. Miller, David Murray, Noah Metzler, J. A. Martin, Jonas K. Moyer, S. S. Mast.

N—Jos. W. Nisler, Philip Nice, Samuel Nash, David Nickel, Seth S. Nisler.

O—Lucy Oberholzer.

P—Pre. Henry Fletcher, C. R. Peters.

R—John Reddrop, Andreas Ropp, Leah Reist, Chr. Ruyvenacht, J. Raymer, Lizzie Richardson, A. J. Reed, Geo. E. Riser.

S—Amanda J. Shetler, Christian Steller, Pre. Chr. Sprunger, Jonathan Smucker, Peter Swartz, David Sharret, Nicholas Smith, John G. Swardy, John Siemens, John Schmitt, Abm. Shellenberger, J. E. Sundbomer.

T—Y. P. H. Urub, Valentine & Son.

W—Jephtha Wyse, B. J. Wise, Peter V. Wolf, C. V. Weithorn, S. V. Winger, Jacob Weller, John Wipf, Peter D. Walde, Peter N. Wolf, Abm. Wely, Joseph Weillrich, Cornelius Wall, Anna Witmer, Peter Wicus S. Tobias Weaver.

Y—Benj. D. Yoder.

Z—D. B. Zimmerman, J. K. Zook.

HERALD FUND.

Nettie Hotchkiss \$7.

ILLUSTRATED FAMILY BIBLES.



Illustrated with 2500 Engravings on Steel and Wood, with the following most valuable and indispensable illustrated and Descriptive Features.

A Complete Dictionary of the Bible.
A complete history of the books of the Bible.
Scenes and Events in the life of Christ and the Apostles.
Religious Denominations of the world.
Cities of the Bible.
Helps to the Study of the Bible.
History of the translation of the Bible.
List of proper names.
Description of the Tabernacle.
Map of the Holy Land.
Scripture Illustrations.
Birds eye view of the Holy Land.
Illuminated Lord's prayer and ten Commandments.
One hundred thousand Marginal references.
Illustrations of the trees, plants and flowers of the Bible.
Tables of Scripture weights and measures.
Chronological tables.
Complete Concordance.
It also contains, both Versions of the New Testament in parallel Columns. Or without the revised Version, if so ordered.

PRICES.

B. American Morocco, paneled sides, Marble Edge..... \$7.50
C. American Morocco, paneled sides, Gilt Edge..... 8.50
D. French Morocco, paneled sides, Gilt Edge..... 10.00
E. Morocco, paneled sides, full Gilt sides and Edges..... 12.00
A. Cheap Edition without the Dictionary and less illustrated matter..... 5.00
For fuller particulars send for descriptive Circulars.
Bibles, Quarto with Index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture Weights, Measures and Coins, embossed binding, with illustrations, &c, by express..... 8 00

POCKET BIBLES.

Bible. Agate. 24 mo, in cloth, No. 178..... 35
Nonpareil, 12 mo., leather, No. 129 60
Agate, 24 mo., with clasp, cloth, gilt edged, No. 178..... 50
Agate, Reference, 16mo., leather binding, No. 138..... 75
Minion, Ref. 12 mo., gilt edge, leather binding, No. 106..... 1 25
Testament, small, flexible cloth cover..... 10
Testament, small, board and cloth cover, 82mo., agate..... 15
Testament and Psalms, Brev. 18mo., large type, cloth..... 35
Testament and Psalms, gilt edge, Dia. 64mo., Testament and Psalms, gilt edge, Non. 82mo., leather with tuck..... 60
Testament, parallel columns English and German, Roan, 12mo..... 60
Testament and Psalms, large octavo, roan 1 00
For Testaments with Notes, see Commentaries.

DICTIONARIES.

Adler's English and German Dictionaries, over eight hundred pages..... 2 50
English and German, indicating the accentuation of every German word, containing several hundred German synonyms, etc., 1374 pages, bound in half morocco, by express..... 6 00
Allison's Webster's Dictionary, containing over 60,000 words and phrases comprehensively defined; also abbreviations, 50
GRISS. C. F. English-German and German-English Dictionary. 2 volumes, large octavo, half morocco, American Edition. This is one of the best Eng. Ger. and Ger. Eng. Dictionaries published. 1 00
OELSCHLAGER'S English and German Dictionary, 24 mo., 700 pages, half leather an excellent work for the price..... 1 50
Webster's Unabridged, the most Complete Dictionary published, by exp..... 10 00
National Pictorial, bound in full sheep, one thousand pages, 8vo. by exp. 6 00
Academio, bound in cloth, 560 pages 2 30
High School, 415 pages, cloth..... 1 85
Common School, 400 pages, cloth..... 1 00
Primary, 352 pages, cloth..... 65
Pocket Edition, cloth..... 75

COMMENTARIES.

Barnes', Rev. Albert, Notes on the New Testament, with maps and illustrations, 11 volumes, 12mo., cloth, per volume..... 1 50
These include the gospels, Acts of the apostles, the epistles to the Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, Jude, Revelation.
— 8 volumes on the Psalms, per volume 1 50
— 2 " on Job, 8vo. " " 1 75
— 2 " on Isaiah, 8vo. " " 1 75
— 1 " on Daniel, " " 1 75
These volumes sold separately if desired
Clark's Commentary, one of the most learned English Expositions, 8 vols., sheep..... 15 00
On the New Testament, 1 vol., sheep 5 00
Comprehensive Commentary, an excellent work. 6 vols., bound in sheep..... 20 00
Family Testament and Psalms, super-royal octavo, cloth, with notes..... 1 75
The same in sheep..... 8 00
Jacobus' Notes on Genesis, 2 vols. in one..... 1 60
On Matthew and Mark in one volume..... 1 60
On Luke and John, in one volume..... 1 60
On Acts, one volume..... 1 50
Volumes sold separately.
Notes on Genesis, by Rev. E. H. Browne..... 1 50

Notes on Genesis, by Murphy..... 1 90
New Testament, with notes, maps, &c., for the use of young people and Sabbath School scholars, 12mo., cloth..... 1 00

MISCELLANEOUS BOOKS.

Alleine's Alarm to the Impenitent..... 55
Alphabetical Index of New Testament, cloth 50
" " " " " paper 25
Annals of the Poor..... 60
Apples of Gold. Large type, lots of pictures, board covers..... 50
Beasts and Birds, 4 books, one containing beasts and birds of America, one of Africa &c., with fine illustrations, stiff paper cover, each book..... 25
Beginning of Life, 268 pages..... 90
Bible Antiquities, (Nevin's)..... 1 50
Bible Lessons, a book for children, by Daniel S. Leatherman. 82mo., 82 pages, illustrated..... 10
Bible Prayers..... 25
Bible Reader's Help..... 45
Bible Stories, by the author of Peep of Day. 8 books, illustrated and bright paper cover. 82mo., in a box..... 75
Bible Stories (Gallaudet)..... 25
Bible Words for Birth days..... 40
Biblical Pictures for our Pews. Finely illustrated, with short stories, A. T. S..... 1 00
Biblical Text Book, with Maps..... 60
" " new Edition, enlarged..... 90
Biblical Things not generally known, a collection of facts, notes, and much information that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. 2 vols., per vol..... 1 75
Bridal Souvenir. Sqr. 24mo., with Marriage Certificate. White binding, gilt edge..... 60
Brown's Concordance of the Bible, pocket Edition..... 3 00
Buck's Theological Dictionary..... 3 00
Call to the Unconverted, Baxter, paper, 15c
Catechism (Mennonite). 60 pages, paper cover..... 10
Chase's Receipts, or information for every body, an invaluable collection of about 800 practical Recipes..... 2 00
Child's Book of Repentance. Gal..... 40
Child's Book on the Sabbath..... 40
Child's Scripture Question Book on the Old and New Testaments, 21 Engravings. Christ and Adornments, a Prize Essay in inquiry, what is the Word of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire..... 50
Christ and Humanity..... 1 50
Christianity and War, paper cover..... 10
Clark's Scripture Promises, Gilt edges..... 40
Come to Jesus..... 20
Concordance of the Holy Scriptures by Cruden..... 1 00
Conversations on Saving Faith..... 75
Conversations of Jesus Christ, 290 pages..... 1 00
Daily Food, a verse for every day in the year..... 15
Dairies for 25, 40, 50, 75 cents, and \$1.00.
Daisy's Daughter..... 40
Day by Day, a compendium from the writings of modern and ancient Fathers..... 1 50
Dear Old Stories told once more A. T. S. 40
Bible stories with a full page picture to each story, quarto 164 pages, 40 cuts 1 25
Dew Drops, containing a verse for each day in the year, gilt edge..... 15
Dictionary of the Bible by Wm. Smith. Cloth, 775 pages..... 2 25
Dictionary of the Bible, the A. T. S. 624 pages..... 1 60
Dymond on War..... 40

Easy Lessons for the Little Ones at Home..... 40
Elijah the Tishbite..... 80
Elisha, and other Books for Children..... 25
Encouragement to Penitent Sinners, by J. M. Brennenman. 48 pages, paper cover..... 08
Fall of Jerusalem, the Child's History of, Mrs. M. A. Hallouch. A. T. S..... 50
Family Prayer Book, Moody..... 1 25
Family Prayers, Wilberforce..... 35
Fireside Readings. Paper, 30 cents; cloth..... 50
Fox's Book of Martyrs..... 2 50
Freemasonry Illustrated, by President J. Blanchard. 378 pages, cloth, 12 mo. Character, claims and practical workings, by Rev. C. G. Finley..... 1 00
Mystic Tyre, Mrs. Lucia C. Cook..... 25
Exposed, by Wm. Morgan..... 25
History and Abduction of Wm. Morgan..... 25
Frost's Letter Writer..... 50
Gems, by Spurgeon..... 1 00
Genus of Truth, by H. B. Brennenman, with illustrations. Cloth..... 80
Gospel Sunday School..... 45
Gospel Workers..... 25
Haberman's Prayer Book..... 25
Heaven and How to get there. D. L. Moody..... 60
History of the Church in the 18th and 19th centuries, by K. R. Hagenbach, D. D. Translated from the last German edition, 2 vols., per vol..... 3 00
History of the Patriarchs, Eng. and Ger..... 10
Horseman's Friend, A Pocket Counselor..... 60
Household Treasure..... 25
How to make a Will. Instructions how to make a will legally..... 60
Huebner's Bible Narratives from the Old and New Testaments 52 Engravings, bound in leather..... 75
Hymn Book. Eng. Appendix, per copy..... 60
" " Pocket edition, per copy..... 75
" " " " per doz..... 6 40
Infant's Primer, illustrated..... 10
In the World, not of the World..... 80
Joseph, Flavius, Antiquities of the Jews, Wars of the Jews &c., bound in cloth..... 2 25
Jesus's First Prayer..... 45
Letters and other Compositions..... 75
Letters to Young Christians..... 40
Life and Words of Christ, by Gekie. 826 pages, cloth..... 1 50
Life of our Lord upon the earth, by Samuel J. Andrews..... 8 00
Line upon Line..... 50
Little things, a book for Children..... 50
Man in Genesis and in Geology..... 1 00
Maps (pocket) of different states, separate for each state..... 25
Memor of Wm. Ladd, the great Peace Advocate..... 75
Mennon Simon's Complete Works, by express..... 4 50
Mennonite Church and her Accusers, bound in half leather and cloth. 200 pages..... 80
Mind and Words of Jesus by McDuff..... 80
Morning by Morning, by Spurgeon..... 1 50
Morning Star, or Childhood of Jesus, finely illustrated..... 50
Morning Thoughts..... 50
Mennon's Ecclesiastical History, by exp..... 4 50
Non-Conformity to the World, compiled by Pre. David Sherk, of Preston, Ont..... 10
One Hundred Years Progress of the United States two Vols., full sheep, by exp..... 6 00
Our Earthly Home and its builder..... 60
Our Heavenly Father..... 50
Our Sympathizing High Priest..... 50

Peace Manual, or War and its Remedies..... 50
Persuasive to early Piety..... 70
Peep of Day..... 70
Pictorial Narratives..... 70
Pictorial Tract Primer..... 35
Picture and Stories of long ago, A. T. S. By Faith Latimer. 4 col. pictures, 32 full pages cuts, 4to., in four parts, each..... 25
Pilgrim's Progress, by Bunyan..... 70
Plain Teachings, by J. M. Brennenman..... 60
Pleasant Paths for little feet..... 60
Pocket Inkstand, Rubber, with screw top. Precept upon Precept..... 40
Primer, English and German (Am. T. S.)..... 40
Prince of the House of David..... 2 00
Prodigal Son..... 25
Promised One, The, 18mo., 68 pages..... 35
Ready Reckoner and Log Measurer, Day's American..... 50
Ready Reckoner, Leary's English and Ger..... 25
Recent Travels and Explorations in Bible Lands. By Frank S. DeHaas, late consul at Jerusalem..... 2 50
Religious Denominations, by Rev. Joseph Belcher, D. D., by Express..... 2 00
Repentance Explained, by Walker..... 25
Right way, a book on Peace, Am. T. S..... 45
Rise and Progress of Religion in the Soul..... 70
Saint and his Savior, by Spurgeon..... 1 50
Saint's Rest, by Baxter..... 70
Sander's English and German Primer, illustrated..... 80
Scribner's Lumber and Log Book..... 80
Scripture Lessons. A. T. S. 18mo., 96 pages..... 35
Scripture Lessons for Little Ones, A. B. P. S. Scripture Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of proof texts..... 1 75
Scripture Testimony on Wine..... 60
Secret Power, six sermons by Moody. Cloth 60
Should Christians Fight!..... 10
Songs for Little Ones at Home..... 70
Spring Time of Life..... 65
Spurgeon's Sermons per volume..... 1 50
Stark's Hand Book of Prayer, bound in cloth..... 1 25
Stories and Illustrations of the Ten Commandments, by Rev. J. Cross..... 25
Stories of long ago, all Bible Stories, with colored and plain pictures, 4 books, each..... 25
Summer on Peace..... 75
Sunshine for Rainy days, Board covers, 60 cents; cloth, 40, 96 pages..... 1 00
Sweet Story of Old, That. A. T. S. 18mo., 64 pages..... 85
Testament, Eng. & Ger..... 50
The Life of Trust, George Mueller of Bristol, England, written by himself; 528 pages, cloth..... 1 50
Through Bible Lands, by Philip Schaff, D. D., LL. D., Prof. of Bible Learning, &c. 2 25
Tobacco, Influence on life and health..... 100
Trees, Fruits and Flowers of the Bible..... 40
True Vital Piety, Non-Conformity to the World, by M. M. Esheleman..... 1 00
Valley of Baco. A record of suffering and triumph. By Jennie Smith. Published for the author. Steel portrait of the author. Frontispiece. 16mo., 288 pages. 2 Illustrations..... 1 00
Views from Nature, finely illustrated, with instructive and interesting reading, board covers, 50 cents; bound in cloth 1 00
Wandering Soul..... 1 25

SUNDAY-SCHOOL CARDS.

No. 1. Precious Promises, black back ground flower illustrations, 2 1/4 in., per pack 25
No. 59. Ten cards, Bible verse, wreath of flowers, 4 1/2 x 2 1/2 inches..... 20
No. 76. 100 reward tickets, 1 1/4 x 1 1/2 inches, with a wreath of flowers, ten cards..... 25
No. 105. American Homes..... 25
Reward of Merit, gilt border, buildings, gardens, trees, &c., 6 x 8 inches 35
No. 116. Reward of Merit, ten cards, 8 1/2 x 7 1/2 inches, gilt border illustrations of birds..... 30

PEACE ENVELOPES.

Per 25..... 15
" 100..... 50
" 250..... 1 00
" 1000..... 3 00

HOW TO WRITE FOR BOOKS.

Write the name of the book you want as given in the catalogue plainly.
Write your own name, the name of your Post Office, County and State in full, and distinctly.

The Mennonite Family Almanac, in English and German.—The Martyr's Mirror in German, Mennon Simon's Complete Works in English, Mennon Simon's Foundation in German, (new translation) and the Philharmonia (tune book) are kept in stock and for sale by

MENTONITE PUBLISHING CO. Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, as arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 380 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.12 Per dozen copies, by express, \$10.80.

HERALD OF TRUTH,

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.
Persons subscribing should be particular to state whether they wish the English or German paper. Specimen copies sent free.

Address Cards.—For 30 cents we will send one hundred neat Chromo Address Cards, with the name neatly printed on them. Not less than one hundred can be ordered at a time, and the one name must go on the full one hundred. Address,

Mennonite Publishing Co.
ELKHART, Indiana.

AGENTS WANTED TO sell "THE JOURNEYS OF JESUS."

A Chronological, Geographical and Typographical History of the Journeys of Jesus and the Twelve Disciples in Palestine, founded on the Gospels and the Latest Surveys in the Holy Land, with Correct Maps and Beautiful Illustrations. For particulars apply to

MESSONITE PUBLISHING CO.,
Elkhart, Ind.

FARMS FOR SALE.

I have several farms for sale in Clay Co. Ill., at from \$125.00 to \$200.00 per acre. The farms range from 40 to 200 acres all improved land. Also 80 acres for \$1400 to \$1600. For further information apply to

N. F. DETWEILER,
Lonsdale, Clay Co. Ill.

HOFFER'S Time, Wages and Expense Book, for all workers. Sample by mail, 15 cents; two copies, 25 cents. Sample dozen, \$1.00. The Trade supplied.

J. R. HOFFER,
Mount Joy, Pa.

Lock Box 16.

McShane Bell Foundry
Manufacture these celebrated Bells and Chimes for Churches, Towers, Clocks, &c. &c. Prices and catalogues sent free. Address
H. McShane & Co., Baltimore, Md.

9.64-8.83.

AGENTS WANTED TO SELL LEHMAN'S Indian Cough Balsam!

And Horse and Cattle Powder.

For Further Information address

D. A. LEHMAN
Nappanee, Ind.

CENTURY PLANT REMEDIES,
including Dr. Peters' Magnetic Blood Vitalizer or Humor Cure, and Dr. Peters' Stomach Vigor are manufactured only by
Dr. Peter Fahrney,
Chicago, Ill.

Send for Pamphlet.

THE CALIGRAPH

Made and warranted by American Writing Machine Co. The No. 2 is the only fast double-case writing machine; it has a key for every character. The Ideal Caligraph stands at the head. I solicit correspondence.

J. M. Fairfield, 79 Randolph, St. Chicago.

THE HERALD OF TRUTH.

A Semi-monthly Paper at \$1.00 a Year.
The Oldest Mennonite Paper now Published in America.

Its circulation extends to all the Mennonite settlements throughout the United States and Canada. It gives original articles on various religious subjects, Sermons, News from the Churches, Reports of Conferences, Marriages and Deaths, and a variety of matters of interest to all our people.

It should be in every family, should be read by every member of the Church.

It is chosen, reliable, instructive, encouraging, and helps to pass many an hour pleasantly.

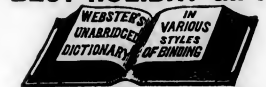
English or German Edition, per year, \$1.00
English and German Edition together to one family, per year, 1.50

One Copy, Eng. or Ger. Edition, six months, 50
One Copy to Germany, France, Russia, &c., 1.25

The Herald of Truth, Words of Cheer, and Christliche Jugendfreund, one year, \$1.30.

MESSONITE PUBLISHING CO., Publishers,
Elkhart, Ind.

BEST HOLIDAY GIFT



A VALUABLE GIFT.



A WELCOME GIFT.



Now supplied, at a small additional cost, with DENISON'S

PATENT REFERENCE INDEX.

The latest edition has 3000 more words in its vocabulary than are found in any other Am. Dict. and nearly 3 times the number of Engravings.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.



10.64-9.85.

BOOK AND JOB PRINTING AND BOOK BINDING.

Our printing Office is supplied with material and machinery that enable us to do all manner of ordinary printing, especially books and pamphlets. We have already issued a large number of the books used by our people, and are now engaged on several important works, which will appear in due time. We solicit the patronage of the public, feeling confident that we will be able to give satisfaction, both in quality and price. Our Bindery is also furnished with tools and machinery which enable us to do good work speedily and on low terms.

Estimates promptly furnished on application, either personally or by letter.

WORDS OF CHEER.

A paper for the children, and young people. Published monthly at the following rates: One copy, one year, 25 cents; five copies, \$1.00; ten copies, \$1.80. With the Herald of Truth, \$1.15.

The paper will be conducted in accordance with the Mennonite Faith. Will be issued the first of each month, and sent free of postage. Sunday Schools supplied at ten cents per copy a year, or five cents for six months, to one address.

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 5 cents a year. 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per year, or 5 cents for 6 months. Sample copies free. MESSONITE PUBLISHING CO., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	8.50 "
No. 71, Way Freight.....	6.30 "
No. 1, Limited Express.....	6.50 "
No. 78.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 23, Special Michigan Express.....	12.85 "
No. 8, Special Chicago Express.....	8.40 "

GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.30 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express.....	12.45 P.M.
No. 3, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82, Way Freight.....	7.35 A.M.
Train G leaves Elkhart for Goshen.....	7.10 "
" F. R. Elkhart from.....	11.20 A.M.
" E. W. Elkhart for.....	3.50 P.M.
" H " Goshen for Elkhart.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P.M.
No. 25, Michigan Accommodation.....	8.45 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Great Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

Jas. E. CURTIS, Supt. Mich. Div.

G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 7 27 A.M.	
No. 2, Ind. & St. Louis Express 4 00 P.M.	
No. 10, Way Freight, 9 30 A.M.	

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express 10 47 A.M.	
No. 3, Michigan Express 5 43 P.M.	
No. 9, Way Freight arrive 6 25 A.M.	

Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. at Wabash with W. St. L. & P. R. R. at Marietta with St. L. & P. R. R. at Anderson Junction with C. C. & I. R'y, for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Ag't.

O. W. LAMPFORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 21—No. 24.

ELKHART, IND., DECEMBER 15, 1884.

Whole No. 288.

AT THE BEAUTIFUL GATE.

Lord open the door for I falter,
I faint in this stifled air,
In dust and straitness I lose my breath;
This life of self is a living death.
Let me into thy pastures broad and fair,
To the sun and the wind from the mountains free;

Lord, open the door to me!

There is holier life, and truer,
Than ever my heart has found:
There is nobler work than is wrought within
These walls so charmed by the fires of sin—
Where I toil like a captive blind and bound;
An open door to a freer task
In thy nearer smile I ask.

Yet the world is thy field, thy garden;
On earth art Thou still at home.
When Thou benderst higher thy hallowing eye
My narrow work-room seems vast and high,
Its dingy ceiling a rainbow dome.
Stand ever thus at my wide-awing door,
And toil will be to no more.

Through the rosy portals of morning
Now the tides of sunshine flow,
O'er the blossoming corn and the glistening sea,
The praise Thou inspirest rolls back to thee.
Its tones through the infinite arches go;
Yet crippled and dumb, behold we wait,
Dear Lord, at the Beautiful Gate.

I wait for thy hand of healing,
For vigor and hope in thee.
Open wide the door, let me feel the sun,
Let me touch thy robe—I shall rise and run
Through thy happy universe, safe and free,
Where in and out thy beloved go,
Nor want nor wandering know.

Thyself at the Door, Most Holy!
By thee let me enter in,
I press towards thee with my failing strength.
Unfold thy love in its breadth and length!
True life from thine let my spirit win!
To the saints' fair city, the Father's throne,
Thou, Lord, art the way alone.

To be made with thee one spirit,
Is the boon that I linger at—
To have no bar 'twixt my soul and thine;
My thoughts to echo thy will divine;
Myself thy servant for any task.
Life! life! I may enter through thee, the Door,
Saved, sheltered forevermore!

For the Herald of Truth.

"THE FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST."

These words of our dear Savior, which he spoke on several occasions, divide the human family into two classes, both in

the present state of existence and in the future. This division in the present state may be changeable but in the future state it will be permanent.

Man seems to be naturally inclined to exalt himself above his fellowman, to flatter himself that he can do more or has done more than many others have done. But let us not forget that God dislikes highmindedness or this desire to be first in this life. "Blessed are the poor in spirit, for they shall inherit the kingdom of God."

We find the words of the text at the close of the parable of the householder who hired laborers into his vineyard. Matt. 20: 16. The carnally minded would naturally suppose that they who worked from each morn until the late hour of the day would receive a greater reward than those who worked but one hour, but the spiritually minded, who loves his neighbor as himself, will sympathize with his fellow man because he was less fortunate than himself in getting employment; because a frugal and industrious person will enjoy himself better when he is working than when he must go about seeking employment. Just so in a spiritual sense; a true Christian, while he complies with the requirements of the gospel, working for Jesus, enjoys himself better than he who is idle and irreligious. A true Christian cannot help but sympathize with all such who have deprived themselves of this noble employment in the Lord's vineyard, and the love he professes to Jesus and his fellow man will constrain him to help his erring brother.

The above parable with the admonitions and instructions in the preceding chapter were given to the multitude that with the disciples followed Jesus to the coasts of Judea. Here were the Pharisees who thought they were first, the chosen ones, exalting themselves over others. Here comes the young man who apparently had no knowledge that anything was lacking with him, yet he was exalted with his profession. He could not think of sharing with the poor, they were his inferiors, he was first.

Here we also read that the disciples rebuked those who brought little children to Christ. Why? Undoubtedly because they thought the older and more respected

should come first. But the Savior was displeased at such highmindedness and admonished them to humble themselves.

Shortly before this we read that the disciples were disputing as to who might be the greatest or the first. But the Savior says in plain words, If any man desire to be first he shall be last of all." Mark 9: 34, 35.

We have a striking example of the two classes in the parable of the rich man and Lazarus. The rich man, perhaps, reasoned as many do in our age. If Lazarus would have worked and saved and managed as I did, he would not need to walk or lie around here filthy and ragged; he must now look out for himself, I cannot take care of him now. In other words, in the rich man's estimation he was himself first and poor Lazarus was last; but God reversed the right of classification in their future state.

And now, though many ages have passed away, frail finite man, in view of all these facts and admonitions given to us through our Redeemer, still has a desire to be first here in this life. Many and various are the ways through which we step into the ranks of this first class. A few years ago on a cold, stormy and blustering Saturday evening a poor old man, clad in garments torn and dusty, walking alone, called at a few places to obtain lodging to rest his weary limbs and get refreshments. A few refused to give this, but he finally succeeded in finding a place where he could stay. Early the next morning he walked to Church five miles distant to worship God, while those who refused to entertain him did not go to Church, though they were Christian professors, because of the bad roads and the inclemency of the weather, though they possessed fine horses and carriages. The writer to the Hebrews says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

How many of us are entirely exempt from exaltation. Suppose we are riding in our vehicle and we overtake a poor beggar, do we treat him as a friend or a rich man? "God is no respecter of persons."

We believe there are but few in all the various conditions of this life that do not sometimes yield to the temptations to ex-

alt themselves over others. Hence the necessity of watching and praying lest we fall in the conflict.

The wealthy class will be inclined to think they are first because they have been fortunate and more influential in this world than the poorer class, while the poor may sometimes flatter themselves that because they are poor they will be first to get to heaven. They forget that the poor in spirit receive the promise. Those who indulge in gaudiness and the many superfluities of this life are disinclined to associate with those who live in non-conformity to the world, while he who is temperate may exalt himself with his temperance principles. Thus we find the tempter among the educated and the uneducated, in the ministry as well as in the laity. But many that are first shall be last, and the last shall be first.

C. Z. YODER.

For the Herald of Truth.

REFLECTIONS ON SATURDAY EVENING.

Another week is past. Another of those little limited portions of time that measure our life time. Let us stop and consider before entering upon another week what this life is—whether it is going, for it is certainly stealing away never to return. Are we improving it as we should? Is our influence (for we all have some) cast on the side of right? Are we treading the narrow way that leads to life? Have we spent a due portion of our time in acts of devotion and piety? Have we in society been kind and helpful, mild, peaceable, and obliging? Have we without vanity or ostentation set a good example? Have we been equally ready to give and receive instruction and proper advice?

Or have we deviated from the path, and have our evenings been spent in giddy talk and pleasure such as are only for the moment? If so, our time is lost, or much worse, misspent. If we could only say, Lost, but not so, we will have to give an account of all these weeks that pass so quickly.

Now the winter evenings are here. Let us be careful how we spend them. Every one of us may in some way assist or instruct some one, for we are all poor and weak and have a mutual dependence upon one another. There is no one who cannot do some good.

It is not enough to be rightly disposed, to be serious and religious in our closets, for "by your works ye shall be known." And it is a false, a faulty, and an indolent humanity which makes people sit still and do nothing because they cannot do much. For we can in some degree encourage virtue and religion and discourage vice and folly.

L. E. S.

For the Herald of Truth.

PRAYER IN THE CLOSET.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. 6: 8.

In all our prayers we should look well to our hearts; when we enter our closet we should see that our heart is there also; let us shut the door against all worldly thoughts. Jesus says where our treasures are there our hearts will be also. Oh! how sad to think that we might be praying and our hearts be filled with some worldly treasure. Jesus is frequently invited in our prayers; but do we make room in the inner chamber of our hearts to receive him, or are we so wrapped up in worldly pursuits that nearly every corner of our heart is occupied? If Jesus is to be our King he must have full possession of our hearts. He can do us no good unless he can have full possession and work in us both to will and to do of his good pleasure.

Oh, what a joy for the Christian to retire from the world, and with a sense of his shortcomings and Christ's overpowering love and perfection to enjoy sweet converse with Jesus! How often in secret prayer, when we are in heaviness through manifold temptations and encompassed with infirmities, not knowing what we should pray for as we ought, hath the Holy Spirit helped our infirmities and made known our transgression and sin! O what a comfort to pray to our Father in secret! There we can tell all our sorrows and our wants. There we are given strength to endure the trials and temptations on our way, and are taught submission to the will of God. Let us examine our motives and scrutinize the workings of our hearts.

Jesus spent whole nights in prayer for our sakes, and shall we think it too much to spend a portion of the day in our closets for the advancement of our own spiritual and eternal welfare? Oh, that we were daily imitating more that noble pattern which his holy life exhibits by being much alone with God.

Every Christian has his secret faults from which he desires to be cleansed. He has not the grosser vices of the ungodly to confess, but becoming daily more acquainted with the spirituality of God's law and the deep depravity of his own heart, he finds himself continually prone to err. He discovers within himself a variety of things of a sinful nature which he desires heartily and sincerely to confess at the throne of grace. God does not look at the eloquence, the length, the number of prayers; but at the sincerity of the heart. Through Jesus alone we have access, with boldness, to the throne of grace. He is our advocate with the Father, for he ever liveth to

make intercession for us. He hath not only directed us to call upon his Father as our Father, to ask him to supply our daily need, and to forgive us our trespasses; but hath assured us that whatsoever we shall ask in his name he will do it, that the Father may be glorified in the Son. John 11: 13.

Let us expect, therefore, an answer to our prayers, for God is faithful who hath promised all needful blessings suited to our various situations and circumstances in this mortal life. All that will be necessary for us in the hour of death, and all that can minister to our felicity in a world of glory hath he promised if we ask in faith and fully trust him though the time and manner of conferring it are reserved to himself, and though sometimes years pass before some of our prayers are answered. So let us not get weary and discouraged, but trust and believe God sincerely and faithfully though we are not always gratified. Paul said we know that all things work together for good to them that love God.

A. M. C.

A SPECIAL LEADING.

One instance of special leading was granted as I sought in all things to be conformed to the will of God: A new dress was in process of making; for the first time in my life I asked the Lord's direction how to make it up. That night while at prayer, a trimming that had been cut for the skirt began to trouble me. I had supposed the suit plain enough, and immediately referred the matter to God. I then retired and immediately fell asleep.

Then, in a dream I sat with my Bible in one hand and a collection of fashion plates in the other, trying, O so hard, to reconcile the two; one after another the fashions slipped from my grasp, and at last only my Bible remained; clasping it in both hands, I declared it should be my only fashion-book. Then I awoke, and the troublesome trimming was before me. I saw it was of God and the matter must be settled. Excuses naturally came why I might not wear it, and at last I prayed "Can I not keep this just for my mother? It would trouble her to have me peculiar." Then came clear and strong, "Whoso loveth father or mother more than me, is not worthy of me." It was enough; I said, "Yes, Lord, this dress shall be made and worn for thee." There was a great blessing in yielding in this point.

I do praise God only for his Holy Spirit in healing, teaching, and keeping; it is my greatest desire to be one of those who follow the Lamb where he leadeth.—Selected.

SIN has brought many a believer into suffering, and suffering has kept many a believer from sinning.

ANOTHER YEAR.

Another year has rolled away,
Back to the misty past,
With all its freight of hope and fears,
And joys too sweet to last.
Another year! how swift it fled,—
We scarcely hailed its dawn
Ere on the noiseless wings of time
It vanished—it was gone.
Swift as it sped—full many a form
It laid beneath the sod,
And many a weary, burdened soul
It led unto its God.
How many merry sparkling eyes
It closed in death's long sleep,
While many dim with falling tears,
Their mournful vigils keep.
Oh, fleeting Time! Oh, world of hopes
That lure us blindly on!
We fondly clasp our treasures now,
To-morrow they are gone.

For the Herald of Truth.

PRAY AND ACT ACCORDING TO THE WORD.

When men pray the Most High to lead them, they should remember that He knows the intents of the heart before the petition is made. We should ever remember that he wants us to ask only for such things as are in accordance with his word, and that we believe he will grant. His word is left us that we might judge ourselves by it, and understand whether we are fit subjects for his kingdom. This will be the test by which to decide whether we have a right to be called his sons and daughters, and whether we have a right to claim to be joint heirs with Christ.

When we see anything in God's word that we can not see any particular use in—something that we might not think worth of serving, let us remember that if we had lived in the time that Jesus suffered we might not have seen the need of his suffering on the cross for our sins.

Let us notice a few words that Christ left for us to judge ourselves by. These will show us whether we are on that narrow way which only a few find. Notice some of these scriptures which are least observed. The reason they are so readily passed over is because they are especially opposed to the carnal mind. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 19—21. Do these words condemn you, dear reader, as they have your unworthy brother? If so, can you not take as an example some wealthy Christian who uses this world's goods to the glory of God? If you disobey this plain restriction, will not the Word stand in judgment against you in the last day? We must not understand that it is wrong for us to work and accumulate

earthly means, but it cannot be right to hold these things as treasures which we love to our hindrance in serving God. We must give to God all we possess, and use all things as the Lord's. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Let us not allow ourselves to reason away the true meaning of any of the plain teachings of Christ.

A. SHROCK.

SYRIAN FORGIVENESS.

BY JAMES M. LUDLOW.

We left camp, under the walls of ancient Tiberias, about sunrise, for the exploration of the shores of Gennesaret. Ibrahim our big sheik gave orders that the tents should be pitched for the night at the meadow of Kahn Minyeh, some ten miles north, the site, according to Professor Robinson, of Capernaum.

The day was a tiresome one. Nothing but our intense interest in that sacred sea would have sustained our energies for so many hours under the fiery reflection of the sun from its surface. A strange fascination drew us through stiding ravines where the lizards seemed too sluggish to notice us. With torn clothing and skin we pushed through dense thickets of rank and prickly vegetation, that we might find traces of the cities which, under the Master's curse, had disappeared, and left those once crowded shores to silence and death. We prolonged the day to our utmost endurance of fatigue and hunger, feeling confident that Eliezar, our camp-placer, was ready to welcome us to our carpeted tents; that Yosef had prepared flowing bowls of spring water for our ablutions; and that Antoine, our Italo-Russian-Syro-Phœnician cook (we never could make out his nationality by comparing the stories he told of his origin), was waiting to salute us with the dinner-born. If Ibrahim had pride in the fact that his men had never failed to meet the expectation of a party of tourists, we had equal complaisance in it. Esau did not long for his bread and lentils, that day he came in faint from the fields, more than we did for the flesh-pots whose savor filled our imagination.

But alas for human confidence! As our clumsy boat grated on the pebbly beach at Kahn Minyeh, Antoine's horn was as silent as the pippings of the boys in Capernaum. Yosef did not meet us with the Salaam, "All right ah! Howd-jit!" as raising one tent door after another, he was accustomed to bow us into our apartments. Indeed but half the tents were up. Mules were patiently waiting to be relieved of their packs. The rattle of tin pans, and the angry voices of potato-peelers and dish-washers, screeching in high falsetto their mutual crim-

nations, gave the doleful intelligence that dinner was but dimly prophetic.

The face of Ibrahim was flushed with wrath as an Indian's with war paint. And well it might be. He prided himself on keeping the best camp in Palestine. Yet here was downright insurrection. He was disgraced in the eyes of foreigners. Something must be done to restore his equanimity and reputation. Summoning the chief cook, chief bed-maker and chief muleteer, he sent them reeling one after another across the camp court, under the tremendous blows of his fists. Having thus worked off his surplus anger, he resolved himself into an investigating committee, and began an orderly inquiry. One by one the men exonerated themselves, except Antoine. To evident guilt for the delay, he added the more dangerous crime of using insulting words to Ibrahim. For this he got a good beating, was summarily dismissed the service and driven out of camp.

This was severe punishment. He would lose his wages for half the expedition, and the season being advanced for travel, would perhaps get no other employment for the year. Besides he was many days' journey from his home, to reach which he must steal his way between bedouin villages, whose inhabitants were just then excited against the men from Mount Lebanon (where most of ours lived), because of certain depredations alleged to have been committed by them.

But, though Antoine's fate was hard, his pride was harder; and he shouldered his kit with the stoicism of an old Roman going to commit suicide at imperial command.

Among the muleteers was a fine-faced fellow, Yakob, who was a general favorite. He could speak no English beyond the words "good donkey," with which he saluted the ladies as he lifted them into the saddle, or presented them with bouquets of the rare wild flowers which, in some places, carpeted our way. But generous hearts do not need to declare themselves in words, real goodness has a sort of spiritual radiation, and Yakob went among us in his clumsy shoes and dirty shins, as a sort of saint in the grub state.

His big brotherly face twitched with emotion as he stood watching Antoine's form growing smaller and smaller against the long slope of the hill that leads from the sea toward the plain of Hattin, where the crusaders were defeated by Saladin. When Antoine reached the brow and stood still for a moment against the western sky and then disappeared, Yakob fell down upon his knees before Ibrahim, touched his forehead to the ground, and then, rising on one knee begged that Antoine might be restored. We did not need to understand Arabic to know what he said. He pointed in the direction of Hattin, bent upon his breast, and then gesticulated with open palms, which, be-

ing interpreted, means that if Ibrahim would pardon Antoine, Yakob would himself take any punishment, and even give up his wages as security for his friend's good conduct in the future. Ibrahim's face softened; he hesitated a moment, but turned away and shook his head.

Yakob then came to us. Prostrating himself he embraced our feet, and pointed in the direction of Antoine's vanished form. We understood this to mean that we should unite in asking Ibrahim to forgive the culprit and let Yakob run after him. The voice of the camp was unanimous that, for Yakob's sake, Antoine might be recalled. And as Ibrahim's face and shrug of the shoulders showed that he had relented, we cried, "Run, Yakob!" and then began to hurrah for Ibrahim.

Ibrahim's face grew black again. "What!" he cried: "Do you Franks think that we Syrians forgive as meanly as you do? Send Yakob! When I drive Antoine away with my own words and blows, let somebody else bring him back! No, my voice and my hands shall bring him back. I would not pardon him unless I pardoned all his offence away. He must not come back to feel mean. Nobody but myself can make Antoine feel that it is all right. Now, when I bring him back, hurrah not for me, but for Antoine. That is only half-hearted forgiveness which takes any glory for it."

In the later twilight came Ibrahim with his arm thrown fondly about the neck of the ex-culprit, whom he kissed as he entered the camp. Then a double score of voices shouted "Antoine! Antoine!" none louder than Ibrahim's. The Lebanon men were wild with apparent delight over their comrade, although he was not at all a favorite, Yakob and Ibrahim were seemingly forgotten. But after it was all over, one after another would come quietly to the chief, and kiss his hand, without uttering a word. Yakob got any number of rough hugs on the sly from his brawny comrades. We all took occasion to slap him on the back, when Antoine was not present and say, "Good doukey," words which were felt to be full of admiration.

As we sat in the circle of tents that night, a clergyman asked if the scene we had witnessed suggested anything in the Bible. One thought it suggested God's entreating men to be reconciled to Him, when we would imagine the need of something to reconcile him to us. Another was made to think of the whole-hearted pardon Heaven gives us. Another thought that some such customary scene in the East, was in the Bible figure of there being joy in heaven over a returning sinner. Yakob's mediation brought to all our minds the mediatorship of the Great Brother of humanity. And so the scene reflected in our hearts some higher truths,

as the waters of the sea below us reflected the light of the stars.—S. S. Times.

WARNINGS.

BY C. H. SPURGEON.

By keeping our eyes open, and judging things upon Scriptural principles, we may often be forewarned in our dealings with certain characters. One man cannot see further into a mill-stone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man, with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A gentleman went carefully into the stable where his horse was placed to bait, and he saw for himself that the proper feed of corn was in the manger. In a few minutes' time he was in the stable again, and the oats were gone. He taxed the hostler with taking them out, and remained while he saw his nag eat up his fair portion. How did he know that the hostler would steal the corn? He had heard him cursing, and therefore he knew that he would steal.

A friend met the deacon of a church in the street—a man whom he much esteemed. The aforesaid deacon begged the loan of £100, and the friend would have lent it to him with pleasure; but in the course of conversation the deacon observed, "Other people might rob you; but you know me as an old pilgrim. I am, I trust, quite past temptation." The money was refused, for the friend said to himself, "Past temptation? Past temptation? Why he must be quite ignorant of his own heart. He must surely be a hypocrite." And so he was. He knew that he was hopelessly involved even when he was seeking a loan from one who could not afford to lose the money; before that day was over he had failed.

A man who stood high in the city observed with great satisfaction, that he had in a single morning cleared £30,000 by a speculation. A brother merchant remarked that he ought to be very grateful to Providence for such good fortune; whereupon the successful merchant snapped his fingers, and said, "Providence! pooh! that for Providence! I can do a deal better for myself than Providence can ever do for me." He who heard the observation walked away, and resolved never to deal with such a man again except upon cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "If you and I are to have dealings it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time he was repaid by losing many thousands.

A tradesman chose a shopman from seeing him pick up a pin; Rowland Hill would button up his coat when he heard a man swear, for he did not want his pocket picked; thus for good or for evil little things may be tests of character. To deal with persons who have no respect for the First day of the week is always too risky; to marry a man who can repeat a lewd story is eminently perilous; to buy goods of tradesmen who are "really giving them away" is to invite deception; and to trust those who flatter you is to court delusion. Do you meet one who tells you many of the secret faults of others? Mind that you show him none of your own which you do not wish to publish. Does he tell you what others have said of you? then say nothing which you would not wish him to report; for as sure as you live he will repeat all that you say with additions. All dogs that fetch will carry.—Ep. Recorder.

THE CHURCH AND WAR.

In *The (London) Friend*, there is a notice of an article by J. A. Farrer in the *Gentleman's Magazine*, in which it is said, that at the time of the Reformation it was a keenly debated question whether military service was lawful for a Christian under any circumstances, and adds, that "the views of the Mennonites and Quakers seemed at one time not unlikely to have been those of the Reformed Church generally."

Farrer states, that in the early days of Christianity there was an "indisputable anti-military tendency of opinion," the forsaking of which was largely due to "that compromise effected with the fourth century between Paganism and the new religion." He adds, that the Church, by which he means the established ecclesiastical authorities, "he has stood apart more as time has gone on from her great opportunities as a promoter of peace. Her influence, it is notorious, no longer counts for anything where it was once so powerful in the fields of negotiation and reconciliation. She lifts no voice to denounce the evils of war. She lends no aid to teach the duty of forbearance and friendship between nations. Whatever attempt has been made to further the cause of peace upon earth, or to diminish the horrors of the customs of war, has not come from the Church, but from the school of thought to which she has been most opposed."

To which it may be added, that "established" churches, being supported by the secular governments and in a measure under their control, must necessarily largely reflect the character and motives of those who maintain them; and that we need not expect from them much severe denunciation of spiritual wickedness in those administrations on which they are dependent for their maintenance.—Set.

ABBA, FATHER.

I laid me down, and slept in peace beneath the shadow of his wing:
I knew not if the morning light would pain or pleasure bring.
I had no promise of the rest for which my spirit yearned;
I saw no sunshine in the west, toward which I wishful turned.
I only knew, how'er it led, or rough or smooth, His way was best;
I only said, His will be done, though it deny some dear request.
And so I left the burden great, my weakness could not bear,
With prayerful faith, in humble trust, to his most loving care. —Exchange.

THE IDOLATRY OF MUSIC.

Sir,—I was pleased on taking up *The Christian* of this week, to find that "A Lover of Music" has given airing to a subject which has been too long overlooked in our places of worship. It is not my intention to go into the rights and wrongs of the subject, but a few plain facts may, or ought to, open the eyes of both our ministers and fellow Christians.

Take, first of all, paid choirs, consisting of men and boys, cassocked and surpliced: you will find the boys, in nineteen cases out of twenty, to be the worst behaved boys at service, as well as away from it. They feel they have a special license to be bad. Then the senior members: you will also find the same percentage "have no fear of God before their eyes," but (from experience I speak) are all guilty of all manner of evil and vice. A leading choirman in one of our cathedrals is, I know from acquaintance, an infidel, and yet daily goes to sing praises to God! What mockery!

Turning from paid to voluntary choirs in churches or dissenting places of worship, you will find much evil there, even though all profess to be serving one Master, Christ the Lord. The choir commences well, but after a time jealousies, envyings, and strifes soon take the place of Christian charity. Nature has given one a better voice than another; he or she is picked out for solos, then the devil quickly gets a footing, and things go on from bad to worse. This is no picture of the imagination; these things exist, and if any of your readers can inform me of the choir that has no such dissensions in it, I should be glad to know it. Is it right that such things should be tolerated in the worship of God? Yours very truly, AN ORGANIST.—*The (London) Christian*.

ARMED WITH THE BIBLE.

Some years ago an old man lived in North Carolina who was remarkable for his piety and for his strong faith in the Bible and in the merciful Savior who has

given us this blessed book. He made up his mind once to take a journey on horseback, through a part of the western country. At this time that part of the country was very much infested with bands of robbers. The old man knew this very well; and when his friends urged him to take a pair of revolvers with him, he declined, and said he would take no other weapon with him than his pocket Bible. So he started. After traveling for some time, he reached the State of Missouri. One day he found himself in the neighborhood of one of the worst bands of robbers in all the country. It was headed by a desperate man, whose name was Jim Stephens. Towards the close of this day he met a gentleman, traveling like himself, alone, and who had thus far escaped the robbers. The first question this gentleman put to him was: "Sir, are you armed?" "Yes," said the aged Christian, drawing his little Bible out of his pocket; "this is my weapon." The gentleman, who was almost loaded down with pistols and bowie-knives, laughed loudly at what he considered the old man's folly. And then, in a sneering sort of way, he said: "My friend, if that is all the weapon you have, you had better be saying your prayers pretty quick. The den of Jim Stephens is only about ten miles from here. You will get there before dark, and he cares no more for Bibles than he does for rattlesnakes." They talked together awhile, then each told the other his name, and they separated. Presently night came on, and it grew dark. The traveler saw a light in a house far down a glen, a short distance from the road. He supposed it was the home of the robbers. But he must have shelter and rest, so he went up and knocked at the door. In a very rough way they asked him in. It was the robber's home, and a desperate-looking set of men they were. But, not at all afraid, he took the seat they offered him, and asked for something to eat. They gave it to him. Then he sat and talked with them about the country around. By and by, the captain of the band, the famous Jim Stephens, came in. Seeing a stranger present, he walked up to him and said: "Old man, aren't you afraid to travel in this part of the country, among the robbers, alone and unarmed?" "No, sir," was the old man's fearless reply, as he again drew out his Bible, saying: "This is my weapon of defense. I always read a chapter, and pray too, before going to bed. I know you are robbers; but I'm going to read and pray here to-night, and shall be glad to have you join with me." The whole band burst into a loud laugh on hearing this. Not minding this at all, the old man began to read. Gradually they all became silent; and, when he knelt to pray, every knee was bowed. It was a strange sight to see that band of robbers and murderers kneeling and lis-

tening attentively to the old man's prayer. When he had finished, they showed him a bed on the floor, where he lay down and slept soundly. He arose early the next morning and read and prayed before breakfast. They refused to take any pay for his food and lodging, but thanked him for the interest he had shown in them. When he arrived at the next settlement, he heard of the death of the gentleman he had met the day before, who had such trust in his own weapons, and made such mockery of the old man's trust in the Bible. The Bible says, "It is better to trust in the Lord than to put confidence in man." And we may say, as we think of this story, it is better to trust in Jesus than in pistols, or bowie-knives, or any other weapon.—*London Herald of Peace and International Arbitration*.

BISHOP WILEY ON UTAH.

Bishop Wiley, of the Methodist Church, in an address at the Home Missionary meeting in Cleveland, thus spoke upon the Mormon question:

Utah is now occupied by about 150,000 people, 130,000 of whom are Mormons, and reaching out farther into Nevada, and other Territories, you have 20,000 Mormons in the circle, and then you have the full number, 150,000 Mormons. I intended to stop to tell you what Mormonism is, but will give you some of its features. We have there, in the heart of our country, one of the most abominable and vile caricatures upon religion and disgraces upon civilization that now exist in the world. Just think of it! In the heart of this Christian land, in the end of this nineteenth century, on the richest and most beautiful territory, is growing and prospering and magnifying every day one of the foulest abominations of this earth; one of the most terrible impositions ever practiced on man and woman; one of the most wicked deceptions ever imposed upon people abroad, and one of the most subtle in character that ever gained a foothold in our country. These are very hard words, but true, every one of them. As a religion it is false, and as a system it is tyranny. It is vile, root and branch, stem and leaf. I make the indictment coolly and deliberately, because I know what it is. Now, what does 150,000 Mormons mean? It means 150,000 people who believe in Joseph Smith's Bible, in Mormon revelation, under the divine inspiration of Brigham Young; 150,000 people who now believe in the inspiration and divine revelation of John Taylor; 150,000 people who believe the best man among them is the "Honorable" J. B. Cannon, very severely married to be a representative or delegate to the United States Congress; 150,000 people who believe in plural marriages; 150,000 people

who believe in marrying for time and eternity, marrying half a dozen wives down here, and half a dozen more up there; 150,000 people who at this time set at defiance the laws of the United States; and yet year after year the patient American nation lets it alone. There is no place else in this world where this blot could exist.

WHAT CHARLES LAMB SAID.

The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. 'Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, on entering some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about him the piteous spectacle of his own ruin; could he see my fevered eye—feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry, hourly with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

For the Herald of Truth.
HOME AGAIN.

To the readers of the HERALD OF TRUTH, grace, mercy and peace from God our Father, and Jesus Christ our Lord. Amen.

I shall give a brief account of my travels. I looked upon it as a great undertaking; but this I would say, I traveled in the name of Jesus in connection with the old Mennonite Church of which I am a member over fifty-three years, and have been in the ministry of Christ's gospel in the Church over thirty-nine years. I am not yet weary of well-doing. I made it my business and study to preach the Word of God to a dying world: with God's help, I spared no pains to improve the one talent committed to my trust; I did not bury it in the earth nor lay it up in a napkin, but preached repentance toward God and faith in the Lord Jesus Christ, and that we must through much tribulation enter into the kingdom of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace where in we stand, and rejoice in the hope of

the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Now this I say beloved brethren, I had labor enough to do to make known the great mysteries of God, without making known the things pertaining to this life. The fruit of righteousness is a tree of life; and he that winneth souls is wise. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruits of righteousness is sown in peace of them that make peace. How far I may have succeeded in building up Christ's kingdom in the hearts of men is known to an all-wise Creator. In conclusion let us see and understand Rev. 22:12. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." HENRY YOTTER.

For the Herald of Truth. A TRIP TO KNOX CO., TENN.

A company of nine persons, S. L. Kauffman and wife, C. L. Kauffman and wife, of Gap, Pa., J. M. Mast and wife, Henry Hertzler's wife, Morgantown, Berks Co., Pa., and D. Beiler Jr., Bird-in-hand, Pa., left Gap station on the 11th of November and arrived at Concord, Tenn., on the 12th. We were met by our old Brother John Stoltzfus and several other friends who conveyed us to their homes where all things were ready to give us comfort and enjoyment. And indeed all hearts appeared to be filled with gladness. Is it not a matter of joy for friends, parents, and children, to meet together in unity and love, and be comforted together with the mutual faith we have one with another?

There are, I think, fifteen families of our friends and brethren in Knox Co., and they live somewhat scattered; but the weather being delightful and the roads nice, (there were only two gentle showers of rain and no high wind during the two weeks we were there) we had opportunity to see the country and visit the friends, the latter being our object. I would here remark that our aged Bro. and Sister Stoltzfus are still active in body and mind. The first week I think they were with us every night. In the evenings there were usually a considerable number together, and as the aged Bro. was fond of singing, he would naturally stir up our minds to religious privileges and duties; and indeed it seems to me that nothing on earth can be more pleasing to aged Christians or grand par-

ents than to see their friends, children, and grand children uniting in singing, prayer, and praising the Lord.

We had meeting three times—twice in their meeting-house, and once at Bro. Smoker's, in Beaver Valley. We found the friends there enjoying about their usual health. It would be very pleasing and a great satisfaction if more of our faith would settle with them. Such of our people as desire cheap homes would do well to see that country. Land can be bought from \$10 to \$40 per acre according to improvements. Building is not as expensive as in most other places. Building timber and stones cost almost nothing.

I will try to give a short description of what I have seen and heard. There is in this country a great deal of unimproved land, mostly clean of stone, and is without doubt of excellent quality, lying mostly in large tracts—from four to six hundred acres. Yet many of those farmers are quite poor, having nothing where-with to improve their land. They have no barns and live in cabins. Such of them as are able to improve are doing well, better than they could do in Pennsylvania. Lime and marble stone are plenty. It is found in bluffs, is easily quarried, makes excellent lime, and is good for building purposes. Tennessee marble is said to be valuable, and is shipped to different parts of the United States. Several hundred men are employed in the marble works and quarries at Concord. The climate of east Tennessee is claimed to be healthy. The winters are short and mild, the ground seldom freezing too hard to plow. Some farmers were still ploughing and seeding when we left, Nov. 27th. This year's crops were quite good. We noticed larger strawstacks than we are accustomed to seeing.

The large mountains by which east Tennessee is surrounded, the rivers flowing through it, the large and curious springs, the great and marvelous caves make beautiful natural scenery! Who can understand the wisdom and the wonderful works of the Lord! J. B. Stoltzfus and Levi Hertzler kindly took us into one of these caves about six miles northwest of Concord. Here I was greatly interested when I looked upon the very curious formations. It appeared somewhat like a temple artfully made by skillful hands. The light from the lamps in our hands gave the cave a beautiful and pleasing appearance.

On the 27th we took the train at Knoxville, and on the 28th of November we left the train at Gap, and found our friends and families well.

SAMUEL LANTZ.

How can we expect to live with God in heaven, if we do not love to commune with Him on earth?

Miscellany.

DRESS MAD.

THE MODERN YOUNG LADY AT TWO PERIODS OF HER LIFE.

Behold her at eleven.

Her limbs unfettered by the long skirts of conventionality, she runs, she romps, she slides on the ice ponds, she rolls hoop, she climbs fences, she leaps, she kicks, she runs races and is as fleet of foot as the boys. Her appetite is good, her cheeks rosy, and her movements unconsciously graceful.

Behold her again at twenty. No more does she run or jump or roll hoop, run races or slide on the ice. It is not "proper" now nor ladylike, and she couldn't if she would, for she is fettered by long skirts, tight shoes and tighter stays. Her movement has no longer the freedom and unconscious grace of childhood, for now when she walks abroad she walks to be looked at, which now in her estimation is the main object of walking. She is already in delicate health, and has a doctor who prescribes expensive advice and prescriptions for her, and ascribes her complaint to anything and everything but the real cause. That is simply the fettering of the body with fashionable clothes. Physically she is a prisoner. At eleven she was free. The doctor advises travel, but he does not advise her to take off and keep off her fashionable fetters. She wouldn't do so if he did, and he wouldn't advise her if he knew it would bring relief, for she would no longer believe in a doctor who would make her dress like a guy; and being dressed like a "guy" is dressing different from the style prescribed by a Paris modiste. Diana never could hunt in a trailing skirt, narrow, tight, high-heeled gaiters, and a pinched, corseted waist, but Diana with a belted tunic and unfettered limbs would be bounced off Broadway by the nearest policeman. Dressing for health and freedom of body and limb is one thing, and dressing for fashion quite another. A man couldn't endure the pinching and encumbrances peculiar to feminine attire for an hour, and a pretty spectacle he'd make rushing about in such during business hours. Yet the "weaker sex" wear double the encumbrances of the so-called stronger. To "dress" at all after the style uses up half a woman's time and two-thirds of her strength.—*New York Graphic.*

GLUE, PASTE, OR MUCILAGE.

Lehner publishes the following formula for making a liquid paste or glue from starch or acid. Place five pounds of potato starch in six pounds of water and add one-quarter pound pure nitric acid. Keep it in a warm place, stirring fre-

quently for forty-eight hours. Then boil the mixture till it forms a thick and translucent substance. Dilute with water if necessary, and filter through a thick cloth. At the same time another paste is made from sugar and gum arabic. Dissolve five pounds of gum arabic and one pound of sugar in five pounds of water, and add one ounce of nitric acid and heat to boiling. Then mix the above with starch paste. The resultant paste is liquid, does not mould, and dries on paper with a gloss. It is useful for labels, wrappers and fine book-binder's use. Dry pocket glue is made from twelve parts of glue and five parts of sugar. The glue is boiled until it is entirely dissolved, the sugar dissolved in the hot glue, and the mass evaporated until it hardens on cooling. The hard substance dissolves rapidly in lukewarm water, and is an excellent glue for use on paper.—*Polytech Notiz; Pharm. Record.*

FIVE YEARS FOR A GLASS OF LIQUOR.

—A well known and active Gospel Temperance worker, relates that laboring in Leavenworth (Kansas) prison: "I observed among my auditors a young man of seventeen or eighteen years, wistfully and intently eyeing me. After the service I asked permission to see him in his cell; this was granted. Choking with emotion the young man said: 'I have been in this prison two years, and you are the first person that has called for me—the first woman that has spoken to me.' 'How is this, my child?' I asked. 'My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of my terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake.' He buried his face in his hands, and heart-sick sobs burst from his trembling frame. I ventured to ask: 'How much longer have you to stay?' 'Three years,' was the reply, as the fair young head drooped lower and the frail little hands trembled with suppressed emotion. 'Five years at your age!' I exclaimed; 'How did this happen?' 'Well,' he replied, 'it's a long story, but I'll make it short. I started out from home to do something for myself. Coming to Leavenworth I found a cheap boarding-house, and one night accepted an invitation from some young men to go into a drinking-saloon. For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of a quarrel; somebody was stabbed; the bloody knife was found in my hand. I was indicted with intent to kill. Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that 'the way of the transgressor is hard.' I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp as he imploringly said:

"Oh! my friend, I want to ask a favor of you. I am not going to ask you to get me a pardon; but I want you to write to mother, and get a letter from her and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look upon it. Oh! I'm so home-sick for my mother." The head of the boy dropped down into my lap with a wailing sob. I said: 'I will only consent to write to your mother on consideration that you permit me to write the whole truth, just as one mother can write it to another.' After some argument his consent was finally given; a letter was hastily penned and sent on its way. A week or so elapsed, when loving, motherly words for Murray were received from Texas. As I wept bitter tears over the words so full of heart-break, I asked myself the question, How long will this nation continue this covenant with death and league with hell to rob us of our boys?"

HOW TO KILL A CRAVING FOR ALCOHOL.—While it is true that many who at one time indulged in ardent spirits have abstained later, it is not believed there is any real cure for the thirst created by alcoholism. But a person who claims to have cured himself gives a remedy that there would be no harm in trying. We reproduce it in the rescued person's own words. "I was one of those unfortunate given to strong drink. When I left off I felt a horrid wave of something I must have or go distracted. I could neither eat, work, nor sleep. Explaining my affliction to a man of much education and experience, he advised me to take a decoction of ground quassia, a half ounce steeped in a pint of vinegar, and to put about a small teaspoonful of it into a little water, and to drink it down every time the liquor thirst came upon me violently. I found it satisfied the cravings, and it also gave a feeling of stimulus and strength. I continued this cure, and persevered till the thirst was conquered. For two years I have not tasted liquor, and I have no desire for it. Lately, to try my strength, I have handled and smelt whisky, but I have no temptation to take it. I give this for the consideration of the unfortunate, several of whom I have recovered by the means which I no longer require.—*Demorest's Monthly.*

SPEAKING of the great changes which have taken place in the Methodist Church since its earlier days in regard to matters of simplicity, Rev. Dr. Edwards, in his conference sermon at Lynchburg, said: "An organ in a Methodist meeting-house fifty years ago would have broken up any society in Virginia or North Carolina, and scarcely more than forty-five years ago one of the best Methodist ladies in Lynchburg was denied the Lord's Supper at the chancel for persisting in wearing a wedding ring.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

December 15, 1884.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels, in Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From *The Brethren's Evangelist*, Ashland, O., Oct. 8th, 1884.—We have received at this office, and perused with pleasure and profit "The Journeys of Jesus," a work published by the Mennonite Publishing Co., Elkhart, Ind. The book is founded on the narrative of the Savior, as related in the New Testament, and historical facts obtained from other well authenticated sources. It is therefore thoroughly reliable as a book of reference, and is extremely interesting reading, inasmuch as it graphically describes the life of our Savior, and portrays to the mind of the reader, the many interesting associations of the scenes of His labors, in His mission among men. The reading of this book will inspire renewed interest in the study of the New Testament, and increased admiration for the Son of God. The book well deserves a place beside the Bible, not to supersede it, but to go with it as an exponent and commentary.

1885
ALMANACS.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies ".....	.15 "
4 " ".....	.25 "
12 " ".....	.60 "
22 " ".....	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Mennonite Publishing Co.,

Elkhart, Ind.

OUR PAPERS.—The following papers are published by the Mennonite Publishing Co.,

HERALD OF TRUTH, published semi-monthly, 16 pages, devoted to the exposition of Gospel Truth and the promotion of practical piety among all classes. Edited by J. F. Funk and J. S. Coffman. Subscription price, \$1.00 a year, English and German papers to one address, \$1.50. To ministers, 50 cents a year.

HEROLD DER WAHRHEIT.—A German paper same as the HERALD OF TRUTH, though the reading matter is, to a large extent, different. It is edited by John F. Funk and like the HERALD OF TRUTH contains original articles, correspondence, church news, &c., as well as selected matter. Subscription price, \$1.00 a year, English and German papers to one address, \$1.50. To ministers, 50 cents a year.

DER CHRISTLICHE JUGENDREUND.—A children's German paper, illustrated. Contains articles, illustrations, explanations

of Scriptures, letters from the children, stories, etc., all adapted to the instruction of the young, and to lead them in the paths of virtue and religion. It is edited by M. D. Wenger and published monthly. Price 25 cents a year, 5 copies \$1.00. To Sunday Schools in larger quantities 10 cents per copy a year; with the HERALD OF TRUTH \$1.15.

WORDS OF CHEER.—We think nearly all our readers are acquainted with the children's English paper, WORDS OF CHEER. This paper contains, like the CHRISTLICHE JUGENDREUND, articles, letters, Scripture explanations, poetry, questions and answers and a great many things that the children like to read. It is edited by Joseph Summers, better known by the children as "Uncle Joseph," and is published monthly at 25 cents a year; 5 copies for \$1.00; to Sunday Schools in larger quantities, 10 cents a year. With HERALD OF TRUTH \$1.15.

DIE MENNONITISCHE RUNDschau.—This is a weekly German newspaper, published from a Christian stand-point, and is devoted to general news from the various Mennonite settlements in all parts of the world. It contains original correspondence, a department of general news, both foreign and domestic, market reports, &c. It is edited by J. F. Harms. Price, 75 cents a year.

The above papers offer a variety of reading matter, and we invite the attention of our friends to them. Sample Numbers will be sent free to any address. Address all orders to

MENNONITE P'UB. CO.,
Elkhart, Ind.

FUNK'S FAMILY ALMANAC FOR 1885.—Our Almanac may be obtained at the following places:

John Baer's Sons, Lancaster, Pa.
J. R. Hoffer, Mount Joy, Lancaster Co., Pa.
Benjamin Frick, Fricks, Bucks Co., Pa.
Daniel Shenk, Elida, Allen Co., Ohio.
Franz J. Wiens, Bradshaw, Seward Co., Neb.
Christian Miller, Childstown, Turner Co., Dak.
Noah Hartzler, Port Royal, Pa.
Henry Hildebrand, Andrews, Ind.

Besides these, they may also be obtained at almost any book store. Ask for Funk's Family Almanac.

CLOSE OF THE TWENTY-FIRST VOLUME OF THE HERALD OF TRUTH.—Moses, the man of God, in the nineteenth Psalm, says, "We spend our years as a tale that is told," and offers the petition, "So teach us to number our days that we may apply our hearts unto wisdom."

The close of this volume of our paper brings many recollections of pleasure and enjoyment as well as of trial and conflict to our minds. Yet withal as we begin to pen these lines the thoughts expressed by the "Man of God" make a deep impression upon us, and it brings before us the twofold thought that, while we are at the close of the year 1884, we as publisher and editor, with this year, close a period of twenty-one years of earnest, devoted labor in a work which will have its influence for good or for evil in the world and in the church, not only with the present generation, but also in time to come.

This thought makes our work above all things important. The influence we have for good or for evil makes our life-work so solemnly important. We are not living for ourselves alone; we are living also for the society and the age in which God has placed us.

The words we speak, the thoughts we write, the actions we perform, the work we do, make us the "living epistle read by all men," as the apostle says, and oh, how important that in reading us as a "living epistle" both the church and the world should read in us the love of God, the self-sacrificing devotion, faithfulness, meekness and purity of our Savior, and the glorious truth, taught in his ever-blessed gospel.

As we cast a retrospect over these past years of toil and devotion to our work, we see how in every step the Lord directed our way. From the very first conception of the work to its present development we see in it every where the hand of the Lord. Those who have taken our paper from its origin in 1864, will remember the little four paged sheet that it was during the first three months. Of course, when compared with many other church papers it is only very small and insignificant still, but it has at least grown from four pages to sixteen, and from a monthly to a semi-monthly, and reaches not less than six thousand families, so that probably not less than twenty thousand persons read it, and if we do not

have as large a paper as some of the more progressive contemporaries and are not able to publish it oftener than twice a month, we believe that we furnish just as large an amount, if not more, of good, sound, religious reading matter, as many of the larger and more pretentious papers. And we would rather have the reputation of publishing a small paper with much good reading, than so large a one, containing so much of (to say the least) a questionable character, if not positively evil in its tendency. We were much encouraged in this view recently, when a friend from England, who has taken the paper for a number of years, and who has traveled largely in all parts of the world, remarked that, he "liked the paper so well because it had so much of Jesus." Such a testimony we indeed appreciate very highly.

When we reflect upon the continued increase in the circulation and upon the progress which the paper has made during the period of its publication in other directions, when we think of the earnestness and vigor in the Lord's work which it has been instrumental in stirring up, the advancement in the Sunday School work, the visiting of churches, the interest and sympathy for one another in the churches throughout the country and the world, reaching not only through the United States and Canada, but also to Germany, France, Switzerland, Russia and even Asia, where we still further think how it has been the comfort of many hearts, and proved a rich blessing to many souls, how it has given words of encouragement and warning, and cheered many a weary pilgrim in the way of life, we feel to praise the Lord for his great goodness and mercy in giving us such a church paper; for we must accept it as from him, though he used the editor as a weak instrument in his hand to accomplish his purpose. We cannot otherwise than believe that it is the work of the Lord, and that our paper, which we have now had among us for twenty one years, and which has carried so many messages of love and peace, of comfort and encouragement, of warning and reproof, and proved such a great consolation to many old and feeble souls and to many scattered sheep throughout the land is, and was from the beginning a glorious gift from the Lord to the church which

has proved a power for good to many people.

We feel confident that the great body of the Church, appreciates and values the paper as such, and that they will continue in the future as in the past to cherish and foster, support and encourage it, and that if we are faithful and prove ourselves worthy, God will continue to bless the work in our hands.

By the grace of God we shall continue its publication as heretofore, and herewith ask all our friends to pray for us and by personal effort aid us in extending the circulation of the paper and favor us with articles, church news, &c., and thus as a common brotherhood let us labor together for the promotion of the cause of Christ among men, and if we do any good, let us be very careful not to claim the honor for ourselves, but give God the glory.

THE EDITOR.

THE HERALD OF TRUTH FOR 1885.—With the last number we sent out the prospectus and subscription list for our paper. We trust that our friends will make good use of them, and send in the renewal of their papers, with numbers of new subscribers. The beginning of the new year is the best time to renew; you will then get full volumes. We hope we may not be called upon to erase from our list a single name; we want all to continue and at the same time we want to add many new names to the list.

TO OUR FRIENDS, PATRONS AND CORRESPONDENTS.—Our relations as publishers and people have been pleasant and on our part, at least, we must say profitable, and we are under renewed obligations to our many friends for their kind aid and support. We herewith return to them all our sincere and heartfelt thanks, and trust we shall also in the future be able, under the blessing of God to merit your approval, your confidence and your support in the work in which we are engaged.

AGENTS FOR THE HERALD OF TRUTH.—We sent the subscription list, with list of premiums to all our subscribers. These premiums we offer to all who are willing to work for the paper, and as we sent these to every subscriber, each subscriber may consider himself appointed agent to solicit subscriptions for the paper, and we trust all will act upon this view and

with the beginning of the year it shall be our privilege to send the paper to many persons who have not received it before. We offer some excellent books as a reward for your efforts and we would like to see many avail themselves of this excellent opportunity to get them. It is a profitable thing to have a good book and read it. Our stock of Bibles is very large and ranges from 25 cents to \$12.00.

WRITE FOR THE HERALD.—We must again encourage our friends who have the ability to write for the paper to do so, and continue to do so through the year. Good articles are always in demand. We would however not discourage those who are not able to write so well; we are glad to have you make an effort, even if you do not succeed so well. In writing use good black ink, and a coarse pen, and make your letters plain and large. Do not write with a lead pencil, if you can possibly avoid it, and under all circumstances use white paper, and for the sake of the printer's eyes do not write between the lines. Give names of persons, places, and dates plainly. By observing these little things a great deal of time and labor can be saved and many errors and misunderstandings avoided.

ENCOURAGING.—We are glad to see that some of our friends are earnestly at work collecting subscribers for the Herald. One Bro. has already returned his list with six names, four of which are new. We hope others will be prompted to do likewise.

BRO. ISAAC A. SOMMER, formerly of Wayne Co., Ohio, who, since last spring has filled the position of associate editor of the HERALD DER WAHRHEIT, has at the late general conference, held at Berne, Indiana, been called to the editorship of the *Bundesbote*, and will close his labors on the HERALD DER WAHRHEIT with the present number, to assume the duties of his new position. While we much regret to lose so able an assistant to our office we are pleased to see him advanced to a more responsible position, and trust that by the blessing of God, he may be able to do much good in his new field of labor.

BRO. S. A. MISHLER, from Columbus, Cherokee Co., Kansas, writing about the land in his vicinity says: Farms are

selling for about \$1000 for 100 acres, or \$10 an acre. There is a good farm of 160 acres, two miles from his place that could be bought for \$3200, and possession will be given at any time. There will be some farms for rent next spring, but if a man has means to buy, he had better not rent, as he can buy at prices to suit himself. He lately received a postal card on which the address was so rubbed that he could not read it and of course could not write to the party. He thinks brethren desiring to move west would do well to come to that place and see for themselves. They have plenty of fruit, stone sufficient for building purposes, and also sufficient timber. He is also willing to answer all letters of inquiry addressed to him.

CHRISTMAS.—The Christmas holidays are at hand, and we wish all our readers a season of rejoicing in the Lord, a season in which they may consecrate their hearts to God anew, and bring him acceptable praise for; the gift of his dear Son whom he sent into the world that we might be saved and bring us at last to the glorious rest of the redeemed.

C. C. BEERY's address is, Wadsworth, Medina Co., Ohio.

BRO. J. S. COFFMAN and H. B. Breneman spent Sunday, September 7th, with the Church in De Kalb county, Indiana. May the Lord bless the labors of the brethren there to the upbuilding of the kingdom of Christ.

WORDS OF APPROVAL.—Recently we received a very kind letter from a Friend (Quaker) who has been for some time a reader of the paper. He refers to the different names under which we are living as Church organizations, and shows that we have no right to attach any importance to these names. As an illustration he cites the words of Peter under the quickening power of the Spirit at the house of Cornelius who represented a people of a different name, when he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

He says he has for some time felt like sending some words of encouragement to the editor, believing that it is his object to advance only that form of doctrine

that is well pleasing in the divine sight.

In reference to the writers he says, I have been pleased especially with some of the articles from the sisters and others who I think have manifested a living concern to awaken, or stir up, the pure minds of others. Their writing has reminded me of the Scripture which says, "They that feared the Lord spake often one to another."

The letter closes with a prayer that God may be with us with such wisdom as shall enable us to approve the right ways and precepts of the Lord. May many of our readers remember us thus to God in petitions for his favor and blessing upon us.

CHURCH NEWS.

ON A VISIT.—Bro. Jonas Brubaker and family, of this county, left Elkhart on Thursday morning, December 4th, to visit their friends in Juniata and Lancaster counties, Pa. They expect to be gone about four weeks, and we hope they may have a pleasant and profitable trip.

BISHOP EM. HARTMAN, of Tazewell Co., Illinois, is at present visiting with the churches in Harvey, Marion and McPherson counties, Kan., preaching the gospel wherever opportunity is offered. On the 4th of December he intended to start with Bro. R. J. Heatwole to Butler County to see the land there. He is prospecting for a home somewhere in the west. May the Lord bless and prosper in his work.

BRO. NOAH METZLER who was on a trip to northern Michigan, as noted in our last paper returned on the 10th. He reports a pleasant time, but regrets that he was not able to visit Bro. John Hernley's and Sister Pettors, whose husband was in Indiana at the time. He hopes they will excuse him because it was his intention to visit them but on account of the numerous appointments he was not able to fulfill his purpose.

VISIT TO OHIO AND PENNSYLVANIA.—I returned home on Friday, November 28th, after a visit of seven weeks, in Wayne and Logan counties, Ohio, and in Lawrence and Millin counties, Pa. My wife remained in Millin county, while I went to Lancaster county, spending four days there. We much enjoyed our visit among the brethren and sisters wherever we went. We trust they may have been to the glory of God. For myself at least, I can say, that I enjoyed his blessing in trying to do my duty in preaching his word wherever opportunity presented, and I ask pardon for all that in which I have come short.

On our visiting we missed some of our dear friends, but we will remember them

in our prayers. We thank God for his kind care and protection over us while on the way. We also return our thanks to the brethren and sisters for the love and kindness shown us. We also feel thankful that we were permitted to form the acquaintance of some brethren and sisters whom we shall remember all through life.

May the grace of God, and the communion of his Holy Spirit, lead, guide, and direct us to meet in all our ways until we shall meet in the heavenly mansions where sin and sorrow, grief and pain shall be no more.

JONATHAN SCHMUCKER.

Nappanee, Ind.

FROM THE WEST.—Bro. Henry Voth writes as follows: After some interruption I have taken up my pen again to resume a brief account of my travels. I left Berwick, Saline Co., Kan., and came to McPherson county. Here I visited the Spring Valley Church. The ministers here are Daniel Brundage, Daniel Wismer and Jacob Holdeman. They have here a good meeting-house, and a goodly membership. The Church appears to be at peace and harmony.

The ministers here have a large field of labor, one of their meeting places where they attend every four weeks being thirty miles distant. They also have other places to which they go, some distance away.

I also went to Ness county, one hundred and sixty miles from Newton. On my way I stopped with a brother and sister and had several appointments. Seven miles west of Sidney, in Ness county, are four members, one sister has been blind for twelve years. They have no preaching except when they are visited by ministers from other places.

From here I returned again to Newton, and then went to Marion county. Near Peabody is a Church. They have a preacher and a deacon, with a good membership. From this place I went to Columbus, Cherokee county, as stated in my former letter.

From Cherokee county, I went to Oronogo, Jasper Co., Mo. Here there is a membership of seven with one preacher. How long I will remain here, I do not know. There has been a good attendance at our meetings and people seem anxious to hear. I found the people generally in good health, not having attended a funeral so far since I left home. I feel truly thankful to my heavenly Father for his protecting care over me. May we all be permitted to meet in the heavenly mansions and praise God forever.

HENRY VOTHR.

A QUESTION.

In Matthew 7:8 we read: "For every one that asketh, receiveth," etc. I would ask some one to give an explanation on

the words, "Every one." How are we to understand that *every one* receiveth? H. S.

CORRESPONDENCE

FROM MANCERLONA, MICH.—We had a pleasant season while the brethren Henry A. Miller and Jacob J. Weaver, of La-Grange Co., Ind., were with us. They arrived here Oct. 29th, and remained until November 3d. They held six meetings in the vicinity of Mancelona, and on Friday the 31st, by request, they, in company with Brother and Sister Lehman, Brother and Sister Shrook and myself went six miles west to serve communion for Sister Miller who had been sick and not able to attend meetings away from home. That evening a small number of us partook of the emblems of the broken body of Jesus; and on Saturday forenoon there was preaching at the same house. On Sunday forenoon we held our communion at the house of Bro. A. Shrook; and in the afternoon we were requested to go to Brother Amos Troyer to serve communion for his wife, who was not able to attend on Monday afternoon. The Brethren H. A. M. and J. J. W. went north to Emmett Co., where they remained until Saturday morning 2 o'clock, when they started homeward. Brother and Sister Lehman and family accompanied them to La-Grange, Indiana, to make their home there again. May they feel at home when they get there are my wishes.

E. GARNER.

FROM MISSOURI.—The following is an extract from a letter written by our ministering brother, Joseph Weaver, of Jasper Co., Missouri.

We were glad to hear from you and know that you had not forgotten us in this western country. We are left almost alone to face the storms of the adversary. It seems sometimes that almost every one has forsaken us in this howling wilderness of the world of sin and sorrow. Everything seems to be drifting along the broad road that leads to death. Those that we think should be giving a helping hand to us seem to be ready to forsake us.

This non-resistant principle taught by the gospel is so contrary to the carnal mind and nature that men are not willing to bow to it and become a citizen of the kingdom of Emmanuel. Many who claim to be shepherds keeping watch over their flocks permit their members to follow the sinful inclinations of the world, do as the world does, entirely conform to the world; and then console themselves with this suggestion of Satan, that if the heart is right, all is right. Jesus says, Strive to enter in at the strait gate. Are we striving? Many of us, I fear, are shrinking from our duty. We

would have opportunity to strive when we see that we are opposed on every side, but I do not wish to have controversy. It is no wonder that we have a hard time when we find those who are at the head of the churches will harmonize with the carnal mind.

A company of seven souls started from this place by team on the 1st of November for a journey to Arkansas 200 miles distant. We returned on the 26th. The place we visited is a mountainous country, and would not be desirable to live in.

A serious accident occurred in our neighborhood. Two boys aged 12 and 14 went out hunting with their guns. The 12 year old boy shot himself in the arm. Amputation became necessary, and from the loss of blood and the influence of ether he died in a few hours. The grace of God abide with us all. J. W.

A JOURNEY TO CANADA.—Prompted by feelings of love we left our homes on Oct. 6th to visit the Church in Canada. We stopped on the way at Clarence Centre, Erie Co., N. Y., where we filled one appointment. Thence we went to Markham, Canada, where we remained until the 13th. Thence we went to Berlin, Waterloo Co., and remained there until the 27th. Thence we went to "Jordan," Lincoln Co. Thence we left for home via Philadelphia on the 28th. We arrived home on the 31st of October, and found all well at home, except some dear friends who had passed from time to Eternity. We had a prosperous journey; no accident befell us. How many dangers surrounded us, and how many narrow escapes we made, the Lord only knows. Thanks be to the Lord for His tender care over us. We visited many dear brethren and sisters. They showed much love to us—more than we are worthy of. O how pleasant were love prevails. O how careful we should be that love does not fail. We were much encouraged to give more diligence to the cause of Christ. O how earnest we all should be. We see how diligent the people are concerning their temporal things, which is right in its place; but "Religion is the chief concern." "It is more needful" than "temporal things" are. We were highly pleased to find so much zeal among the brethren and sisters, and that many that earnestly contend for the "faith once delivered to the saints," who conscientiously strive to be "living members" of Christ. We were well pleased that some brethren and sisters are conducting a Sunday School, at Centerville, near Berlin, Waterloo Co., and especially that so many children attend and take an active part in the School, and learn the Scriptures. The members are engaged in a good work. If they labor in the fear of the Lord and in the name of Jesus and teach nothing but God's Word,

CONTENTS OF VOLUME XXI.

ARTICLES.

ARTICLES.		PAGE	PAGE	PAGE	
A Pure Heart	5	Christ in the Storm	108	Hypocrites in the Church	251
A Present Danger	18	Conference of Va-	105	Home Again	251
Alcohol and Fashion	18	Conferences	105, 121, 137, 152		
A Response	35	Carl Spingel	184	Is an Infant born in Sin ?	3
A Sermon on Sermonizing	37	Coming to Christ	184	Incidents and Reflections	7
A Touching Letter	44	Consecration	165	I have seen another Christmas	36
Assisting the Poor	86	Come	190	In Paradise To-day	36
A Clergyman's Advice	92	Cleanliness	111	Influence of kind Words	90
A Friendly Admonition	100	Capital Punishment	243	Idle Words	101
A Universal Moral Panacea	103	Covet the best Gifts	242	In Christ	118
A Word to the Sisters	115	Come Home	247	Is that True ?	151
A Call for Help	121	Changed a Sign-board	284	In the Strength of the Lord	226
An Easy Place	139	Christian Pleasures	290	In Memory of the Dead	262
An Admonition	146, 179	Comfort in Suffering	322	I am the Truth	308
Another Faith Cure	146	Consecrated Money	339	Infidelity	327
A Kind Voice	146	Cruelty	341	Is it Proper for Christians to	343
A Beautiful Sentiment	150	Carefulness	363	Jesus the Great Physician	52, 91
A Word Never Broken	150	Deaths 13, 28, 44, 60, 76, 92, 108, 125,		Jesus will help Us	116
A Bit of History	153	140, 157, 173, 189, 205, 221, 237, 253,		Jesus the Savior of Men	325
A Touching Incident	161, 172	269, 285, 301, 317, 333, 349, 365, 380		Justice and Generosity	331
A Happy Home	161	Death of a Pious Man	23		
An Old Manuscript	167	Divine Contentment	23	Kindness	6, 109
A Visit to Va.	170	Disappointed	37	Kind Words not Lost	19
Admission	170	Danger Ahead	23	Knit together in Love	212
A Word of Encouragement	179	Divine Guidance	134		
A Blind Girl and the Bible	197	Doubts and Wants	146	Letters 13, 29, 45, 61, 77, 93, 109, 126,	
A Mother's Faith	198	Divine Love	156	141, 157, 173, 189, 205, 221, 237, 253,	
A Few Words of the Future	203	Dependence on God	226	269, 285, 301, 317, 333, 349, 365,	
An Appeal	214	Deacons Ordained	248, 313, 344	Lutheran Church vs. the Bible	81
A Sleeping Church	217	Death-bed Repentance	279	Lost and Found	281
A Leap for Life	218	Dying Words of Pious Women	325	Living for the Cause We have Professed	50
A Word to Preschoolers	218	Dancing	355	Love thy Neighbor as Thyself	115
A Sabbath Day's Work	227	Encouragement	20, 213	Let your Heart condemn You	117
A Wonderful Corn of Wheat	229	Examine Yourself	67	Libraries	131
A Word to Parents	234	Evening Thoughts	119	Looking for the Bright Side	161
A Word to Members	262	Eastern Locks and Keys	167	Learn to Know Christ	188
As You Labor, so Your Reward	263	Effects of Strong Drink	169	Lord, What wilt Thou have Me to do ?	203
Another Way of Looking at It	263	Evil Speaking	188	Living Faith	215
A Lesson for Boys	263	Effects of Tobacco	199	Letter and Spirit	262
A Million Million	277	Explanations	228	Love	257, 274, 353
A Thoughtless Boy Punished	282	Effects of Religious Liberty	228	Life a Dream	363
Accept the Gospel as it is	283	Excommunication	364	Let us do What we Can	275
A Land of Marvelous Things	294	Fruitful Branches	22	Let the Dead bury their Dead	321
After the Fighting	309	Future Life	33		
A Precious Pillow	309	Facts for Parables	43	Marriages 13, 28, 44, 60, 76, 92, 108,	
A Trip to Kansas	310	Faith and Obedience	33	125, 140, 157, 173, 189, 205, 253, 285,	
A Summer among the Mountains	310	Faith and Obedience	92, 107	317, 333, 349, 365, 380	
A Home for the Scattered Ones	340	Faith and Obedience	119	Mammoth Cave	35
A Good and Useful Life	347	Fetch a Ladder	164	Muzzling the Mouth	75
Are You Wasting Time	358	Fruitful to the End	174	Mother	135
A special leading	359	Faith Illustrated	278	Ministers Ordained	102, 143
Armed with the Bible	370	Free from Sin	291	My Sheep hear my Voice	121, 312
A young man and his companions	373	Faith is our Evidence	292	Meditation on Earth	213
		Guard your Speech	20	Moody's Mother and Prodigal Son	231
Beware of Covetousness	36	God's Will be Done	66	Masonic Worship	252
Be ye Separate	51	Giving to Support the Gospel	68	Meeting to Pray	305
Be not Faithless	143	God Wants the Heart	84	New Year's Reflections	4
Bear the Cross	124	God's Word never Fails	145	Necessity of Spreading the Gospel	26
Bodily Exercise	138	God Careth for You	171, 179	No Night	74
Blessing follows Obedience	324	Godly Men Wanted	218	Novel Reading	26
Be ye	324	God's great Supper	236	Neptune's Drinking Cup	116
Boys, read and heed This	343	God's great Mercy	277	None other Name	164
Blessed be the King	354	God Chastens whom He loves	306	Needing only to Wash Feet	171
Brain Workshop	356	Hosanna	5	Nothing to Do	183
Beginning at the Bottom	357	Heresy	17	Non-conformity	172
Bishop Wiley on Utah	873	Have We been Faithful	36	Not above It	198
		Homeward Bound	37, 70	Night and its Cares	204
Conference General	10, 67	Home from Sea	55	No Use	309
Columbus Grove	12	How He came to be Lost	95	Obedience	309
Church Festivities	12	Healing and Conversion	95	Obituaries 168 ; D. Kauffman 156 ; Bish-	35
Cry Aloud	12	He Mistook the Light	103	Bowman	
Consistent Christianity	21	Humanity	145	One Thing Thou Lackest	173
Conference, Pa.	26	How Indians Move	167	Our Dependence on God	132, 322
Crippled Christians	39	How It Began	172	On this Side—Singing	177
Charity	40, 123, 275	Heavy Money	188	Perfection	290
Conference in Ohio	66, 72, 89, 105, 169	Happiness in Christ	193	Prayer	102
Consumption of Liquors	91	How to begin Reading	219	Prepare to Meet thy Lord	106

Pleasant and Unpleasant Paths	147	The Peace Question	59	What a Text of Scripture did	74
Prohibition not a Failure	151	Translation of the Martyr's Mirror	65	Why Afraid ?	76
Peace, False and True	171	The Christian's Duty	65	Why stand ye Idle ?	113
Persecution	194	The Lord our Father	69	Weakness	117
Resting	196	The early Intimacy of Friends and Men-		We are saved through God's Love	113
Patience	211	monities	71	What it Cost	119
Paul's Example	212	The Merciful God	73	What Can one Man do ?	138
Praying	230	The two Systems	75	Wayside Gleanings	151
Pastor and Church	233	The two Ways	81	Work in the Vineyard	171
Pride	245	The one Foundation	85	Where are you Going ?	186
Public Reception	263	The Other Side	85	We must Forgive	189
Peace Attitude	279, 338	Take Heed to thy Teaching	87	Waiting on Jesus	203
Pray Them to Shore	309	The Age and the Power of the Gospel	97	Well Based and well Built	235
Peace Principles of Wicliif	362	The Love of Christ	100	Watch and Pray	258
Prayer in the closet	370	To our Writers and Ministers	101	Wisdom in Leaders	263
Pray and act according to the Word	371	The Macedonian Cry	102	War on Christian Principles	266
		the poor Minister that Labors	119	Wesley on the Liquor Traffic	287
Questions on Covering the Head	11	Trial of Abraham's Faith	124	What became of Demas	284
Questions on Self-examination	183	Ten Lepers	128	War anti-Christian	309
		The praying Shoemaker	149	Working for the Lord	308
Relieve the Needy	18	The happy Evening	153	What a Boy Accomplished	343
Repentance	26, 323	The Indians' Extremity	163	What shall be done with it ?	343
Restrictions	51, 82	The Judgment	163	Warnings	372
Remorse at Killing	133	The Cross of Christ	165	What Charles Lamb said	374
Religion	172, 243	The Christian's Legacy	166		
Repent	228	The Horrors of Heathenism	183	Ye shall Rise	149
Remember while Young	227	The blind Bible Reader	187	You, Me or Anybody Else	161
Religion	244	The Outcast's Savior	193	Young Man, you will do	191
Return of the Prodigal	280	The Secret of a happy Life	202		
Religion before Science	339	To Young Christians	204	Zaccheus	258
Remember Lot's Wife	340	Trouble	209		
Respected by All	342	The New Life	210, 225		
Reflections on Saturday evening	370	The Blood of Christ	215		
		The brotherly Reproof	227		
Storm among the Leaves	4	The Discipleship to God	244		
Save thy House	6	The Man of Sorrows	242		
Sunshine Members	27	They may be received	251		
Self Control	38	The valuable Opportunity	260		
Strive to Overcome	49	Time for religious Services	261		
Separate from the World	51	The heavenly City	266		
Self-Sacrificing	52	Thoughts of the Gospel	276		
Spurious Conversions	56	True Happiness	276		
Saturday Evening Meditations	70	The Spirit leads us	277		
Sympathy	70	The Heavens Declare the	277		
Satan's Device to oppose Good	133	Try the Spirits	278		
Singing and Prayer	191	The lost Drummer	282		
Saved by the Lamb	92	The Teacher's Example	284		
Speak the Truth	101	The Rebellion of Korah	290		
Scollers	113	Thy Faith hath saved thee	291		
Some Thoughts Concerning the Cause	114	Too much Confusion	292		
Secure of "Man's Influence"	149	The Cool Pit and the Gage	296		
Skill in Soul Saving	165	The Life more than Meat	304		
Stewardship	166	Thoughtful Thoughts	307		
Sacred Years	171	The Home	307		
Safe and Sound	172	The Bible on Secretism	310		
Science	182	Transforming Grace	310		
Medicines	195	The Queen of Home	315		
Safe with a Willing Mind	210	The Saint and Sinner	324		
Singing	210	The Way of Life	324		
Sunday Schools	214	Total Abstinence	326		
Sweating	217	The Power of Prayer	327		
Sun Light	229	The Inheritance of the Meek	338		
Safe through Suffering	231	The Cross-bearer	340		
Silence	231	Thanksgiving Day	341		
Strive for the Crown	245	The World and Christianity	342		
Spiritual Resurrection	261	The desired Haven	342		
Snares	283	The Heritage of the Ungodly	343		
Speak for God	283	Too much Connection is Discouraging	352		
Sent of the Lord	283	The Peace of God	354		
Soldiers' Memorial Sermon	295	The Church and War	355		
Social Amusements	308	The great Election Day	367		
Satan Asleep	310	The Truth at all Hazards	372		
Searching Questions	359	The first shall be last	373		
Secret Prayer	371	The Church and War	378		
Syrian Forgiveness	5	The Idolatry of Music			
		Visit to Ohio and Indiana	20		
The Word is Light	22	Victor in Temptation	193		
This Year thou shalt Die	22				
Trust and Fear Not	23				
The Future of the Church	26				
The Higher Christian Life	34				
The Duty of Man	43				
The Unmixed Garment	43				
True Dignity	43				
The rough Stone and polished Jewel	58				
The Power of the Gospel	58				
		Visit to Ohio and Indiana	20		
		Victor in Temptation	193		
		What Sin will Do	4		
		Wear on the	6		
		Weather Report	19, 70		
		Worldly Conformity	39, 118		
		War to an Eye Witness	69		
		Weeping	69		
		What a Text of Scripture did	74		
		Why Afraid ?	76		
		Why stand ye Idle ?	113		
		Weakness	117		
		We are saved through God's Love	113		
		What it Cost	119		
		What Can one Man do ?	138		
		Wayside Gleanings	151		
		Work in the Vineyard	171		
		Where are you Going ?	186		
		We must Forgive	189		
		Waiting on Jesus	203		
		Well Based and well Built	235		
		Watch and Pray	258		
		Wisdom in Leaders	263		
		War on Christian Principles	266		
		Wesley on the Liquor Traffic	287		
		What became of Demas	284		
		War anti-Christian	309		
		Working for the Lord	308		
		What a Boy Accomplished	343		
		What shall be done with it ?	343		
		Warnings	372		
		What Charles Lamb said	374		
		Ye shall Rise	149		
		You, Me or Anybody Else	161		
		Young Man, you will do	191		
		Zaccheus	258		

PAGE		PAGE
JUNE 15.—Fre. J. J. Weaver, From Arkansas, Bro. H. E. Ryan, Whiteside Co., Ill., Bro. G. and Abm. Heatwole and Wises, Bro. H. E. Rexrode, Returned, A Correspondent, Articles for the Herald, Seventh-day Adventists, Kent Co., Mich., Grandville, Md., Bro. Coffman, Shelby Co., Mo., Mahoning Co., Ohio, Yellow Creek Church, Ind., From Bro. H. Yoder.	168	
JULY 1.—Russian Aid, Poverty, Sad Death, Bro. D. L. Miller, Franconia, Montgomery Co., Pa., Baptem, From Kilia, Russia.	200	
JULY 15.—Trip West, Worse Again, Waterloo, Ontario, Prohibition in Iowa, Number of Menomies.	216	
AUGUST 1.—New German Hymn Book, Brubacher Genealogy, A Great Mistake, Arranging Articles, Died, Sudden Death, Liquor Law in Iowa, Lieut. Greely, Light and Darkness, Harvest Meeting, Accessions to the Church, From Michigan.	232	
AUGUST 15.—The Journeys of Jesus, Agent in Eastern Ohio, Canton Notes, On the Way to America, Deacon Ordained, Frost, Scarlet Fever, Earthquake, Our Aim, Misrepresentation, S. S. in Soncrist Co., Pa.	248	
SEPT. 1.—English Pulpit of To-day, The Editor on a Journey, A Constant Reader Called, The Most Important Part of War in China, Bro. C. B. Steiner, Ohio, To Southern Ind., Visitors to Va., Harvest Meetings in Pa., A Point of Difference, Harvest Meeting in Ill.	264	
SEPT. 15.—Articles needed, Baptism at Weaverland, Cholera, The Drought, The Contrast, Applicants for Baptism, Frenchtown, Pa., Bishop C. E. Steiner in Oregon, Disowned, On the Way.	280	
OCT. 1.—Visiting, Levi Bessler and Wife, Sister E. Reisher, Bro. S. W. Meyers, The Election, Temperance, From Wayne Co., O., Danvers, Ill., Blinton, O., Waterloo, Ont., On the Way.	296	
OCT. 15.—Evangelizing Fund, Bro. H. Bear ordained, New Meeting-house, From Canada, What has become of them? Cheerful Givers, Bro. H. Yoder, Bro. S. Hoover, In Mo., Deacon Ordained, Accident, Balltown, Ohio, Baptism in Va., Bishop S. Coffman and J. N. Driver, Franconia, Pa., Pre. S. L. Roth.	312	
NOV. 1.—Correction, In the Court, Bro. Jonas Kniff, Bro. Jacob T. and First Snow, Scattered Members, Mountain Lake, Minn., Bishop Joseph Bixler, Meetings, Conference in Ind., Conference in Pa., Bro. Cornelius Jensen, Interesting in Va., Cantonized Co., Minn., Visit to the North, Putnam Co., O.	328	
NOV. 15.—Our Prospectus, To those in Arkansas, Books, Thanksgiving, Deacons Ordained, Be Strong, Dangers in Fashion, Clarence Mc, Whoever they Soul death, Bank Church, Va., Bro. Christian Brunk, Visit to Pa., Mahoning Co., O.	344	
DEC. 1.—The Theatre, Canton Church Notes, Bro. and Sister R. Yoder, Sister Means of Kansas, From Southern Indiana, Bro. Noah Metzler, Bro. George Mumaw, Conference in Nch., Franconia S. S., Pre. Wm. Everitt and Pre. S. S. Henry, Hattom Turner the Evangelist, Conference in Pa.	360	
DEC. 15.—Herald der Wahrheit, Herald of Truth, Der Christliche Jugendfreund, Words of Cheer, Die Meimonische Rundschau, Close of 21st Vol., The Herald for 1884, To our Friends, Patrons, and Correspondents, Agents for the H. of Truth, Write for the Herald, Encouraging, Bro. L. A. Sommer, Bro. S. A. Mishler, Christians, C. C. Henry's Address, Words of Approval, Jonas Brubaker and wife on a visit, Bro. Noah Metzler, Visit to Ohio and Pa. by J. Smucker, A Question.	376	

CORRESPONDENCE.

JAN. 1.—S. A. Mishler, Kansas, P. S., Ind.	16
JAN. 15.—From Arkansas, Anna E. Ferguson, Iowa, P. A. B. Pa., P. B. E. S., Ill.	25
FEB. 1.—A. B. Ramey, Ont., Heinrich Geertz, Minn., J. M. Brownlee, E. and M. Minich, Samuel Yoder, Ind., D. L. Miller, Oregon, Jacob H. Gingrich, Ont.	42
FEB. 15.—Benjamin Huber, O., J. W. Plank, Mo., Anna Horning, Iowa, Rebecca A. Garber, Va.	56
MARCH 1.—H. E. Mich.	73
MARCH 15.—Answers, From New Stark Church, O., Henry Yoder from Nch., John K. Ramey from Lancaster Co., Pa., Michael Rohrer, O., Leonard Hoover, Ontario.	89
APRIL 1.—Mary E. Armstrong, Mich., Levi D. Herschberger, Somerset Co., Pa., From Amish, Johnson Co., Iowa.	105
APRIL 15.—S. G. R. Frederick Co., Va., Mich. Kilmer, Kansas, D. D. Miller, Oregon.	122
MAY 1.—Adrian Co., Nch., A. P. Detweiler, Ill., Susanna Hegen, Amherst, Amherst and Wye Kent Co., Mich., Henry Yoder, S. G. B., Frederick Co., Va., Mary Leatherman, Ind.	137
MAY 15.—M. Myers, Chokee Co., Kan.	170
JUNE 1.—Logan Co., Ohio.	179
JUNE 15.—H. W.	196

JULY 1.—J. Y. Bristol, Ind., Leonard Hoover, Baltimore, Ont., David Burkholder, Ind.	201
JULY 15.—Daniel Shenk, O.	217
AUG. 1.—John B. Landes, Pa., Charlotte Garber, Mich.	233
AUG. 15.—Nancy Hoover, Ont., Henry Yoder, Columbus, Kan.	250
SEPT. 1.—Elias Snyder, Ont., Extract from a Letter.	265
OCT. 1.—Henrietta Heatwole, Va.	303
OCT. 15.—Leonard Hoover, Ont., E. Garber, Mich., S. A. Mishler, Kan., H. Yoder in Mo.	313
NOV. 1.—Moses Erb, Ont., J. Brewer, Md., P. A. Bionch, Pa.	330
NOV. 15.—K. Hartzler, Pa., Solomon Beery, Md.	347
DEC. 15.—From Manassas, Mich., From Missouri, Weaver, To Canada, J. N. Brubacher and H. E. Longenecker, To Mich., J. J. Weaver, 376; A trip to Knox Co., Tenn.	374

MISCELLANY.

JAN. 15.—Progress of the World.	27
MARCH 1.—Large apple Tree, Intercession of Saints, Statesmen of Arbitration etc., Earl Derby, Earl Russell, The Duke of Wellington, Earl of Beaconsfield, President Hayes, President Garfield, Hon. W. M. Evans, Uncultivated.	76
MAY 1.—Soulless, Famine Rumors, Fruits of War, High License, The Sabbath.	140
MAY 15.—Indian Gratitude, Forest Fires, Sad Disaster, The Mulletin Plant, Oldest Bank Notes, Discovery, Giant's Graves, Am. Bible Society, Unhealthy Literature.	155
JUNE 1.—Fallman City, Ill., Beware, Plain Truth, Not Bothered About Souls.	172
JULY 1.—M. E. Conference, Found Out, A Golden Deed.	204
JULY 15.—A Chinese Lady, Liquor Dealer, Divine Reform, Cholera, A Jew, Religion, A Pathetic Reason, The Printer Boy.	226
AUG. 1.—Billiards, Prohibition in Iowa, American Methodism.	237
AUG. 15.—Gambling.	252
SEPT. 1.—What Poisons? The Whisky Business, German Armies, Three Reasons for not being an Infidel.	268
SEPT. 15.—Law Defying, Spread of Mormonism, Cholera Cures.	284
OCT. 1.—Secret Societies, Testimony against Intemperance, Purgatory, Orange Tree, Gymnasiums of the voice, Whence it comes to this.	300
OCT. 15.—Ransellor, Drowning the Snail, Two Ways, Am. Bible Society, Unconscious Influence, Menomonic Mission.	315
NOV. 1.—Alcohol and the Heart, Religion in Germany, U. States, France, Tongulu and Cholera.	332
NOV. 15.—Sell no more to them.	348
DEC. 1.—Am. Bible Society, Hint to Boys, Jewish Sermon to Christians, Answer them, Go Steadily, Timely.	363
DEC. 15.—Dress Mad, Glue, Paste, or Mucilage, Five years for a glass of Liquor, How to Kill a craving for Alcohol, Speaking of the great Changes.	375

POETRY.

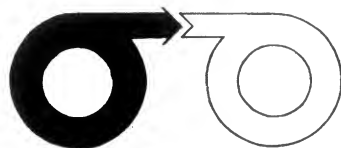
Angel Voices	257
A Sterling Poem	260
A Morning Prayer	262
A Child's Prayer	263
A Morning Thought	325
A Song for middle Age	325
At the Beautiful Gate	392
Another year	371
Abba Father	378
Bear the Cross	129
Beulah	161
Christmas	161
Come Lord Jesus	157
Difference between a House and a Home	357
Enough for Me	22
Farwell Teacher	39
Father and Son	326
God knows best	195, 342
God's chosen Things	214
God's Forbearance	263
How Softly on the Bruised Heart	21
Honoring by Faith	146
Hymn of Praise	209
He will come	273

I can't help being Happy	65
Is it Nothing to You?	81
I Want to work for Jesus	132
I've no Parents now	133
If We Try	189
In Autumn	289
Living Faith	7
Lead the Van	51
Loveliness	70
Lines on the Death of Mother	108
Lines on Joseph McConnell	205
Life is what we make it	212
Light in Darkness	225
Lines on M. Rhodes	253
Light and Darkness	324
Lines on Jacob Shenk	333
Leave it with Him	353
Lines on Amanda Christophel	365
Lines on the Death of David Shank	380
Neglect not your Devotions	193
November	327
On for Faith	151
Truly Waiting	176
Old Ages	231
On the Death of E. W. Culp	285
Pathway of Life	17
Pasting under the Rod	348
Resting in God	203
Set out Afresh for Heaven	2
Speak gently to the Erring	20
Satisfied	149
Strength in Weakness	197
Somebody's Mother	276
Summer is Going	321
The New Year	2, 3
Thoughts of Heaven	5
The Answered Prayer	49
The Church walking with the World	54
The Sea of Galilee	68
The covered Bridge	97
The Rose	100
The Christian's Walk	131
'Tis Sweet to look Above	134
That Worthy Name	145
The Lord is my Shepherd	186
The Oasis	228
Truth shall Triumph	229
The narrow Way	241
The old Church-yard	243
The Presence of the Savior	244
The Teacher's Dream	317
To me a Sinner	335
Thanksgiving	375
The Will of God	121, 135
The Fruit of the Spirit	121, 312
The Book of the Law	195
The busy Season	196
Vocation	305

McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Towers, Colleges, &c., &c. Prices and catalogues sent free. Address: H. McShane & Co., Baltimore, Md.
9.84—8.85.

EVERY THING SOLID AS ROCK
Royal Liquid Glass
Manufacture those celebrated Bells and Chimes for Churches, Towers, Colleges, &c., &c. Prices and catalogues sent free. Address: H. McShane & Co., Baltimore, Md.
9.84—8.85.

**CONTINUED
ON
NEXT REEL**



END OF REEL

**PLEASE
REWIND**

